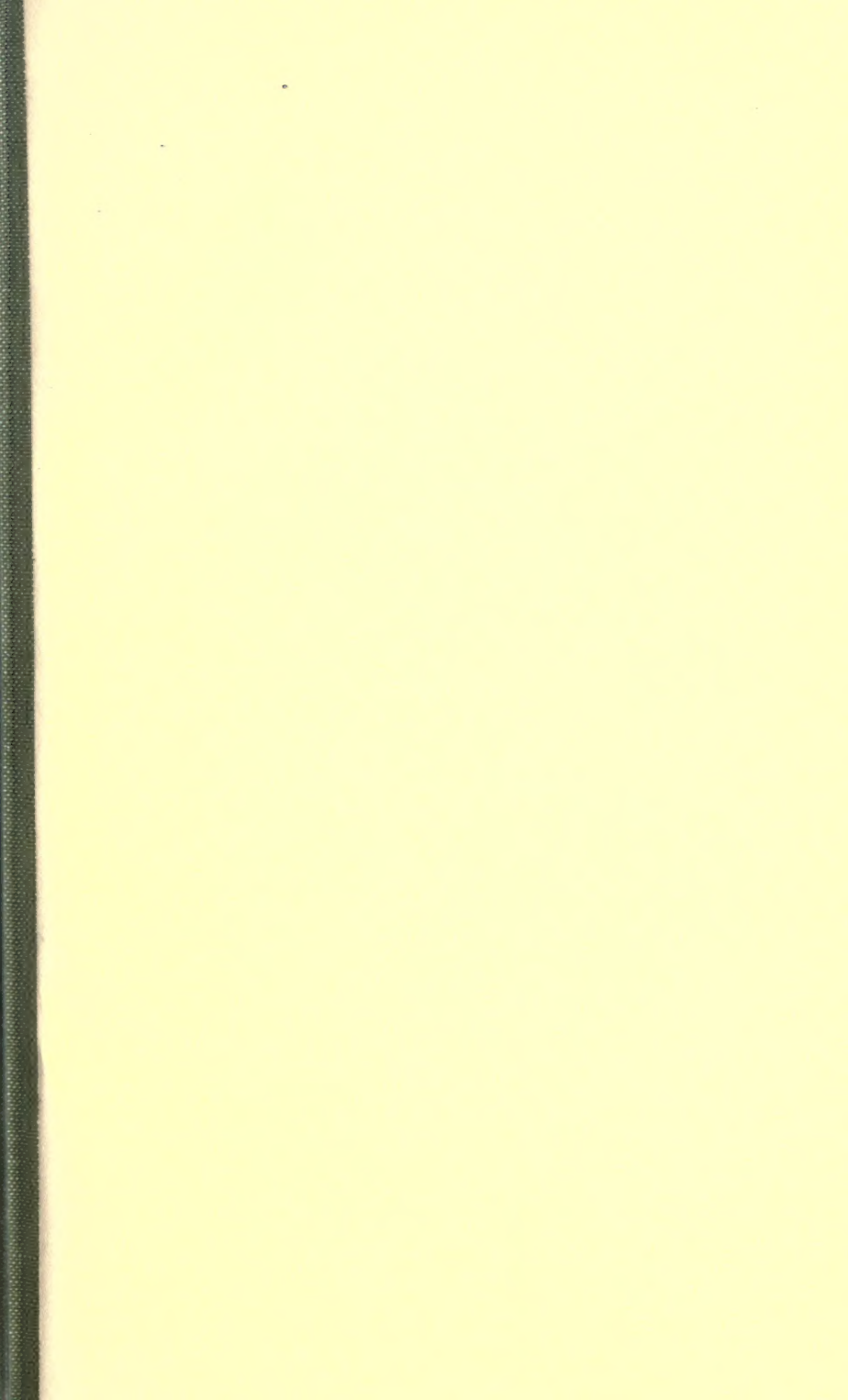


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THE

MONTHLY REPOSITORY

AND

REVIEW

OF

THEOLOGY AND GENERAL LITERATURE.

NEW SERIES, VOL. IV.

JANUARY TO DECEMBER, 1830.

LONDON:

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PREFACE.

THE Editor completes this Volume of the MONTHLY REPOSITORY, in the hope that it will not be deemed less useful or less interesting than those which have preceded it. His gratitude is due to those who have assisted him, either by their Literary Contributions, or by their exertions to extend the circulation of the work. Their co-operation encourages him to persevere; and preparations have been made for enriching the Numbers of the next Volume with a variety of important and valuable communications tending to the promotion of those enlightened and liberal principles to which this publication is devoted.

11



*My dear Sir,
I have the honor to acknowledge the receipt of your letter of the 11th inst. and in reply to inform you that the same has been forwarded to the proper authorities for their consideration.*

THE MONTHLY REPOSITORY

AND

REVIEW.

NEW SERIES, No. XXXVII.

JANUARY, 1830.

NEW YEAR'S MORNING.

To him who, in some degree, knows himself, and has learnt to compare his poor attempts at obedience to the Divine law, with that unerring obedience of instinct which characterises the inferior orders of creation, human life must sometimes afford a prospect calculated to make the timid soul start back with affright at the thoughts of those many deviations from the path of duty which may possibly disgrace it in the remaining part of his earthly career. Take up the Christian Directory when and where you will, and look at life at what period you may, it is a mysterious, an awful gift to every human being. The spirit shrinks before its responsibilities, dreading to have been entrusted, in vain, with time, with talents, with sympathies, with affections, with bonds of brotherhood, with all those beautiful outward symbols of divine power and love which find in the human soul a faculty fitted to understand and apply them, with "the glorious gospel of the blessed God;" with the promise of answers to our prayers, and grace to help in every time of need. Who that takes into his contemplations but the half of these blessings, nay, only any one of them, but does not feel that it is a solemn thing to BE, and be one of those creatures, high in endowment and rich in expectation, gifted beyond all power of human calculation, who may yet pervert the glorious and kind arrangements of the Deity to the lowest purposes, love darkness rather than light, and not only forego happiness and honours beyond the reach of our conception, but turn the very instruments of good into just reasons for his own condemnation? And who, when lifting up the warning voice to other men, has not sometimes experienced the sickening thought of possible or deeper failure in himself? He turns from such surveys

"A sadder, yet a wiser man."

He learns more, in a few minutes, from such a view of the responsibilities of human life, than from all the written or spoken wisdom of other men; and may, if he pleases, dispense more of the true doctrine of Christ in such an

hour, than the critical scholar can confer on the world through years of varied labours, for then it is that just measure is taken of human strength and weakness. The grand object of living stands out in bold relief, and the coming years

“ Do take a sober colouring from the eye
That hath kept watch o’er man’s mortality.”

The dawning of a New-Year’s Day is one of those periods when, if ever, the spirit may be supposed to be awake to contemplations like these. We open our eyes upon a world which looks indeed just as it did yesterday, but to our *minds* it cannot seem the same. Last night, we think, another of those rolling years which swell the grand account between the world and its Creator was completed. The balance of last year’s good and evil was struck. We, too, a portion of God’s family, with our own responsibilities to him and to our fellow-creatures, have, each in his individual capacity, fulfilled one more of those portions of time allotted to us for the work he has given us to do. We look behind and before. Either way there are unperishing things. Our memory may trace out many actual delusions in our past pursuits, but, let them have been as empty and unsubstantial in reality as possible, still their traces on the character may be deep and permanent. Though the friends we have loved may be gone from us like a cloud, and experience has taught us that riches take to themselves wings and fly away; though the grand and beautiful of nature or art may have been given to our eyes but for a few hours, yet the feeling has been awakened, the lesson learnt, the memory stored. And again, though the immediate ill effects of many of our faults may have been done away, yet some of the spiritual evil probably remains deep in our hearts. Habits have been contracted which must be broken through,—a weary work for the coming year. Happy for us, if, even from these bitter roots, we learn to extract some nourishment for our better nature, some lesson of self-denial, some fresh convictions of the infinite value of an Everlasting Friend and a Comforter who can neither be unfaithful nor weary.

But we look too at the less humiliating sources from whence good has come to us. Kind arrangements of Providence have often rendered duty sweet in all its stages. There have been visitings of cheerful thoughts, sights of childish happiness and peaceful old age; we have had the ever-varying aspects of nature, the view of all that fair progeny which deck our gardens or blossom in our hedge-rows, constantly directing our hearts into the love of him who made them all so beautiful. We have had some pleasant associations with our earthly houses of prayer, some seasons of comfort in approaching the memorials of our Saviour’s love, and more than all, if we have duly sought them,

“ Some source of consolation from above,
Secret refreshings, that repaired our strength,
And fainting spirits upheld.”

These and a thousand other influences have been poured out upon us from the fountains of mercy and love. We have had them at morning dawn and evening close. How touching is the remembrance of them! How dreadful the thought of standing in a world so rich in mementos of its Creator, unrebuked and unimproved! Well may we bow down our heads in the dust and say, “From all blindness and hardness of heart, God, in his mercy, deliver us!”

But, during this portion of life, we have not been merely acted upon; we

have been giving out, as well as receiving influence, through the year that is past. No action of ours has been totally unconnected with the world in which we live; and if we cannot press the ground with our feet without producing some impression upon it, nor move, nor speak, without putting in action the element in which we breathe, far less are our operations upon the immaterial part of creation to be disregarded. Much of the influence we exert over others is indeed direct and designed; but by far the most important part of our agency is that which is less obvious, but constant in its operations. It is by means of this almost imperceptible stream of influence that we may notice the gradual wearing down of a good habit or a once sturdy principle in a family or a nation, the adoption of bad fashions or worldly maxims, a lowering of the standard of morality, a substitution of popular for conscientious judgments: and by it we may also, though, alas! more rarely, see brighter views and kindlier feelings springing up around us; sometimes, but yet more rarely still, a kind of excellence is produced, better than that to which mere imitation of a fellow-creature would ever lead, better than that which is founded on the mere desire to communicate or receive present happiness, a desire to be faithful and true servants to God in every thing. Here, then, is another ground for self-examination. Has our secret influence, the best, the most effectual sort of influence, been of a salutary kind? "Would you wish to be loved by your fellow-creature?" said one of the best and purest philanthropists that ever lived. "Begin then by loving *him*." Would you have your friends reformed? Reform yourself. Would you inculcate religious duties? Be religious. But, alas! seldom as it is that duty has not the homage of the tongue, her best praises do not often come up before us in the loud, consenting, unequivocal language of the heart and life. Happy for us if conscience condemn us not in that which she alloweth!

In pointing out thoughts like these as the natural result of meditation at this season of the year, let it not be supposed that we consider them as less incumbent at other times, or wish to countenance that artificial, periodical devotion which gathers together for a few special seasons the solemn impressions which ought rather to be distributed over our whole lives. In fact, with the close of every day the circle of a year is completed, and the *natural* divisions of time seem to point out to us incomparably better than any others the most appropriate periods for reflection and preparation for the labours of life. It is when the curtain of night falls over the outward creation, and the mind feels its need of repose, that God himself seems to have marked out an hour for balancing our great account with him, "an hour," says Sir Thomas Brown, "so like death, that I dare not trust it without my prayers and an half adieu to the world." And again, when the cheerful sun uprises, and creation is bathed in a new flood of living light, when thoughts of the day's duties or pleasures come pouring upon us, it would seem no easy task to escape from the influences of those hours, prompting us to thankfulness and prayer, did not memory bring us the sad records of insensibility to many a warning of these impressive monitors.

But all the past is nothing, if it be not for the improvement of the present. We commenced with the more dispiriting view of human infirmity, let us finish with the better thought of Almighty power. We began in weakness, let us end in strength. To fix our contemplations on good rather than evil, one would think were an easy task; but experience proves that it is far harder than we suppose. Yet let us only imagine the state of that man's mind whose eye is ever turned towards the Fountain of Good, whose practical

habit it is to believe that God is in every pure and noble emotion of the heart, who in fact believes that God and goodness are one, and how is the darkness of this world cheered, and every outward object enlivened by that most reviving contemplation! On this, then, let us fix our eyes; here let our weariness find repose. The cause of the Creator, the Father, the Friend of all, is bound up with that of human virtue and improvement, and we believe that it is not "in height or depth," or any created thing, to separate them.

NEGRO SLAVERY.*

IF a spirit from some higher region were moved by curiosity to visit our planet, what, in the circuit of the globe, would most excite his wonder and dismay? There is much in every inhabited clime which to a celestial mind must appear "most strange, most pitiful;" much which cannot but draw down "tears such as angels weep." Here, oppression and answering degradation; there, lawlessness and violence; here, abject superstition; there, rebellion against the common Father. In one country, the heavenly visitant would behold how the natives of the soil are driven back into the wastes to perish, not by destitution merely, but by the vices and diseases imparted by their usurping conquerors. In another, he would mourn to see how the imperishable mind is shrouded in thick darkness, and the immortal soul buried in sensual degradation. In a third, he would wonder at the dominion of an idolatry, whose rites, too impure to meet the eye of day, are lighted by the unholy fires of human sacrifice. But he would remember that these slaves, these sufferers, these agonized victims, have not yet been offered the liberty, the security and the peace of the gospel. He would joyfully anticipate the hour when the announcement of these glad tidings should be the signal for universal emancipation. He would count the days till the influences of Christianity should protect the Indian in his forest glades, spiritualize the relations of savage society, exalt the apathy of the Hindoo into heroism, and tame the ferocity of the Tartar into gentleness. He would expect with confidence that wherever this influence was acknowledged, freedom and purity would prevail. He would expect to see the limbs set free from chains, and the mind only subjected to that mild yoke which was not imposed by human hands. He would suppose that common rights would be respected, universal gifts equally shared, and domestic relations sanctified by the benignant operation of a power adequate to these purposes, and ultimately destined to fulfil them; and with this hope he would turn to Christian lands. What would he see there? Much to disappoint, and much to encourage. Much external inconsistency, weakness, and depravity; but also much internal purity and strength; many abuses, but a secret power of rectification; great cause for mourning, but more for hope. But if he should at length arrive at a region where all the degradation, all the cruelty, all the sensuality, all the impiety of the worst heathen lands prevail, notwithstanding the influences of Christianity, and under its pretended sanction, what could he think

* The Death Warrant of Negro-Slavery throughout the British Dominions. London: Hatchard and Son, and Arch. 1829. Pp. 38.

of such an anomaly? If he found that this region was closely connected with one more powerful, where a continual war is waged with oppression and vice, would not his wonder increase? If he further saw that the oppressed were many, the oppressors few, and that these few were under the controul of a power which professed to advocate truth and justice, how could he account for the existence of such an abomination? If England is free, how can she countenance slavery in her West Indian dependencies? If England loves justice, why does she permit oppression? If England is Christian, why does she encourage the temporal and spiritual degradation of her brethren? The anomaly has long appeared no less strange to mortal than celestial eyes, and the question has been rung in the ears of men till many are heart-sick and some are weary: but it must be asked again and again, till the insolent bravado, the irrelevant complaint, the contemptible excuse, are silenced; till not a single minister of the gospel can be found (we hope there is but one) to declare that slavery is sanctioned by the law of liberty; till the indignant remonstrance of millions ceases to be withstood by the puny insults of individuals; till appeals to the heart are no longer answered by appeals to the purse. Let us not be told that enough has been said already, that men are disgusted with details of barbarity, and wearied with the repetition of facts which every body knows, and arguments which there are few to dispute. It is true, we *are* thus weary and disgusted, and therefore should we labour the more diligently till the abuses are removed of which we complain. It *is* most painful to think on the condition of our Negro brethren; of their tortured bodies, their stunted intellects, their perverted affections, their extorted labour, their violated homes: but the more painful such thoughts, the more rapid and energetic should be our exertions to banish them for ever by extinguishing the evils which suggest them. Are the friends of the slave less disgusted than ourselves? Having struggled for years against this enormous evil, are they less weary of it than we? Have we a right to complain of discouragement, while they have persevered amidst difficulty, and hoped almost against hope? They have pursued this pest of humanity with unremitting watchfulness, they have grappled with it, brought it to light and justice, and now, we are told, have prepared its death warrant. We hope it is so, for it is full time. We believe that it is so; for if human prejudice can gainsay the arguments of such upright minds, if selfishness can withstand such appeals to natural sympathy, if the love of power can long maintain a struggle with such a holy spirit of justice, as have been employed in this cause, we shall not know where to repose our confidence, and our trust in the triumph of righteousness will be shaken. The time is, we trust, arrived, for which patriots and philanthropists have so long watched in vain. Many eyes have of late been opened; many sleeping energies aroused; many perverted views rectified; and what wonder, when the subject has been presented to them as in the pamphlet before us?

This pamphlet consists of a republication of two articles of review on the topic of Colonial Slavery. The first of these articles appeared in the *Edinburgh Review* of October 1824, and the other in the *Westminster Review* of October 1829. They are of the first order of excellence both as to style and matter; and a more efficacious service to the cause of the slave could not, we conceive, have been rendered, than by reissuing them in such a form as may make them accessible to every reader in the kingdom. Their object is not so much to set forth the wrongs and woes of the slave, (which had before been done sufficiently,) as to shew with whom lies the power of taming the tyrants and reinstating the oppressed, to point out how easily

such a power may be exercised, and how contemptible is the utmost opposition which can be anticipated.

There is not a heart actuated by the common feelings of humanity—we will not say in a Christian country, but in any country, which would not be moved by a recital of the wrongs of the slaves in our colonies, and therefore a bare statement of the facts which have been perseveringly adduced by their advocates form a strong and universal appeal. Every man in every country feels that it can never be right to torture women, to condemn men to exile and toil, to separate children from their mothers, to subject the helpless to the violence of the strong, to make life one scene of hardship, pain, and degradation. The debased Hindoo and the contemplative Indian would here be of one mind with the British philanthropist. Men in civilized countries who regard only the temporal condition of their race (if such men there be) are ready to join in the universal cry against the abuse of unlawful power, and though they look no further than the toils and sufferings of a day, though they believe that the consequences of oppression extend no further than the grave, they burn with indignation that that day of life should be embittered beyond endurance, and that grave become the resting-place of beings more degraded and less happy than the brutes. But to those who know any thing of the life and beauty of religion, to those especially who have been made free in the liberty of the gospel, the whole matter assumes a new form and appears in different proportions. Like others, they burn to unlock the fetters which enchain the limbs, to restore the exile to his home, and the freeborn to his rights; but they feel that there are worse fetters than those which confine the limbs—the iron which enters into the soul. They feel that the oppressed are, by oppression, rendered unfit for a better home than the hut beneath the plantain; that the highest rights are those which constitute man a citizen of heaven. Thus feels every Christian. If he feels not thus, he usurps the name. But there are yet other considerations which occur to those who believe themselves to be possessed of divine truth in its purity: there are obligations which press peculiarly upon them.

To the most enlightened is confided a charge of surpassing importance. To them is appointed the care of the universal mind of their race. Every spiritual privilege which they enjoy involves an obligation; every gift imposes a corresponding responsibility. The same radiance of truth which displays the glories of the world of mind, lights their path to the darkest abodes of ignorance and vice. The same hand which presents the lever by which they are to move the moral world, points out the spot where they may plant their foot. The celestial life, by which their own frame is animated, they are enabled and commissioned to impart to all who are fainting under oppression, or dead in ignorance and guilt. In proportion as truth is discovered to be beautiful, should fellow minds be awakened to its contemplation; in proportion as virtuous pleasures swell high in the heart, should their overflowings be poured into the bosoms of others. For this cause is it that human sympathies are imparted; for this cause is it that they become tenderer and warmer as the mind is more fully informed by the wisdom which is from above. For this cause is it that “as face answereth to face in water, so is the heart of man;” and that the tumults of passion which agitate the bosoms of our Negro brethren, awaken an answering throb in our own; and that the deadness of their despair casts a chill over our hopes on their behalf. To us, (for we must not, while appropriating the privileges of pure religion, evade the responsibility which it imposes,) to us is confided the task of watching over whatever is feeble in intellect,—of animating

whatever is dull, of cherishing whatever is weak, of informing whatever is vacant in the mind of man, wherever our influence extends; and we know not that that influence has any boundary short of the limits of the globe. We are told that the world has become one vast whispering gallery, and that the faintest accents of science are heard from the remotest regions of the earth. If this be true of science, in which the multitude of every country have no interest, how much more true must it be of that which is better than science; of that which already finds an echo in every bosom, and will, in time, make a herald of every tongue! The law of liberty is engraved on every heart, and conscience is its universal exponent: if the interpreter sleep, or if he interpret unfaithfully, it is given to those who have the power, to rouse him from indolence and to expose his deceptions. We are bound to warn, to oppose, to disarm all who despise and break through this natural law; and, in behalf of the oppressed, to carry on against the oppressors a war which admits neither peace nor truce.

It is appointed to us to mark the movements of the universal human soul; to direct its powers, to controul its tendencies, to develop its capabilities, to animate its exertions, while we present to it ample scope and adequate objects. If we see any portion of it cramped, blinded, and deadened, it is our part to remove the evil influence, or to resist if we cannot remove it. And in what portion of the human race is mind more debased and intellect more stunted than in the slaves of the West Indies? Some are still inspired by a love of liberty; some would still, if they dared, sing, by the streams of their captivity, the songs of their own land; some yet retain sufficient sense of their rights to mutter deep curses against their tyrants, and to long for one moment's freedom that they might dash his little ones against the stones: but many are sunk into a state of apathy more hopeless even than vice, a despair more painful than the tumult of revengeful passions. Such beings advance a claim upon us which we cannot resist. We are as much bound to interpose on their behalf as to afford bread to our dependants, and instruction to the children of our families. If they loudly call upon us for our alliance, we cannot refuse it. If they do not, we must bend our ear to catch the faintest breathings of their complaint. If none such are heard, the double duty devolves upon us of warring against the tyrant and arousing the slave to the contest. The more insensible the slave, the stronger is the proof of his degradation; the deeper the apathy which we have to dispel, the more withering must have been the gripe of tyranny. This gripe must be loosened by the friends of the slave, for the slave has himself no power. In this case, force must be opposed by force, and usurpation by authority; brute force must be met by the might of reason; and usurpation put down by the authority of justice. Knowledge is power, and wisdom confers authority; and if we really believe (as we have often deliberately asserted), that, by the blessing of the universal Father, the highest knowledge and the purest wisdom have been placed within our reach, we must accept the office connected with their possession, and fulfil the conditions on which they are communicated. In the primeval days, when the earth shone in its newly created beauty, and the human race was in its infancy, God himself vouchsafed to be the visible guardian of his people. By visible signs, by audible communion, he guided and warned and sustained them. In later times, he withdrew himself in part from the cognizance of the external senses, and spoke by prophets and righteous men. Now the eye sees him not, the ear hears him not, and no external manifestations of his presence are given; yet the eye of the mind has been so far purified, the ear of the understanding may

be so intently fixed, that his presence cannot be doubted nor his commissions refused. There are now no prophets among men, but there are still delegates from the Most High; and every man who accepts his revelation is bound to announce his judgments, and to assert his will; and the more distinct the revelation, the more awful should be the announcement, the more steadfast the assertion. He was pleased himself to release the Israelites from their captivity to Pharaoh; and if he has now appointed us to lead out our brethren from a worse than Egyptian bondage to a state of higher privilege than any under the old dispensation, we must not protract the work; for the time has been already too long delayed. Their bodily slavery at an end, a long and difficult task has to be accomplished in teaching them to enjoy their freedom, and in making them understand to whose mercy they owe it, and to whose gentle yoke they ought to offer themselves.

These things cannot be taught them while they remain in their present state. We who are free know nothing of a morality or a religion of which freedom is not the basis. We can teach only what we have learned, and we have learned from the Bible; and what is there in that volume which a slave can appropriate? A new Bible must be made for him if he wants a manual of duty suitable to his present state; for no changing, no cutting out, no suppression, no interdiction can make our gospel a book for the slave. In the first chapter we read, that God made man in his own image and blessed him; in the last, that the leaves of the tree of life are for the healing of the nations, and that all who are athirst may drink freely of the water of life? But who can discern the image of God in the slave; and what is it but mockery to invite him to the tree and the waters of life? In every intermediate chapter, in every dispensation by which the mind of man is led on to larger views and loftier expectations, in the intrepidity of prophets, the fervour of saints, the heroism of martyrs, the sanctity of apostles, and above all, in the serene majesty of the prince of our salvation, we find a truth which is veiled from the eye of a slave, a promise in which he cannot participate, and a beauty which, as a slave, he will never perceive. The motives of the gospel cannot be urged upon minds which have no share in its promises, and can form no estimate of its privileges.

“The immorality and irreligion of the slaves are the necessary consequences of their political and personal degradation. They are not considered by the law as human beings, and they have, therefore, in some measure, ceased to be human beings. They must become men before they can become Christians. A great effect may, under fortunate circumstances, have been wrought on particular individuals; but those who believe that any extensive effect can be produced by religious instruction on this miserable race, may believe in the famous conversion wrought by St. Anthony on the fish. Can a preacher prevail on his hearers strictly to fulfil their conjugal duties, in a country where no protection is given to their conjugal rights; in a country where the husband and wife may, at the pleasure of the master, or by a process of law, be, in an instant, separated for ever? Can he persuade them to rest on the Sunday, in colonies where the law appoints that time for the markets? Is there any lesson which a Christian minister is more solemnly bound to teach, is there any lesson which it is, in a religious point of view, more important for a convert to learn, than that it is a duty to refuse obedience to the unlawful commands of superiors? Are the new pastors of the slaves to inculcate this principle or not? In other words, are the slaves to remain uninstructed in the fundamental laws of Christian morality, or are their teachers to be hanged? This is the alternative. We all remember that it was made a charge against Mr. Smith that he had read an inflammatory chapter of the Bible to his congregation! Excellent encouragement for their future teachers

‘to declare unto them,’ according to the expression of an old divine, far too Methodistical to be considered as an authority in the West Indies, ‘the whole counsel of God!’—P. 7.

Nor is there more hope that we can agree with the master on the most important questions of morality than that we can teach the slave.

“The people of the West Indies seem to labour under an utter ignorance of the light in which their system is altogether viewed in England. When West Indian magistrates apply the term ‘wretch’ to a Negro who is put to death for having failed in an attempt at resistance, the people of England do not consider him as a ‘wretch,’ but as a good and gallant man, dying in the best of causes,—the resistance to oppression, by which themselves hold all the good that they enjoy. They consider him as a soldier fallen in the advance-guard of that combat, which is only kept from themselves, because somebody else is exposed to it further off. If the murdered Negro is a ‘wretch,’ then an Englishman is a ‘wretch’ for not bowing his head to slavery whenever it invites him. The same reason that makes the white Englishman’s resistance virtuous and honourable, makes the black one’s too; it is only a regiment with different facings, fighting in the same cause. Will these men never know the ground on which they stand? Can nothing make them find out, that the universal British people would stand by and cheer on their dusky brethren to the assault, if it was not for the solitary hope that the end may be obtained more effectually by other means? It is not true that the people of England believe that any set of men, here or any where, can, by any act of theirs, alter the nature of slavery, or make that not robbery which was robbery before. They can make it robbery according to law—the more is the pity that the power of law-making should be in such hands; but this is the only inference. All moral respect for such laws—all submission of the mind, as to a rule which it is desirable to obey and honourable to support—is as much out of the question, as if a freebooter were to lay down a scale of punishment for those who should be found guilty of having lifted a hand against his power.”—P. 35.

Our only method of teaching morality to master and slave is by removing the obstacles in the way of those truths which must be learned by all, some time or other, in this world or the next. We must shew the masters that they are culprits, and the slaves that they are men. We must lighten the burden which weighs down the soul yet more than the body: we must loosen the chains which confine the limbs, before we can induce the captive to cast off the fetters, as substantial, though intangible, which bind down the intellect and the affections. The spirit cannot escape from its thralldom till the death-warrant of slavery be not only signed, but executed.

And how far does it rest with us to effect this? What power have we to assist in this righteous work? We have the power conferred by a swelling heart and a willing spirit to quicken other minds, and to bring them into sympathy with our own. We have power to relate facts to those who know them not; to keep alive the interest of those who do; to spread our own convictions while we strengthen them; and, from the centre of influence, in which all, even the least influential, are placed, to send out to the remotest points where we can act, tidings from the land of freedom, and threatenings of the downfall of oppression. We have inquired of the oracles of truth, and we know that this abode of the idolatrous worship of Mammon shall be yielded up. It may not be ours to go forth to the fight, or to mount the breach; but having patiently compassed its extent for the appointed time, we may raise our voices in the general shout before which its bulwarks shall fall, and its strength be for ever overthrown.

ON THE PROGRESS OF UNITARIANISM IN GREAT BRITAIN.

Coningsby, Nov. 24, 1829.

THE friends of Unitarianism owe "The Watchman" their thanks for his vigilance and fidelity, his endeavours to check bigotry and abate uncharitableness, and his zeal for rational and vital Christianity. If his reports of the night sometimes bring into view the defects of Unitarians, as well as those of other parties of Christians, and place in a strong light the evils which exist among us, it is to be hoped this will be taken in good part, as a proof of his faithfulness in his office as our "Watchman," and of his deep concern for the interests of that holy cause, which ought to be dearer to us all than even life itself; if we are wounded by his reproof, let us remember we feel the faithful wounds of a friend. His exposure of our defects should not offend, but lead us to a close examination of ourselves, to a strict scrutiny of our ways, and cause deep "searchings of heart;" that we may be led to correct what is wrong, and be roused to every possible exertion to do justice to the best and holiest of causes.

Though the Watchman's report gives me much pain, it produces no despondency, it abates not my sanguine hopes of the continued progress, the final and not very remote triumph of the Unitarian cause over all opposition. I can never despair of the success of what I firmly believe to be the cause of God and truth, to be designed to regenerate the world, and which sacred prophecy assures us shall universally triumph. I trust, that the probing of our wounds, the full exposure of existing evils, will excite us to seek a remedy, help forward the cure, and promote our attaining to a higher state of intellectual and moral health. What I have seen of Unitarians and of the progress of Unitarianism, during the last thirty years, authorizes the conclusion, that the friends of the cause may and will be excited to far greater exertions than have yet been made, and that we may confidently look for more abundant success than has yet been obtained.

What I fear is, lest the Watchman's statement should discourage and dishearten those who need and deserve to be cheered and encouraged, and lead them through despondency to relax their exertions, thinking they would be in vain; though, I am sure, the producing any such effect was most remote from his intention in writing, and that he would greatly lament it. Fearing lest this should be the case, and to check the exultation of our opponents, I take up my pen, not to controvert the justness of his remarks, (though I may notice a mistake or two which he has unintentionally made,) but to shew, that if the state of the Unitarian cause in Great Britain, thirty or forty years since, be taken into view, and the causes of existing defects and failures be fully examined, it will be found, that amidst all our difficulties and discouragements, we have no reason to despond; that Unitarianism has made considerable progress during that period, and that we have much to encourage our zealous and persevering exertions.

Though we are not to bound our prospects of the future by the past, nor to estimate what may be done by what has already been effected; yet, if a retrospect of what has been done be taken, it will be found that the exertions already made have not been on the whole unsuccessful, that as much success has been obtained as, considering the previous circumstances, the state of things in which we have had to act, and the prevalent views and feelings of religious parties, could reasonably be expected. Some disappointments, failures, and reverses, must always be expected; it is in the

ordinary course of things for them to occur; and they should not dispirit us, but render our zeal the more ardent. For obvious reasons we must not look for the same rapid success as attends the exertions of other religious denominations, for we have a world of rooted prejudices to encounter which they have not, and while they lead men by their feelings and passions, aided by a host of prepossessions, we can lead them no farther than we can gain their understandings by the convictions of truth. Our converts must be more slowly made than theirs, as the light and influence of the gospel must be carried through their understandings to their hearts; besides, among various classes of people worldly interests and connexions often operate powerfully against our making and securing of converts. Still, if we cannot avoid disappointments and failures, we should be determined that, though we cannot command success in every instance, we will so act as to deserve it, and that the failure shall not be through our neglect, or our injudicious proceedings. It is conceived that whatever failures may have attended some of our efforts, enough has been done, and sufficient success obtained, to encourage us to make still greater and more generally extended exertions in the cause of rational and vital Christianity, with a well-founded prospect of their being crowned with success. Let the various talents, means and resources of the friends of Unitarianism be brought properly into action for its promotion, and it is presumed the triumphs of our opposers in any quarter will be short, and the success of the glorious cause extensive and permanent.

We ought to thank the Watchman for having so ably advocated the missionary spirit and missionary labours. Facts might be alleged as substantial proofs of important effects being already produced by that spirit and by Unitarian missions: new congregations have been raised, some old ones revived, and the imperishable seed of the pure word of life widely scattered in various districts. To me it is extremely painful to hear of the failure of any of our missionary plans, or of the unsuccessfulness of the labours of any of our missionaries; the more so because I am too old to labour in the missionary field on an extended scale, as formerly: but I am very anxious that we should not suffer such disappointments and failures to damp our spirits or diminish our labours; rather let them kindle up our zeal afresh, and call into action all our energy. There are still living those who can well remember when the missionary spirit first began to breathe in the Unitarian body, and when Unitarian missions and missionaries had no existence. When symptoms of their being brought into being appeared, they were regarded by many as altogether visionary. When the Unitarian Fund was first instituted, not a little alarm was excited lest its operations should dishonour and degrade the Unitarian cause. It was not merely coldness and indifference that the active friends of the cause had then to contend with; they had prejudices opposed to them which, though they might arise from feelings which they could not help respecting, were injurious prejudices, and placed obstacles in the way of their success. The plan of Unitarian missionaries was deemed by many an utopian one. It was said, "You may raise a fund, but where will you find persons to act as missionaries? Could you find missionaries, where would you send them? Where would you find a field for their exertions?" Since that time an important change has taken place among Unitarians in their views and feelings respecting these matters. The missionary spirit hath considerably increased and extended, though some parts of the body may unhappily be still insensible of its vivifying influence. Missionaries have been found, and fields for them to cultivate too extensive for their utmost exertions. The greatest difficulty has been to procure the pecu-

niary means necessary to enable them to extend their labours to the greatest advantage, and to secure the fruit of them, by enabling their converts among the poor to procure suitable places to meet in regularly, and to defray the expenses unavoidably incurred by keeping up public worship and the ministry of the word, and, which is of much importance in new congregations, to support Sunday-schools and libraries among them. Whatever recent failures we may have to lament, it cannot be denied that missionaries and missions have done much for the promotion of the Unitarian cause in Great Britain : they have been instrumental in raising new congregations in different parts of the island ; they have contributed something towards the revival and improvement of the cause in some old congregations ; they have introduced Unitarianism, and given it a footing in some districts where it before had no place. One important point through their means is decided by the evidence of facts, i. e. that Unitarianism is capable of becoming the religion of the poor and unlearned, and that the tenets we hold are not unfitted for proselytism even among them ; for some of our new congregations consist of the poor and unlearned. The low state some of them are in, owing to pecuniary circumstances, and their appeals to their richer friends for assistance, furnish proof of this.

After all, it may be hoped that the recent failure of some of our missionary plans may be more in appearance than in reality. Though some things which were attempted have been relinquished, and some disappointments have been experienced, it by no means follows that the labours of the missionaries have been in vain : the seed of the word which they have scattered, and which is incorruptible, may in some instances have fallen on good ground, and though the effects are not yet visible to us, it may be taking root, and may spring up and bring forth fruit. I have known instances in which occasional labours in preaching, conversation, and the distribution of tracts, have produced important effects, of which the person who laboured had no knowledge until a considerable time afterwards ; and prior to his being informed of such unexpected fruit of his labours, he might conclude, for any thing that appeared to the contrary, that he had in such instances laboured in vain. We should labour in season and out of season, and never be weary of well-doing, knowing that in due time we shall reap if we faint not. Let us keep in view the maxim, that no good effort well directed shall be ultimately lost, and that whether our exertions be successful or not, so far as they proceed from right motives, God will not let them go unrewarded.

What the Watchman states respecting the West of England can relate only to the lower parts of Somersetshire and the adjoining parts of Dorsetshire ; if meant of the West of England at large, it is altogether a misstatement ; for the missionary spirit was active, and two missionary associations were instituted in the West, before the late Mr. Wayne stirred in the business ; and, so far as I know, the one formed at Exeter for Devonshire and Cornwall still exists, and its not having done more may be fully accounted for without leaving the zeal of its members and friends in the least questionable.

The novelty of popular plans among Unitarians, and the extravagancies and absurdities connected with them, and discovered in the manner of conducting them, among some religious parties, may account for the fears and apprehensions, as to their adoption, of some of our respectable congregations, and of well-educated and polite people ; though a considerable number of this class, and some of our best congregations, have never, that I know of, shewn themselves opposed to such plans, but have given them their

countenance and support. It would be natural enough for those who judged of such plans only from what they had seen or heard of the extravagancies and absurdities attending them among other parties, and who did not consider how very differently they would be conducted and work in the hands of Unitarians, to withhold from them their countenance and support.

That many of the opulent friends of Unitarianism have given so little support and countenance to some of our institutions and popular measures, ought, perhaps, to excite our regret more than our wonder, when we take into view all circumstances. The important inquiry is, by what means we can soonest remove their objections, increase their zeal, and bring them to co-operate with us, which appears to be highly desirable. If I may judge from the manner in which I was generally received, and the countenance and support given me, while I acted as a missionary, which I ever remember with pleasure and gratitude, I must say, that many of our genteel congregations and more opulent friends did not shew themselves alien from the missionary spirit, or averse to missionary exertions. It strikes me, that if their attention can be engaged to our plans, objects, and modes of proceeding, so as to form just views of them, we shall have more of their countenance and support. Surely it is desirable that every conciliatory method should be adopted, that we should do every thing in our power to convince them of the importance and suitableness of our plans and measures to the times and circumstances in which we live, and by our judicious and prudent conduct and proceedings, to remove their fears and apprehensions of our going into any thing extravagant or absurd, or that would in any degree dishonour the worthy cause we seek to promote. In adopting this course we shall not err, even if we fail of attaining the end we propose; and if our pursuing this course will not bring those to act with us who at present withhold their countenance and support, it is certain that a contrary conduct cannot effect it.

Pecuniary exertions in support of public institutions among Unitarians are comparatively a novel thing. Until the last few years, they had scarcely a public institution to support; they had no congregations among the poor to need their assistance; no new chapels were erected, except by wealthy people who required no help from others; and many of them becoming Unitarians in places where there were endowments, they have had the habit to acquire of subscribing to religious objects. This was certainly the case with many; and hence we may account for their having not yet acquired the habit of making the same pecuniary exertions as those do with whom the habit either grew up from childhood, or who acquired it so soon as they became Dissenters. Though this does not justify the want of liberal exertion, it accounts for its existence; and when the matter is properly stated and explained, and they have taken it fully into consideration, there is good ground to hope, from the known liberality of many of them, that they will not come behind any other class of Dissenters in pecuniary exertions. However it may be with some congregations, there certainly are others who, in proportion to their ability, are liberal in their exertions for the support of their ministers and of the cause. The calls upon the Unitarian public for pecuniary assistance, during the last few years, have been many, and some of them have been met in the most liberal manner, of which instances might be given. However we may lament the course things have taken at Calcutta, the failure cannot be ascribed to want of zeal in the Unitarians in Great Britain. From what they have already done, considering how little they had

been accustomed to be called upon for pecuniary contributions in aid of the cause of religion, let us cherish the hope, that, now the necessity for greater exertions is pointed out and so powerfully urged by our Watchman, the liberality of wealthy Unitarians will more abundantly appear, and that they will prove that their aid was withheld only because they were not aware that it was essentially needed.

The decay of some of our old congregations is no proof of the decline of Unitarianism, for they had either sunk to their present low state, or the causes of their decay had too far prevailed to be counteracted, before they became Unitarian. So far as any of them have revived from their apparent decline, or in a manner have been raised from the dead—and there have been instances of such cases—it has been by the introduction of Unitarianism among them as the doctrine of the gospel, as a vital and practical religion. After all that has been said of the causes of the decline of the Presbyterian, not Unitarian, and old General Baptist churches, it appears to me that the leading and most powerful cause has been the want of true evangelical preaching with talent and zeal; and that without such preaching our decayed congregations cannot be revived, nor long avoid extinction; and that without such preaching none of our churches can long prosper. That many of our new congregations should be pressed with difficulties which retard the progress of the cause among them, is what might be expected; yet their very existence is an undeniable proof that Unitarianism has been making progress in this country of late years. Our new congregations should study to preserve themselves from difficulties, by, from their commencement, avoiding all expensive plans, meeting in any convenient room, and, if they cannot have a minister supported among them, assembling regularly to conduct divine worship in the best manner they can, and do all in their power to edify one another and promote the cause, and procure what assistance they can from either local preachers or neighbouring ministers: also, from the first, they should begin to establish a fund by weekly contributions, however small, for the support of the cause among them. Their own steady exertions will in time do much, and be likely to procure them more readily the assistance of wealthy Unitarians.

That any of our public institutions should languish for want of pecuniary support is to be much lamented; but, as there are ample latent resources among Unitarians, and many of them have shewn much liberality in various instances, let us cherish the hope, that when this want shall be generally known, the more opulent part of our community will remove it by their liberal contributions, and not subject themselves to the disgrace of allowing the cause of rational and liberal Christianity to suffer by their neglect, while their neighbours contribute so largely to the support of an unintelligible and illiberal system of religion; and, in particular, that they will remember that whatever they possess God hath given them, and that they must hereafter give an account to him of the use they have made of it. Considering how destitute we formerly were of public institutions, we have reason to rejoice that they now exist in many districts, which is a proof of the progress made by Unitarianism.

The Monthly Repository is of great importance to the Unitarian cause. It may be regarded as a missionary which goes into some circles where other missionaries cannot enter. Surely the learned and educated part of the Unitarian public, to say nothing of other classes, cannot suffer such a work to die, or, with their knowledge, to even languish, for want of support. All

the friends of liberality, free discussion, and improvement, should feel interested in such a work, whether they be Unitarians or not, and whether or not they approve of our other plans.

Thirty years since, Unitarians had no magazine or regular periodical; now they have several: most of our public institutions have been formed and established during that time; many new congregations have been raised, and individual persons and families converted to Unitarianism in places where no congregations exist; Unitarian publications have been widely circulated in various parts of the kingdom; and the Unitarian doctrine has made its way to the minds of not a few persons among other denominations. If such progress has been made, and so much done, in such unfavourable circumstances and under such great disadvantages, what may we not hope to effect by judicious, zealous, and persevering exertions in future?

R. WRIGHT.

DODDRIDGE'S CORRESPONDENCE AND DIARY.*

"Do not you think Biography a very delightful study, and as useful as it is interesting?" is a question asked by all intelligent young people of their sensible seniors; and there is no difficulty in anticipating the answer, for it is always in the affirmative. There is perhaps no department of literature which affords such varied instruction and entertainment to different orders of mind. Young and old, grave and gay, the learned and the simple, the scientific man, and the moralist, all have some high example before their eyes, some patron saint, through whom their homage is paid to a supreme object of pursuit. The young sailor who despises all other books delights in the *Lives of the Admirals*; the embryo statesman pores over the *Lives of the Chancellors*. Every page in *Plutarch* is familiar to the best boys in the highest form; while members of the administration, and the orators of Parliament, are acquainted with the minutest circumstances in the lives of their predecessors and models. In one or two of our religious denominations, the lives of the pious are almost the only books circulated besides the Bible; and in the nursery, the child's absorbing interest in *Robinson Crusoe* is caused by the belief that it is true. And yet, in no department of literature, perhaps, is there so much imperfection; in none so much error and deception. The causes of this imperfection are so obvious, and so many curious discoveries have been made here and there, that a pretty general distrust of the fidelity of biographers now exists; and few but children and the wilfully credulous now believe all that is told them of the great and good and wonderful people whom they long to resemble. This distrust, however unavoidable, has a very demoralizing effect; and it is worth a serious inquiry whether there is any probability, or at least whether there is not a possibility, of its being removed.

The liability to deception of which we complain relates solely to the character of the person whose mind and whose deeds are set forth, and therefore it is of more material consequence in some kinds of biography than in others.

* The Correspondence and Diary of Philip Doddridge, D.D. Edited from the original MSS. by J. D. Humphreys, Esq. 2 vols. 8vo. London, 1829. Colburn and Bentley.

The value of some histories of eminent men depends on the character of their external actions more than of their internal constitution. When we read of scientific men, for instance, it concerns us more to know what were their discoveries and inventions, and how they made them, than how they controlled their tempers and their families; and with respect to these inventions and discoveries, we are not in much danger of being deceived. In forming an acquaintance with an eminent statesman, we follow his schemes from their origin to their completion, and watch the progress of measures on which the welfare of millions depends, without being so anxious to attend him into the retirement of his thoughts as in the case of the philosopher or the saint, whose mind, and not whose fortunes, is the subject of our inquiry. Yet an acquaintance with the fortunes and achievements of eminent men is of little importance in comparison with the knowledge of the internal machinery by which those achievements are originated and those fortunes modified; and in proportion to the dimness of our insight into this internal constitution does biography lose its interest and its value. The histories of pious men and moralists are worth almost nothing at all, if the structure of their minds is hidden from the reader; and as long as the revelation is partial and the representation defective, the effect on the mind of the inquirer cannot be purely beneficial. Has such a thing as a tolerably correct delineation of any one mind ever been offered to the public? Have we ever met with a representation of character supported by facts, at all approaching in fairness to those discussions of the characters of our friends which are held in conversation while they are alive and active? For ourselves we can answer, never. In the longest, the most fair-seeming narrative of a life, we have always found something deficient, something unsatisfactory, something which we cannot reconcile, or which it is impossible to believe. Much as we grieve, we do not wonder at this; for we see where the difficulties lie; and these difficulties are so various and so nearly insuperable, that we consider the position of a conscientious biographer one of the most perplexing that can be conceived. Did he know intimately the character he is going to describe? If he did, how can he bring himself to notice the weaknesses, the follies, the peculiarities, which he desires should be forgotten in the grave, and which to the eye of friendship have already faded away into shades too slight to be caught ere they vanish? If he did not know him, how is he qualified for the task he has undertaken? Did he love the departed? If he did, can he form an impartial estimate of his virtues? If not, how came he by the knowledge of those finer qualities of the soul which can only be revealed to a kindred soul, and which yet must not be omitted in a delineation of the mind? It is obvious that no delineation of the mind can be complete. The obstacles are too many and too great. But true philosophy can argue from things that are known, to those which are not known; and here we have a method by which we may surmount many difficulties. For this purpose, the facts with which we are furnished must be true, the details faithful, the materials of unquestionable originality. If we cannot have the whole truth, we ought to be told nothing but the truth: and if this rule be observed, (as in common fairness it ought,) we will contrive to make out for ourselves whatever it is of material consequence to ascertain. But, can we ever feel entirely satisfied of the fidelity of the meagre relations which are afforded us? Alas! in very few cases; but in a few we may. How do we know, how can we distinguish such cases from the many? By the presence of a simplicity which carries conviction with it; by an impress of truth which cannot be counterfeited; by a verisimilitude analogous to that

by which we are enabled to pronounce on the resemblance of a portrait without having seen the original. Where are we to look for such? Not in volumes of panegyric which assume the form of narrative. Not in quartos whose chapters contain one fact enveloped in a multitude of observations; where the author forgets his subject while striving to immortalize himself. Not among the equivocations of timid friendship, or the mysterious insinuations of a writer who sports with the interest of his readers, and seems proud of knowing more than he chooses to tell. We know of one short memoir, and perhaps but of one, which is nearly free from the besetting sins of biography. The subject is a peculiarly favourable one from its simplicity, which renders the paucity of materials of less importance than in almost any other case which we could point out. We refer to the *Life of Newton*, published by the Society for the Diffusion of Useful Knowledge. There is a lofty interest attached to this memoir, unequalled by any thing we have ever met with in the same department of literature; and though much of the charm no doubt resides in the majestic character of the mind of the philosopher, the biographer has no little merit in having forborne to impair the charm by the intrusion of any thing irrelevant. The impression of awe on the mind of the reader is powerful; and the tone of feeling is not let down by any appeals to feeling. There is no panegyric, and but little comment. The facts are stated with perfect simplicity, the author well knowing that the inferences from them are sublime. There is no attempt at inculcation from beginning to end; and yet a finer series of moral lessons, a more powerful incentive to philosophic meditation, was, perhaps, never presented by moralist or divine. It is not probable that equal success would attend the same method in any other case; for such a subject as Newton can no where else be found. There is no other man whose life approached so nearly to a pure abstraction. No other man was, perhaps, so free from the entanglements of various pursuit, from the intricacies of social relations, from the inconsistencies of jarring passions and irreconcilable desires. Every other man's life, external and internal, is a system of checks and counter-checks; and in proportion to the balance of these checks is the happiness of his lot and the perfection of his soul. But Newton started off almost from his birth into a lofty career where there was neither opposition nor drawback; and by this means he was withdrawn from the usual relations to society, and stood so far apart that his biographer has been enabled, by the absence of all intervening objects, to present us with a full portraiture, instead of a variety of hasty and deceptive sketches, snatched amidst the jostling of a crowd. If such advantages should be presented to any future biographer, we can only wish that he may be equally able to estimate and willing to improve them.

"But why," it is asked, "should biography be so generally defective, when men have the power of describing themselves? When men have only to look into themselves and back upon their past lives, why should they not tell us faithfully what they see and what they remember?" Because they cannot. If they have the will, they have not the nerve: and if they had the nerve, they have not the power. Very few have the will to write an autobiography worth reading, because there is not one man in a thousand who is aware what are the truths which we most want to learn. We have abundance of lives written by actors, housebreakers, ladies, men of literature, travellers, and sailors: but their narratives are collections of facts of temporary interest, or of no interest at all, or of a kind of interest which bears no relation to the philosophy of mind or morals. But of philosophers or mo-

ralists who have cast a new light from within on these great subjects of human inquiry, we have almost none. To Montaigne, indeed, we are largely indebted; and we allow that valuable hints are scattered among autobiographical works, slight glimpses into the dim vistas of human thought, which could not otherwise have been obtained: but they are few and tantalizing. If a man have sufficiently studied himself and others to know in what respects our knowledge is most deficient, and to wish to supply the deficiency, more courage is required than perhaps any one can command. It is painful enough to fix our gaze steadily on any foul stain or festering sore within, which is hidden from every other human eye; it is difficult enough to detect every slight obliquity, and to acknowledge to ourselves the permanence of any deformity which we have long laboured to rectify: and how can we summon courage to stand the examination of the public, to invite the careless observation of those who cannot feel with us, or the rigid scrutiny of some who will not spare us? The best parts of ourselves it is yet more difficult to expose, as the most exalted virtues are the most modest, and the most refined parts of the human machine are the most sensitive. We may heroically give ourselves over to dissection, provided the process be delayed till we are past feeling: but if our tender-hearted friends shrink from delivering us up even then to the operation, how can it be expected that we should begin the work upon ourselves, when every nerve is quivering and every touch is pain? It is impossible. We may unveil our faces, but we must leave it to others to lay bare our muscles and sinews. But even these difficulties are not the greatest. Much regard as we owe to our own feelings, we owe more to others; and our lives are so interwoven, the texture of any one mind is wrought of such various materials gathered from others, the relations of every individual are so complex, that no man can give a faithful description of himself without letting out many a secret which he has no right to disclose. If we consider for a moment how we should set about writing a history of ourselves, we shall find that so much of our character has been derived from the virtues of those with whom we live, and so much from their failings, that this consideration alone puts a seal on our lips, though we may be aware of the possession of some valuable facts which need not else be secret, and long to assist others with the experience which we have obtained from some peculiarity of circumstances whose results must be confined to ourselves through this restraint on the liberty of speech. We may give the results of our experience in conversation, in letters, &c., as general remarks; but in the form of biography, it appears impossible that any one involved in the common relations of society should present a faithful picture of the growth of his spiritual, or even the development of his intellectual part.

It has been often attempted to get rid of some of the peculiar difficulties attending the publication of a life, by delaying it till all the contemporaries of the person celebrated are dead. One point is thus gained; their feelings are spared; but the feelings of their descendants sometimes deserve as much respect as their own. Another point is gained; there is less danger of partiality, less temptation to colour and suppress; but, to counterbalance this advantage, there is commonly a deficiency of information, and (unless the subject be one of peculiar attraction) a failure of interest, when the scenes in which he acted are gone by, and the society in which he mingled has passed away. If, however, the character should be one of permanent attraction, and the circumstances of his lot such as men can generally sympathize in; if the materials of every kind should be ample, and if they should be depo-

sited with a biographer who is bold enough to use them without reserve, there is a hope that a very accurate knowledge may be obtained of a mind and character. Such a concentration of requisites is very rare ; but we can no longer call it impracticable ; for we have an instance of it in the case before us.

Our readers, perhaps, have been accustomed to suppose that they had a pretty intimate acquaintance with the character of Doddridge. Never were they more mistaken. It is true, we have many volumes of his works in which, as he was above all disguise, and as his mind was of a peculiarly ingenuous cast, his very soul appears to be revealed, and from which we seem to have the power of learning every thing about him, except those external circumstances which have been supplied in his biography by Orton. But we have all been in a great error ; and however long the impress of his mind may have remained on our own, apparently complete and finished, we must yet submit to have it considerably modified. Innovation and change of this kind are somewhat painful ; but we cannot fail to see that they are useful and right, not only on the ground that truth is always preferable to error, but because it is undeniable that much mischief has been done by partial representations of the character and views of pious minds ; and by none more than by that of Doddridge. We speak warily when we say that minds of a cast like his own, tender, sensitive, to which devotion was a vital element, have been encouraged to an excitement of religious feeling, an overstrained exertion after objects too high for human reach, under which one of two equally fatal consequences has ensued—that either mind and body have sunk under a painful and protracted effort, or that an awful reaction has taken place—a chilling indifference has succeeded to intemperate rapture, and levity has been substituted for a forced seriousness. The heart of Doddridge was of that kind which all men love, and his example, therefore, was widely influential, as we trust it will long continue to be. His meek and tender spirit, his universal love for his race, his ingenuous simplicity, are universally endearing ; his peculiar temperament fitted him for a life of devotion, and, united with his particular circumstances, strengthened him for a loftier flight into the regions of life and light than can be attained by all who strive to follow him there. We have in his works a faithful transcript of his emotions while under the influence of devotion : his biographer, Orton, represents him as ever under that influence ; and we have hence imagined that his mortal existence was one lofty aspiration, his state of mind one unrelaxed effort of piety, more fit for the vigorous, unconsuming frame of the glorified body than for the frail and mutable constitution to which we are at present united. We have listened with delight and awe to the swelling tones of an instrument whose chords were finely strung ; forgetting that “ this harp of thousand strings ” could not have remained uninjured in the mutable atmosphere of this world, if those strings had been for ever stretched. If never let down, they would have snapped ; as we cannot but know from our experience of the mournful effects of religious excitement. Doddridge was as devotional as his works shew him to be. He was a fit example for us in the fervour of his piety, the unremitting influence of his principles, and the gentle virtues of an affectionate and ingenuous spirit. But if he had always been exalted above these lower regions, if he had been ever as a saint among men, he would not have been so fit for an example as we now find him to be ; for a resemblance to him would have been thought, or (if attempted) would have been found, impracticable. It is, therefore, a relief to discover, as we now

do for the first time, that though a saint in the closet, he was a man among men. A devout man, a heavenly-minded man, for the most part ; but still a man : suffering from importunate desires and fair-seeming temptations as we suffer ; feeling disappointment as we feel it ; indulging in innocent mirth, sported with by roving affections, overcome by failings like ours, and wounded by unkindness as deeply as ourselves. All these discoveries are astonishing at first, and to those who have been accustomed to see him exactly as he has been presented, without forming a guess as to what might be behind the picture, such a revelation causes no little dismay ; but there may have been some more quick-sighted, who having discerned touches of sprightliness and lively wit in his sayings, remembering that he was the author of the best epigram in the English language, and recognizing in his intellectual character those qualities which are usually related to an exuberant fancy, will be more charmed than surprised at the new light in which the pious divine appears in the volume before us : and they will not wonder that a spirit so affectionate should be peculiarly susceptible of the passion of love. No one, perhaps, could so confidently anticipate this last fact as not to be somewhat shocked at the display here afforded ; and none, we imagine, will approve the extent to which it has been carried ; but as we have been finding fault with partial representations, and with the suppression so common in these cases, we are far from complaining that a very full light has been cast upon the important years of Doddridge's life which are comprehended in the correspondence now published.

It was his custom (and to us it seems a very strange one) to keep a copy of every letter he wrote, of business or friendship, trivial or important. His present editor has not suppressed a line, and we are thus presented with as perfect a picture of his mind, from his twentieth to his twenty-eighth year, as an extensive and remarkably copious correspondence can give.

We cannot honestly or consistently wish that any material fact should have been suppressed, whether creditable or discreditable, or that any thing should have been added or taken away which could vary the lights and shades of a character which we wish to see as it is. But we cannot admit the necessity of publishing every line of every letter, as the editor prides himself on having done ; as a multiplicity of these lines contain fatiguing repetitions, perfectly natural and proper in a varied correspondence, but wearisome to a reader at the distance of more than a hundred years. Not a remembrance to an acquaintance, not a trifling commission is omitted ; and the bulk of the volumes is thus swelled to an extent which must injure their usefulness as much as their interest. Some of the love-letters might also have been kept back with great advantage, as two or three would answer the purpose of shewing how apt the Doctor was to fall in love, as well as a dozen.

We are anxious, at the same time, to acknowledge that it is a great privilege to discover, on the most unquestionable authority and by adequate means, the perfect purity and soundness of a heart and mind thus laid open in the confidence of friendship. It is very delightful to recover from the painful surprise attendant on the exhibition of frailties and follies, by remembering that we know all, and are released from the fear that something worse than frailty and folly was behind. Once having brought ourselves to be reconciled to them as attendants upon youth and humanity, we are at liberty to be charmed with the grace, the sprightliness, the innocent mirth which appear in most of the letters, the affectionate respect for his correspondents in others, and the rational appreciation of the objects of human pursuit, the depth of affectionate sympathy, the dignity of religious principle, which are

manifest in all. As the events of the early life of Doddridge,—the circumstance of his becoming an orphan at a very early age, his decided inclination for the ministry, his adoption by Dr. Clark, of St. Albans, and his education in Mr. Jennings's academy, are probably known to most of our readers, we shall proceed to practise the honesty we have been recommending, by extracting letters of a very different cast, but, perhaps, equally characteristic of their writer. The first, addressed to his brother-in-law, is a specimen of the gay style in which he most commonly addresses his correspondents.

“*Harborough, June, 1726, Wednesday morning, 8 o'clock.*

“DEAR BROTHER,

“I make it a maxim with myself to write to either you or my sister whenever I have an opportunity of writing at all; so that you have two or three letters from me where other more ceremonious correspondents have but one. You will not then be offended that I write no more at large, for you must consider that I have a great deal of business which requires my daily attendance. I was up at five o'clock this morning; and I have been all this while studying the connexion of a short section in the Romans, and writing letters. Nay, at this very moment, Demosthenes is waiting to entertain me with one of his Philippics, and Virgil is bringing back Æneas to his camp, where I have long been waiting in pain for his absence. Dr. Tillotson has also been preparing an admirable sermon, which he will quickly deliver in my chamber with his usual grace and sweetness, And then Gerard Brandt will go on with his History of the Persecution of the Remonstrants, after their condemnation at the Synod of Dort. In the afternoon I expect to hear from Pliny, who generally favours me with two or three epistles in a day, though a stranger and a Heathen—while you, a *Christian* minister and my brother, will hardly write once in a quarter of a year! Then I am to drink a dish of tea with some agreeable women in the afternoon, and may possibly look over a chapter or two in the history of the Four Kings: * and if I should be immoderately transported with the joys of the victory, or the sorrows of the defeat, with love to my partner, or anger against my antagonist, I shall hope to find my remedy in the conversation of Mr. Bragg, who has lately undertaken to teach me the Government of the Passions, a lesson, indeed, which I ought to have learnt some time ago! Dr. Potter is instructing me in Grecian antiquities; but I fear I shall hardly have time to speak with him to-day. However, I will, if possible, attend upon my tutor Cradock, in the evening, who is lecturing on the Epistles with great accuracy and solidity; besides this, I have a little kind of a sermon to preach in the family according to my daily custom, and then four letters to transcribe into short-hand.

“Now I will leave you, who are one of the greatest clerks I know, to judge whether all this business will leave me time to say any more than how does my dear sister? Give my service to her, and to Mrs. Nettleton, and believe me to be, &c.”—Vol. II. p. 138.

We are the more ready to introduce the following letter to a fair one, who was inclined to sport with tender feelings, because it is far too common to regard with levity the most important circumstances of life, and the deepest and most influential of human emotions. Though Dr. Doddridge might be too ready to yield up his freedom, the solemnity of the following remonstrance shews how seriously he regarded affairs of the heart, and how his affections were made subservient to his principles.

“MADAM,

June 4, 1725.

“I have so little opportunity of conversing with you alone, that I am forced to take this method of expressing my concern, and, indeed, my amazement, at what has just passed between us. I know you to be a lady of admirable good sense, and I wish you would find out the consistency of your

behaviour yesterday and to-day. Yesterday you expressly assured me that you loved me as well as I did you, which you know is to a very uncommon degree; and that it grieved you that you had given me so much uneasiness; adding, you would take care to avoid it for the time to come. To-day you have been telling me, that you could not bear the thought of not being so rich as your sister; that you do not know why you may not expect a good man, with a good estate!

"I leave you to judge whether it be possible I should hear this remark without uneasiness. And if it be not, whether it were fit for you to make it. Consider, Madam, I am a rational creature; and though too much transported with love, yet, blessed be God, not absolutely distracted! How, then, do you imagine I can put my confidence in the assurances you give me of your love, when you are so continually contradicting them? For do you not contradict them when you talk of discarding me for the sake of money?

"I always thought, my dear creature, you had been remarkable both for good sense and religion. But I own I do not see how it is reconcileable with either, to throw aside those entertainments of a rational, a friendly, and a religious nature, which you yourself think you may find in me, merely that you may eat and drink more sumptuously, and wear better clothes, with some of those people whom the word of God already brands as fools.

"Madam, I must presume so far as to say, that it is neither the part of a Christian, nor a friend, to keep one in such a continual uneasiness. You unfit me for business, devotion, or company, and, in short, make my very life burthensome by the inconsistency of your behaviour. Let me, therefore, most earnestly entreat you—not entirely to dismiss me, which God forbid, but resolutely to remember your promises, and not to allow yourself those unbounded liberties of saying every thing that the vanity of your own dear excellent heart may sometimes prompt you to utter, without considering how I am able to bear it.

"As for what you said at parting, that I have 'a relish for the vanities of life,' I own that I regard them too much. But, I bless God, such is not the governing temper of my mind, and that I can say, with a full assurance, that I know how to postpone them, not only to my duty to God, but to my affection for you. And I think you may easily believe it, when I now give it under my hand, as you had it yesterday from my mouth, that I will willingly and thankfully take you, with what your father and mother will give you, if by any means there be a prospect of the necessary comforts of life.

"I remain, &c."—Vol. II. p. 47.

The next letter which we shall extract, if sent into the world anonymously, would, we think, be instantly and universally referred to the right author. The name of Doddridge would rise to the lips of every reader.

"TO MR. SAUNDERS.

"December 2, 1727.

"I here inclose the hints you desire, which I drew up yesterday morning; and, on the review, I see so many defects and improprieties, that were I not so well acquainted with your candour, and did I not attend to your instructions rather than my own advantage, I should not send them.

"How was it possible for you to write such a letter as I received last night? You are always kind and good, and always more partial in favour of my character than any other person I know in the world; and, to tell you the plain truth, I would have you continue to be so; for, if it were not for that happy partiality, you would hardly think me worthy your friendship. You can never displease me with expressions of tenderness, for I love you so well, that I would have as much of your heart as one creature ought to have of another's; and I look upon your fond regard as my glory. But, my dear friend, you must forbear these expressions of unreasonable esteem, for really, Mr. Saunders, I think the clause Is it possible you should think as you say? Can so wise a man be so much deceived? Seriously

speaking, I am confounded, and I have not the confidence so much as to quote the lines I complain of.

"I have this morning been humbling myself before God for the pride of my heart. It follows me whithersoever I go—into my study, into the conversation of my friends, and, what is most dreadful of all, into the immediate presence of my Maker; of that God who is the fountain of all perfection, and from whose hands I have received my all, and from whom I have deserved an aggravated condemnation. Such is the subtilty of this insinuating mischief, that I can recollect instances in which I have been proud of having exposed the deformity of *pride* with success, while, perhaps, it was only another instance of my degeneracy to imagine that I had so succeeded. Why, then, must your complaisance add fuel to the fire, which I sometimes fear will burn up all my grace and all my religion? How hard is it to keep self in self-subjection! This you have taught me as well as man can teach it, but God alone can make the excellent lesson effectual. I cannot lay a scheme for the honour of my God, and the service of the world, but self intrudes itself, and that sometimes to such a degree as to make me doubt whether the governing principle be not wrong, and whether many of my most valuable actions and designs be not *splendida pietata*. Alas, such is your 'pious and excellent' friend! You compliment me on the learning and accuracy of my views. How are you deceived! I have hardly looked into many of the most excellent treatises of the ancient and modern commentators, and have only dipped into some others so far as to see that there was a great deal that I was not capable of comprehending, at least without a long course of preparatory study! There is hardly a chapter in the Bible which does not puzzle me; nor, in short, any considerable subject of human inquiry in which I do not perceive both my ignorance and my weakness.—And this—is your oracle!

"Were there any thing which could seem a just excuse for my vanity, it would indeed be that you and some other such excellent persons profess not only to love, but to respect me; but I am persuaded, nay, I certainly know it is only because a great portion of my ignorance and folly lies hid, otherwise you would all but pity or despise me! And when I consider your humility in admitting me to such an intimate friendship, and in thinking so honourably of me, I see the greater reason to be abashed at the reflection that I have learned no more of that amiable grace, with so bright an example before me, and in one whom I love so well, that it might be expected that I should imitate him, with a peculiar pleasure.

"Let me beg your pity and your prayers; love me as well as you can! but pray that I may deserve your affection better; yet whatever other imperfections attend my character, I am, with most sincere tenderness and grateful affection,

"Your friend and servant."—Vol. II. p. 375.

The humility apparent in this and every other letter, was the most eminent grace of a character which was full of graces. In him it was carried almost to an excess; and to its superabundance, combined with a similar excess of benevolent feeling, we are inclined to attribute the great fault which runs through the whole of his correspondence, and, we imagine, the whole of his intercourse with society: we refer to his habit of flattery. Assured, as we are, that he had no selfish ends to answer, and that he was above the use of such means,—making, besides, all due allowance for the manners of the time, we cannot reconcile ourselves to his manner of addressing his friends on the subject of their various perfections. It appears strange that while discomposed, as we find him to have been by such incense, when offered to himself, he should have adopted a style of address which must have been painful to his correspondents; or, if not painful, all the more injurious. There is far less of this to persons to whom he was under the greatest obligations, and whom he loved the best, than to compa-

relative strangers, and to one or two among others, of whom, as we elsewhere learn, he had not a very high opinion. Here, and perhaps here only, we discover the traces of a weakness which would probably have pervaded his character, if strength and dignity had not been infused into it by the principles of religion. By these principles his gentle virtues were supported, and through their influence his views became enlarged, and his spirit catholicized to an extent of which some of his followers are perhaps not aware, and which they would do well to contemplate. Some admirers of Doddridge, who are ready to class liberal Christians with Deists, may learn a lesson from one whose name was never coupled with infidelity. He thus writes to a friend who entertained some doubts of the divine origin of Christianity:

"It does not 'terrify' me to hear, that a person whom I sincerely love, and for whose character I have the truest regard, has entertained some doubts which he cannot entirely get over, concerning a book which his earliest instructors recommended to him as the word of God. It is certainly the duty of every rational creature to bring his religion to the strictest test, and to retain or reject the faith in which he has been educated, as he finds it capable or incapable of a rational defence. I perfectly agree with my Lord Shaftesbury in his judgment, that religion has not so much to fear from its weighty adversaries, who give it exercise, as from its fond nurse, who overlays it out of an excess of tenderness. I therefore do not only allow, but entreat you to urge all your strongest objections against Christianity, and to represent them in the most forcible light; and if, then, upon the whole, I am convinced in my judgment that they are more than a balance to those arguments which support it, I will be a Christian no longer, but will frankly confess myself a Deist, and rather throw myself on Providence, and the clarity of my new brethren, than purchase the most comfortable maintenance at so dishonourable a price as contradicting the conviction of my conscience, and speaking lies in the name of the Lord. On the other hand, I must entreat you, Sir, to enter on the inquiry with a solemnity and composure of mind answerable to its awful importance; remembering that we are searching into a matter in which our views for immortality are concerned; those pleasing or dreadful views, before which all the hopes and fears that relate only to this transitory life, fade away and disappear, like twinkling stars in the blaze of the meridian sun: considering also, that if it be really true that God has sent his own Son into the world to recover a race of degenerate creatures at the expense of his own blood, and to fix them in a state of everlasting perfection and glory, it must be infinitely fatal to desert his religion, and to treat him like an impostor, without the most serious and impartial examination of the cause. Nay, though, after all, Christianity should prove only an agreeable dream, yet, as it pretends to the authority of the Supreme Being, and is supported with arguments which have, at least, some plausible appearance, it will argue a want of reverence to him, and consequently will expose us to his high displeasure, to reject it lightly, before we clearly see into the falsehood of its pretensions. Persist, therefore, in your resolution of weighing the question in an impartial balance, and avoid a precipitate judgment. Above all, let me indulge my friendship to you so far as to remind you of what a person of your wisdom cannot but know, that our faculties are weak, and that we are exceedingly apt to be imposed upon by false representations. Let that fact engage you to humility, and so to depend upon divine illumination, and earnestly to pray to the God of truth that he will not suffer you to fall into error; but will guide your reason in such a manner as may establish your mind in an unshaken tranquillity.—Every sober and rational Deist must own there is no enthusiasm in such advice; and if it be pursued, and the whole tenour of your life be agreeable to such principles, I am confidently persuaded you will never be *undone by speculative mistakes*."—Vol. II. p. 423.

In the same spirit he writes on a different subject :

" You have seen, I suppose, what the public prints inform us of, relating to the proceedings of the General Assembly in Scotland against Mr. Patrick Simson. They are going to deprive that church of one of the most valuable men it contains, because he does not think it necessary to tie himself down exactly to their Shibboleth, nor oblige himself to conform to all their scholastic ways of speaking concerning the person of our blessed Lord, in points where the Scriptures are silent. By what I saw and heard of that gentleman when in Scotland, he is a much better judge of such matters than the greater part of those who presume to judge him ! But his crime is, that he will think for himself ; but yet he is very cautious to avoid giving offence, which I perceive is by the bigots interpreted as cunning and dissimulation. One would think the experience of so many ages should be sufficient to make the world wiser, and that those who pretend to govern in the church, should learn at last that their power might be much better exercised than in destroying the usefulness of the best men it contains, merely for nice speculations against unrevealed or disputable points. Suppose a person should not speak with an exact propriety (as we think) concerning the existence of Christ, a point perhaps much above our reach, if yet he loves him above all, trusts in him, and sincerely obeys him, what harm does religion suffer ? But I need not enlarge upon this subject to you who are so well instructed in the unreasonableness of bigotry, as to any set of speculative notions."—Vol. II. p. 308.

To this correspondent (Dr. Clark) he was indeed indebted, as also to his tutor, Mr. Jennings, for early lessons in liberality and candour, which virtues were characteristic of both these excellent men, and appear to great advantage in those letters of the former which are presented to us in these volumes. The intercourse between the guardian and ward (a self-constituted relation in this instance) seems to have been exactly what it ought to be. There is perfect freedom on both sides ; on one, watchful tenderness, and on the other as much affectionate confidence as respectful obedience. Dr. Clark's letters are by far the best in the collection, next to Doddridge's own ; though in interest they yield to a few, a very few, from a person of whom we long to know more, and for whom it is impossible to help feeling an immediate and strong affection. We refer to Mrs. Nettleton, the only sister of Doddridge, and, we should imagine, strongly resembling him in character, intellectual as well as moral. She is, as far as we can gather, placed in circumstances of peculiar interest, and it is with a feeling of disappointment that we close the work without learning their issue—whether her precarious life was long spared, whether it was at length enriched with comforts which we are apt to consider essential, and what was the degree of intercourse which the brother and sister enjoyed after the settlement for life of the former. It would be painful to think of the degree of poverty against which they both had to struggle, if it was not evident that to minds constituted and regulated like theirs, godliness with contentment was sufficient gain. After visiting his sister at Hampstead, Doddridge thus writes on his return home :

" I do not know how to express my concern for the ill state of your health. I am really sometimes afraid, and I speak it with a very sad heart, that I shall never see you any more ; for, if your appetite does not mend, I do not see how it is possible that you should live another year ; and God knows that if I lose you, I lose the dearest friend I have in the world. I leave you, and all my other concerns, in the hands of that God who will certainly do that which is best for us both ; but I can assure you, that if my prayers, and the prayers of a great many excellent friends here about, can keep you a few years longer out of heaven, you will not be there very soon. I earnestly insist upon it that you let me know how you do in a few days, and pray send me a particular

account, for I am extremely solicitous about you, perhaps even to a fault. When I am alone, in the intervals of business, I cannot forbear reflecting upon the pleasure and advantage I have enjoyed in your company and friendship, and the loss I should sustain if it should please God to remove you: this thought makes me excessively melancholy, and in a great measure unfits me either for business or diversion. Indeed, I am now in a violent fit of weeping, and can say nothing but what is very doleful, and so will defer writing more till a brighter day."—Vol. I. p. 262.

The reply is as follows :

"I hope by this time you are pretty well settled, and more easy in your solitude; yet I could heartily wish you a little good company; though I doubt not but that you have that best companion, the peace of God, in your own bosom; and besides, you have so many good gentlemen, old and young, in leathern jackets, to converse with when alone, that you will find your solitude both pleasant and profitable.—I am extremely obliged to one of the best of brothers for his tender concern for me, particularly for the share I have in your prayers, which I assure you I prize at a high rate, and hope through mercy I am the better for. I give my dear brother many thanks for his kind present, and shall continue to take the remedy as long as it agrees with me, until at least, if it please God, that I am better. I question not the continuance of your prayers on my behalf, and hope that you will never forget to beg for me an entire resignation to the Divine Will, a fitness for heaven, and living comforts in dying moments.—I pray that God may make and continue you long a glorious instrument in his hands of much good to many souls."—P. 266.

Our extracts have been made with a view rather of illustrating those parts of Dr. Doddridge's character which were least known before, than of shewing how deep was his love of God and man, and how he excelled in the expression of that love. We could extract various passages remarkable for their piety; but our readers are acquainted with his "*Rise and Progress*," &c. We could quote some luminous and interesting commentaries on scripture; but his *Expositor* is open to every reader. We could shew how fearlessly he could admonish and reprove; but every one knows how strict was his guardianship of the souls of his pupils and of his flock. We could delight our readers with specimens of the exquisite address and tenderness with which he was accustomed to administer consolation; but his well-known letter to a lady on the loss of her brother, given in his *Life* by Orton, is a sufficient example. The most important purpose, perhaps, which these volumes will answer, and certainly that from which they derive their principal charm, is the corroboration which they afford of the truth that gaiety is the companion of innocence, and that religion is entertained in its proper character only when it is made conducive to the happiness of this world as well as the next; that it is designed to promote and protect the health of both body and mind, by equalizing the emotions, restraining undue excitements, and encouraging an alternation of the objects of pursuit, and the universal development of the manifold affections of the heart. It is very well to ascend occasionally above the tumults of the world, and to gaze into heaven from a more exalted point than the path of daily life; but to strive with the ambitious piety of a Simeon to pass a whole life on a pinnacle which was never designed for an abode, is an effort which is forbidden by duty and totally irreconcilable with wisdom and happiness.

The public will await with much interest the appearance of the promised *Diary*, which will probably lay open recesses hitherto unexplored of a mind whose ingenuousness has not yet revealed all its treasures of wisdom and of beauty.

ESSAY ON THE PASSIONS.

December 2, 1829.

" Modes of Self-love the passions we may call :
 'Tis real good, or seeming, moves them all."

POPE.

THE pursuits, the characters, and the happiness of men, depend so closely on the passions, that an investigation of the source, the progress, and the issue, of these springs of action, cannot be unimportant. I shall adopt *Hartley's* enumeration of them, and endeavour to illustrate this part of his theory of the mind.

Regarding all the passions as arising from pleasure and from pain, he distributes them, generally, under LOVE and HATRED.* He ranks under LOVE, *desire, hope, joy, and pleasing recollection*; under HATRED, *aversion, fear, grief, and displeasing recollection*—and he conceives of the passions, or affections, as no more than aggregates of simple ideas united by association.

Love, resembling the passions flowing from it, is self-interested; by which we must understand that it never exists, nor is cherished, in relation to any object, without our previous belief that the object will be instrumental to our advantage; although habit may render Love perfectly disinterested. A child's affection originates in a sense of there being something useful to him in the person, or the thing, upon which his love is exercised. All the little honours which he obtains for superior application—the finery of his dress, the beauty of his toys—he values only as he acquires from them a sort of pre-eminence over his companions. If we ask, why he prefers certain things to others, the answer must be, not simply because they are of a more attractive colour, size, and form, but inasmuch as these very circumstances render them more beneficial to him, at least in his own imagination, than any of the things from among which they have been selected. The actions of children are less artificial than those of adults, and for this reason exhibit with greater clearness the rise and the quality of the passions.

Even parental affection is connected with some perception of utility, some hope and prospect of advantage. Human beings have few or no instinctive principles. Most fathers and mothers love their offspring as a *gift and possession of distinguished worth*: they look forward to the reputation and usefulness of their children in society, and hence promise themselves no mean share of reflected benefit and fame. Nor can they be strangers to the wish that those whom they have borne and educated, may "rock the cradle of" their "reposing age."

Hatred, the opposite state of mind to *Love*, has evidently an alliance with self-interest; being formed under a sense of injury received from an object or a person, or, however, of wrongs and disadvantages apprehended from them.

Let me add that *indifferency* to an object, be it what it may, which in some men excites love and complacency, and in others hatred, is owing to the want of any knowledge and experience of its utility. Shew one of the

* Much the same distribution was made by Pope:

" Love, Hope, and Joy, fair Pleasure's smiling train;
 Hate, Fear, and Grief, the family of Pain."

most admired and beneficial productions of English art—the steam-engine, for example—to an Indian savage, and mark how he feels, and what he thinks, on the occasion. He may gaze in astonishment at the machine; but he cannot estimate it, because, at present, he cannot judge of the variety of highly valuable ends to which it is available.

Thus, Love and Hatred, the respective parents of the two *families* to which the passions belong, depend on many and different associations of ideas for their preservation, if not indeed for their origin. *Associated** circumstances, therefore, will awaken the one or the other of these states of feeling. When children have conceived an affection for a particular individual, that affection recurs with fresh and lively vigour, if they happen to behold him on the spot, and about the season, of his first meeting their eyes.

As our conviction of the utility of an object causes us to love it, so the *desire* of possessing it springs up quickly within our minds. Desire takes place only where love has previously existed and continues to exist. A hated object is always an object of aversion. Into a state of indifferency neither love nor hatred enters; neither a wish nor a reluctance to make the acquisition. For this reason, the pursuits of men, being modified by education, and by a vast number of associated incidents, are extremely various. Before discipline and experience have improved the judgment, a confused sense of usefulness gives birth to confused and indiscriminate desire; while in men of sound understanding desire is well directed and wisely tempered. Opinions, too, when practically expressed, are chequered partly by the strength or weakness of desire, and partly by its form. The principle, the feeling, is universal; but, in its shades and applications, when distributed among individuals, there subsists an almost endless diversity. Earnest desire, founded on the sense of a certain kind and measure of utility, has dictated the most famous deeds which the page of history records. It was this affection which prompted the enterprizes of Alexander, Julius Cæsar, and Columbus, and the more truly illustrious undertakings of Wickliffe and of Luther.

Aversion is augmented when the object of it was once the object of desire. The child's disappointment, in regard to whatever afforded him the promise of gratification, wonderfully inflames his hatred and increases his uneasiness. In these circumstances, anger, jealousy, and revenge, will often take possession of the breast.

It is a proof, however, of the wisdom and goodness of the Maker of our frame that he has subjected us to associations which controul the irregular and malignant passions. One state of feeling corrects another state: the pleasing affections serve to mitigate those which are painful.

Hope succeeds to desire; and, even where desire is less vigorous than at first, it cheers and enlivens the soul, and diffuses sunshine all around. This emotion has an intimate connexion with the sense of utility: nor will it mislead us, if we combine with it correct principle and judgment. It will be qualified by individual disposition. In men who are sanguine and volatile we find it predominant, and, not rarely, illusive and injurious: in children it is ardent, because their reason is not yet come to them; in our riper age

* In this manner *associations of resemblance* vastly augment the interest with which some men read works of history and those of fiction. There are passages in Goldsmith's "Vicar of Wakefield" that may be perused with signal effect amid the dreariest scenes of the months of winter: what I may term *the contiguity of description*, heightens the force of our sympathetic emotions.

it is often, though not always, governed by the sober precepts of Experience. Still, it can seldom or ever be extinguished : as the effect of our Creator's benevolence, of our intellectual and moral nature, and of our high destination,

“ Hope travels on, nor quits us till we die.”

This passion, at the same time, is not quite independent on our bodily constitution. Those who labour under certain kinds of *delirium*, however produced, are observed to express great eagerness of hope. The contrary is the fact as to sufferers from hypochondriacal disorders.

Fear is in the immediate train of aversion, and may be traced to the same cause. What it is, may, in individual men, be ascertained by means of their countenances, gestures, language—and frequently their breathless silence—either when the dreaded object appears, or when thoughts associated with it powerfully recur. In our younger days the fear of death is connected essentially with the adjuncts and signs of death, and employs itself upon them. But the familiar sight of these things causes them to be less and yet less impressive ; whence we may learn that no spectacles, no exhibitions, should be frequent, the design of which is to spread a solemn, a moral, and religious awe.

Hope may easily degenerate into rashness ; fear, into torpidity and despair.

Joy respects the attainment of a wished-for object, and is the consequence of possession and success. Its emotions are, in common, more violent than those of hope, yet not not so durable, pleasing, and beneficial. Intense affection and excessive transport cannot be man's ordinary lot.

Associations of thought strongly influence *grief* as well as joy. Grief is the effect of disappointment, and has considerable variety according to the nature and degree of the disappointment. In minds of ungoverned sensibility, grief soon gives place to its opposite passion. When the emotions are not accompanied by steady principles of conduct, they lie at the mercy of every change of scene, incident, and society. Some of the finest delineations of human character which the pen of Genius has made, illustrate and assume the fact. “ Nothing,” says a writer of antiquity,* “ dries up so quickly as a tear.” The remark admits of a wide, a practical, and a very important, application. Grief, real and internal, has a fixed countenance, and the “ leaden eye which loves the ground.”

Both *pleasing* and *displeasing recollection* are united with utility : nor can the nature of them be unknown to those who have an acquaintance with the effects of the great law of association, according to men's ages, constitutions, education, employments, and intellectual habits. Memory dwells with delight on whatever contributed to our advantage and gratification, and thus prolongs that gratification and advantage :† to objects of the opposite class,

* The unknown author of the Lib. Rhetoric. ad C. Herennium, II. 31. From a note in the Delph. ed., it appears that the aphorism was delivered originally by Apollonius the Rhetorician : it has been copied, I believe, by other Roman writers.

† The paper from which this Essay has been formed, was drawn up nearly forty-four years since, and then read, as an academical exercise, in the presence of *The Rev. Thomas Belsham*, whose candid approbation it obtained. Let its author be permitted, at this interesting moment, to express his pleasing recollection of these circumstances, and to declare the sentiments of gratitude and respect with which he cherishes the thought, and transcribes the name, of a late honoured friend, once his faithful and accomplished tutor.

it reverts with pain similar to what it felt when they had an actual existence.

I have sketched an outline of the human passions. Narrow are the bounds which separate them from each other. If the views thus presented of this important part of our mental frame incite any one individual to adore more habitually Him by whom we are "fearfully and wonderfully made," and to keep the *heart* with all diligence, I shall be humbly grateful.

N.

THE WATCHMAN.

No. XI.

"Watchman, what of the night? Watchman, what of the night? The Watchman said, The morning cometh, and also the night." Isaiah xxi. 11, 12.

SALAM! Peace and prosperity, saith the Watchman to all his readers, as he enters within the precincts of a new year. Peace on earth, and goodwill among men, and glory to God, may the ensuing year conduce largely to advance. Could we place ourselves at the end of it, and review the scenes which are to mark its progress, how different in many respects would be our apprehensions! Alas! who knows if he who now guides the pen will then be in the land of the living or the land of darkness; who of his readers can with certainty anticipate the prolongation of their existence through twelve more months? And, trifle as we do with the things of eternity, could our destiny within that period be foretold with the same certainty as it is determined; could the name of each to be summoned hence before another year has completed its course be uttered, how awfully fixed would be the eye of every one, how eager the countenance to catch the sentence of life or death! No prophetic voice can be uttered. No individual can be named. Doubt is left over all, that all may stand in awe and sin not. All are in danger, that all may be prepared. But life and death are not the only issues to be determined in the ensuing period of time. Great events are manifestly about to come. To say this, requires not the tongue of a prophet nor of the son of a prophet. The elements of society are all in agitation. The sounds of war have died away. Men have ceased to be amused with the empty accents of glory. Victory is no longer to them an object of desire, for they know its price. The hand of necessity is pressing hard upon thousands. Fearful realities have succeeded to idle sounds, and in all classes men are beginning to form correct estimates of their actual condition, and to search wherever they may for the remedies of their privations and sufferings. Time they have, and motives they have, to think, to learn, and inwardly to digest, what things are for their weal or woe. Change must come. The power of man cannot prevent it. A nation's wants may not be neglected; a nation's will cannot be withstood. The planet cannot be arrested in its orbit; the hand of God is upon it. A people cannot be stayed in its career of improvement; the spirit of the Divinity urges it on. The roar of the sea, the thunder of heaven, are sounds as mighty as terrible. But more mighty, and to the foes of man more terrible, the voice of a whole nation rising to

the skies, demanding the restitution of lost rights, and the enjoyment of that full and fair liberty of mind and soul which the Creator intended to be the portion of each of his intelligent creatures. The faint and incipient accents of such an outcry are to be heard in almost every part of our land, and unless its demands be complied with, they will grow and swell till the fear of Belshazzar be struck into the hearts of all those whose interests are hostile to the interests of the many. But it will not, we hope, we believe it will not come to this. The few are gradually yielding, ignorance and prejudice decreasing, oppression narrows the sphere of its domination, antiquated absurdities are beginning to be disused by the lips as well as banished from the mind. One after another, links of that chain have fallen by which the human mind has so long been bound. And the day is coming, and if the friends of humanity are true to their duties, the day must speedily come, when freedom of mind will be restricted neither by court or church patronage, nor by the laws of fashion, nor the circumvallation of creeds, nor by penal enactments, nor by private and petty persecutions.

Rara temporum felicitas, ubi sentire quæ velis et quæ sentias dicere.

Happy and rare period, to use the words of the great Roman historian, when each may think what he judges true, and utter what he thinks! The word of prophecy will then have its fulfilment, and every man sit under his own vine and his own fig-tree, none daring to make him afraid. We live in hopes such as these, because of the history of the past few months, as well as of the signs of the times. Contrary to the expectation of every friend of Christian liberty, the question which opponents, where it suited their turn, chose to make a religious as well as, what it really was, a political one,—the great and all-absorbing question of Catholic Emancipation has, during the past year, been set at rest in a way which, if not entirely unexceptionable, was yet most gratifying. After this we despair no longer. Our hopes have arisen, and become firm expectations in relation to the great questions which involve the moral and religious welfare of this nation. We had before heard and said, “No good effort can be lost.” We believed so; but we had reason also to join in the prayer of the apostles, that our unbelief might be aided. The mind assented to the general principle—the heart needed a splendid instance of illustration. That has been supplied. All our feelings relative to human improvement have received a reality and a vital power. What our eyes have seen, and our hands handled, we now testify. Success has inspired confidence, and confidence renewed strength. And the way in which strength should be employed has been indicated—the way to victory; so that we at length judge it to approach to certainty that a good cause will not fail, except by the bad faith of its professed friends. Let us but be good men and true, found at our posts, sturdy in their maintenance, earnest to advance, and faithful to hold, and the enemy must retire till the land is ours, and mental and moral liberty is enjoyed in all its borders.

Meanwhile, let us avail ourselves of the stop which the beginning of a new period of time seems to afford, in order to pass in review some of the features of the religious world, which we have not been able to dwell upon in our former communications. “The religious world”—a strange and motley mass, composed of elements the most dissimilar, some of them the most revolting.

Perhaps of all the worlds into which the rational creatures that cover this globe of ours are divided, not one of them is so replete with features so diversified and hostile. The sporting world, the gay world, the jovial world,

(Mundus Jovialis, to misunderstand the title of a treatise on astronomy,) the high world, and the learned world, are all curious medleys ; but the religious world surpasses them all in incongruities. There are found features of the rarest loveliness, infantine innocence and simplicity, moral energies, such as an angel might not blush to acknowledge, and mental power, which a Bacon and a Milton might without dishonour call their own ; and there also are found the low, the grotesque, the sordid, the selfish, the drivelling. It contains subjects for the pencil both of Martin and of Cruickshank, and might furnish out to another Dante both a heaven and a hell. At the same time we believe, and firmly, that the great and lovely prevail beyond all comparison over the offensive and the low : and often when an offensive feature is beheld, the discerning finds a diamond, though in the rough. Certainly it surpasses the power of human calculation to sum up the happiness which religion, even with all the actual drawbacks, confers upon the inhabitants of this kingdom ; upon fathers, and mothers, and children, and houses ; upon the under current of society, which, as often the under currents of the ocean, has the greatest force ; upon myriads, whose happiness is seen by none, and chronicled no where except in heaven. While, however, the bad is mingled with the good—while the exterior is repulsive to the well-disciplined mind—and while, therefore, there exist serious obstructions to the efficacy of pure religion, the remedial power of the press must be had recourse to. When the sun of righteousness has arisen with healing in his rays, and not till then, is the Watchman at liberty to retire from his beat.

Amidst the anticipations in which we indulged respecting the coming year, we did not include the end of the world. And yet, according to some authorities, this is at hand. The personal reign of Christ is, we are assured, about to commence.

A Millenium at hand !—I'm delighted to hear it,
As matters both public and private now go ;
With multitudes round us all starving or near it,
A good rich Millenium will come à propos.

And come it will and shortly, says one, who has the happy faculty, by a twist of his vision, of casting at the same time a glance into two opposite worlds, seeing, and hence declaring in strains of rhapsody and proud defiance, what hell is receiving and what heaven is preparing. Nor can the prophet complain as one of old—"I only am left." Mr. Irving is surrounded by a small but intrepid band, who already see Millenial glories, and are preparing to commence their princely functions. A few clergymen, we are informed by the Rev. G. C. Smith, of the English and Scotch National churches, and some few Dissenting ministers, (their organ is the *Morning Watch*,) entertain strong opinions concerning the personal reign of Christ on earth, and that it will shortly take place, and that England will be destroyed with tremendous judgments ; these views are connected with a profession and demand for the most extraordinary and even apostolic faith—that is, assurance of supernatural enlightenment and assistance. Captain Gambier, son of Lord Gambier, seems to have imbibed more than an equal share of this intoxicating draught. In discourse with Mr. Smith his general tenour was, while they were friends, "My dear Smith, the Lord is coming—dreadful things will take place ;" and then he would pursue a strain of terrible denunciation against this kingdom for its hypocrisy and wickedness. Poor Smith, naturally alarmed for himself, sought of the prophet what was

to become of him. "As for you," replied the seer, "you will be burnt in Smithfield."

No wonder the Rev. G. C. Smith, who might pass for a descendant of Daniel Lambert, should dislike the doctrine and expose the reveries of his quondam friend. On the subject of money, Captain Gambier's incessant cry was, "I have a few hundreds, Smith, in the Bank; Elliot" (another captain, and of the Millenarian heresy) "and I cannot make up our minds to beg or ask one penny while we have any thing left ourselves. A man does not serve God as he ought unless he makes up his mind to give all that he has. I shall give all until I get to my half-pay, and then I must stop, and Elliot will do the same." At a later period he said, "I am done, Smith, and now Elliot must go on till he comes to his half-pay, and then we must go on with the Asylum and Sailor's home, by faith:" that is, we are informed, to erect a building to cost £15,000, with scarcely any means, and without estimates, contracts, or securities.

The same strain of fanaticism is pursued in the periodical of the prophets, "the Morning Watch." Christ is at hand, we are told, to destroy the world. A spirit of Pharisaism pervades the work. The vials of the Scotch orator's wrath are poured forth in its pages. All the world but the chosen few, and few they are, dismay and destruction await. We are not sorry that these modern Millenarians have gone to extremes. The shorter in consequence will be their day—the less their influence on the public mind. We are not sorry they have appeared. They burlesque the extravagance of the religious world, shew its natural tendency, and prepare the way for a return to a sounder and more healthful spirit; the spirit, not of fear, but of power, and of love, and of a sound mind. Monstrosities of sentiment like those of the Irving school must of necessity be short-lived. For a time, now, as when the Millenarian notions began to prevail in the third century in Egypt, they may banish from the mind of some Christians the most important precepts of their religion; they may, as in the tenth century, aid forward a crusade, not as then against the Turks, but wise, and upright, and rational Christians; they may, as in the seventeenth century, and amongst the fifth-monarchy men, lead to "the proud turbulence of political interpretation;" but as these ebullitions of frenzy passed quickly away, so, especially in the present day, will the hallucinations of the prophetic school. They will also, we hope, serve to warn those who are treading on the heels of like absurdities, and clear the turbid atmosphere of the religious world. A striking instance of delusion like that of the present Millenarians is recorded by Robertson in his History of Charles the Fifth, which may serve to point a moral in the present day. A sect of the Anabaptists took possession of Munster, in Westphalia, expelling the constituted authorities, and assuming their places. Boreold, an obscure fanatic, having by visions and prophecies prepared the multitude for some extraordinary event, stripped himself naked, and marching through the streets, proclaimed with a loud voice, "That the kingdom of Sion was at hand; that whatever was highest on earth should be brought low, and whatever was lowest should be exalted." In order to fulfil this, he commanded the churches, as the most lofty buildings in the city, to be levelled with the ground; he degraded the municipal officers chosen by his own party, and made the highest magistrate in the city the common hangman, for whom he is said to have found abundance of employment. And "as," to use the words of Robertson, "the excesses of enthusiasm have been observed in every age to lead to sensual gratifications, the same constitution that is

susceptible of the former being remarkably prone to the latter, he instructed the prophets and teachers to harangue the people for several days, concerning the lawfulness and even necessity of taking more wives than one, which he asserted to be one of the privileges granted by God to the saints." The historian adds, "Every excess was committed, of which the passions of men are capable, when restrained neither by the authority of the laws nor the sense of decency." A similar, but by no means equally flagrant, instance of the union of sensuality and religion has, we are informed, been exhibited among the Southcotians, and especially that branch of them who term themselves Israelites, and reside at Ashton, in Lancashire.

For a long time, connected with the chief men of the Millenarian school, the Rev. G. C. Smith had pursued his labours for the benefit of sailors. It seems that our sailors, on coming into harbour and on shore after their voyages, are exposed to wholesale robbery at the hands of the most abandoned of men and women. Mr. Smith, who has himself been brought up on the seas, has for years been endeavouring to provide them with a refuge, and the means of spiritual instruction. The object has every appearance of being laudable; but how has it been prosecuted? Judging from certain statements which Mr. Smith himself has made, we have most pregnant suspicions. Of course, Mr. Smith proceeded in the usual way. He issued prospectuses, called public meetings, convoked his declaimers and mustered his own eloquence, resolved into existence institutions and committees, visited the country, travelling from town to town, and speechifying wherever he came. All the ordinary machinery, and more, we are disposed to think, than the common portion of clap-trap used on such occasions, was employed, and employed to good effect. In the last year above £3000 were collected from the bon homme, that easy creature John Bull, by Mr. Smith and his agents. Well, out of this money there are officials both small and great—secretaries, travelling orators, and the long list of *et cetera*—to be paid, so that no small portion of the collected money is consumed ere it can reach the object for which it is given. We are here reminded of the following anecdote:—"Notwithstanding the sufferings of his father, Charles the Second, it is well known, endeavoured to raise money by the unconstitutional means of a benevolence. The collectors of the same came to the house of an old lady, in the town of Pomfret, and having told their errand, "Alas! alas!" said she, "a poor king indeed, to go a begging the first year of his reign! But stay, I will bestow something on him;" and telling them out ten broad pieces—"Here!" said she, "take these." The officers were going away very thankful for what they had got. "Hold!" says the lady, "*here are ten more to bear the charges of the other, and then, perhaps, some of them may reach him.*" So with our sea-orator, the Rev. G. C. Smith and his gallant companions, the church maritime—they need no small sum to enable them to carry the gifts of the saints to the objects for whom they are intended. And so strongly impressed with the impropriety of the way pursued for levying contributions was he who, of all others, was the most likely to know—the treasurer, Captain Gambier, that he thus implored Mr. Smith—"Humble yourself under the mighty hand of God; but, O! as you love the salvation of your soul, do not attempt to bolster it (the Society) up by any more worldly methods." We fear that we cannot limit our disapprobation to the Society for the Sailors; we fear that religion is made by too many of our institutions to serve as a craft whereby the conductors get their bread and something to boot; we fear that there is too much truth in the following charge made by one who knows no little about the religious

institutions of the day—Mr. Irving. “I observe,” he says, “the same intermingling of pleasure, gain, and religion, in strange confusion, in those excursions amongst the churches for raising money by the abuse of preaching; when a regular bargain is struck, every meal allowed for, whether partaken at the inn or of hospitality; travelling expenses by the mile allowed; with the love of which the age is gone mad. Much more could I say concerning the love of pleasure under the guise of godliness, which hath won the mastery of this self-indulgent and luxurious society called the religious world.”

But if certain charges and certain indications are to be credited, there are worse things yet, at least, among “the friends of sailors,” than what we have mentioned. The orator Smith is charged, first, with peculation; secondly, with deserting his home. As to the charge of peculation, though there have been many vague indications, (which excite, we confess, suspicion in our minds,) there has been mentioned only one specific instance that Mr. Smith, at the close of a public meeting, took of the cash-keeper a sovereign. This Mr. S. allows. His explanations are not consistent. At one time, he tells us, he took the money as a loan; at another as a debt; and, at another, he seems to claim a right to take such a sum or more, founded on his alleged gratuitous services. As to the second charge, we quote his own words: “My house in Wellclose Square had become so public, that all sorts of idle tales and reports (of what character?) were continually brought to my family, and every evening retailed to me. Sick and disgusted with such things, and finding remonstrance utterly vain, I quietly withdrew from my house to prevent further evil, and continued absent about a week, until, corresponding with my family and the parties concerned, (in what way concerned?) I could and did return back in peace.” To say the least, we are not surprised that he who was confessedly unable to rule his own house, should be deemed unfit to preside over “the sailor’s home.” His chief accuser is Captain Gambier, of whom, and Captain Elliot, Smith himself thus speaks at the commencement of the affray—“two such holy, exemplary, and generous men, I had never met with in any part of the world.” Nor even when his passions were strongly excited, did he venture to accuse Captain Gambier of dishonesty, but talks of his incapacity, his madness, his ignorance of business. This last charge is somewhat curious. Is it grounded on the fact that Captain Gambier disliked “the worldly means” before spoken of, and disliked to find the Rev. orator’s fingers in the plate at the end of a public meeting? However, Captain G. has spoken out. He tells the world he deems it his duty to warn them against Smith. He regrets that he has given him any countenance. He says he has found him out, and that through two friends who lived in his neighbourhood. He speaks in the strongest and most confident terms of his dishonesty. In consequence of having seen his delusion in regard to Smith, “I did,” he says, “my duty by procuring his dismissal from that office, (Honorary Secretary,) under the form of a resignation, which he desired should be put in, rather than have a disclosure made.” Another object was to compel him to resign his trusteeship, to which he had got himself appointed. For this Captain Gambier laboured hard, and at length Smith has been compelled to withdraw from his former connexion, and he has now set up for himself. The affairs of the sailor’s home have been handed over to the management of Captain Elliot and his friends, who, however, in an advertisement speak thus ominously: “the property of the institution shall be protected *as far as possible from depredation.*” Of course Smith has not

been idle. He has endeavoured to excite compassion for himself and a regard to the cause with which he is connected. He speaks in the most saintly terms, makes the highest pretensions to divine direction and support, has thanksgiving sermons for what he calls his delivery, and gets resolutions passed declaring him an honest man. We do not deny it; that is not our business; but we are convinced that there is in the whole of this affair much more than meets the eye. There has been, we have no doubt, a hushing up for what is called the good of the cause—in a word, pious fraud. Whoever are honest or dishonest, we know well who are the losers. Those of the public who have given their money are evidently gulled, and they will suffer without much pity. Among the various ways which Smith has taken to excite commiseration, the publication of a copy of verses from which we extract the following, is the most extraordinary.

Extracts from an Epistle from John Fogo, Esq., to Parson Smith, of Penzance.

My pious old cove, I am sorry to hear
That something is wrong between you and Gambier;
And though famous for preaching, some say the fact is,
You're not so particular as to the practice.

You drew with persuasion as gentle as wise,
The cash from our pockets, and tears from our eyes;
But may I inquire without any reflection,
If you never *made free with the ample collection*?

Indignant, I hear you reply, " 'Tis all gammon!
Can a genuine *Saint* be a servant of Mammon?
For the poor and the needy I only besought ye:
A nautical parson could ne'er be so naughty.

All slander and malice I boldly defy;
Tho' Smith of Penzance, no black-Smith am I;
That I've *made up a purse* is an utter delusion,
But the Saints while on earth must expect *pers-ecution*.

O hard is my fate by Gambier to be rump'd,
When for so many years the cushion I have thump'd;
The truths of religion came home to each breast,
And the whole of the sailors on board were impest.

My talents for Sermons were equalled by few,
I preached without notes, *tho' I had them in view*;
I wish from attacks folks would let me alone,
Let him that is sinless discharge the first stone."

Well said, my bold fellow! that is quite satisfactory,
And the Captain, no doubt, has been very refractory;
Your statement I leave to all those who may *gulp it*,
Thou Champion of cushions, thou pride of the pulpit.

Religion I reverence as holy and pure,
And shan't I detest, with its visage demure?
Yes, I scorn from my heart, with abhorrence and loathing,
A wolf, sharp and greedy, arrayed in sheep's clothing.

What led you, grave Sir, to cry out *Peccavi*?
For I hear you were called to the Truth from the Navy;
Your motives, of course, I've no wish to taint,
But the greater the sinner, the greater the saint.

In reviewing the details into which we have entered, our own mind is strongly impressed with the shocking impiety of men who strive to advance

at once their own interests, and the interests of what they espouse by pretensions to supernatural direction. We ourselves heard both Smith and Gambier recommend "the cause of sailors," as they termed it, on the ground of the manifest interposition of God on their behalf. They spoke of their success, and the arm of the Lord did it; they spoke of their plans, and they could not fail, for the work was God's. Nor shall we easily forget the awfully terrific description which Smith gave of the destruction of the Brunswick Theatre, nor the Satanic exultation which he bellowed forth when he represented himself as he stood upon the ruins. And this too, this was ascribed to the immediate agency of God, pointing out to Smith and his band a spot for the erection of their contemplated building. In short, there was scarcely a single fact mentioned on the occasion to which we allude, the happening of which was not set forth as the special act of the Almighty. Nor was Captain Gambier a whit less presumptuous than his Boanerges, and yet so recent is the period, he could hardly then have failed to have some suspicion that all was not going on fairly. At all events, he ought now to learn that God's name may be assumed to serve iniquity as well as truth, and to abstain in future from pretensions which are as groundless as they are shocking and presumptuous. We could wish also that all the proselyting sects who are now passing to and fro in our land would hence learn a lesson. There is scarcely one of them that makes less pretensions to divine aid than did Smith and company. The age of miracles has appeared again. The name is different, the thing is the same, and to find miracle-mongers we need not revert to Prince Hohenlohe, nor to the canons of the Papal hierarchy. Protestant England, alas! is full of them. Every puny institution, every little sect lays claim to the special aid and blessing of God. If the funds of a missionary society are increased, the Lord has opened the hearts of the pious. If a minister attracts an unusually large audience, God unseals his lips and carries home his words to the heart. Let it not be supposed that we impeach the doctrine of divine influence. We believe literally that all things are of God, and on that very account discredit all pretensions to *extraordinary* and *special* aid. In fact, all such aid is miraculous. We know of no other definition of a miracle, and we must confess that we are slow to believe in miraculous agency, whether in the hands of Hohenlohe, or Parson Smith, or a Ranter preacher. Not long since, in conversation with a man who has thought and inquired on theological subjects, and discarded one popular error at least, we asked, what was his chief reason for preferring the Trinitarian system to the Unitarian? He answered, "The Trinitarian minister comes as the ambassador of God with a direct communication from him to man. Not so with you." "Then," we replied, "the greater the presumption the greater your faith." Now, however absurd this principle may seem, and absurd enough it is, it governs, we doubt not, the greater part of the religionists of the day. We do not say they are conscious of its existence. They never, perhaps, recognized it in words. Still it actuates their conduct. Nor is it wonderful. Superior pretensions have a tendency to impose on even the enlightened: much more will they mislead the multitude. By the affectation of sanctity, the monkish orders gained the dominion of the Christian world. The divinity which is said to surround a king consists in a claim to reverence which himself and all about him make. In the intercourses of life, we often yield our hearts spontaneously to the claims of others. The character and homage they assume, we are, by their very assumption, led to give them, and to avoid so irrational a demeanour requires an exercise of thought and a battling with the heart, which, how-

ever well they may with the wise proceed in private, are not exercises the most fitted for the junctures and the exigencies of daily and casual intercourse. In fact, too many men are, in society, rather like instruments which will answer and vibrate to any touch, than rational beings, thinking before they feel, and judging before they act. If this be true in ordinary life, it is less surprising that the pretensions of the pulpit or the platform—pretensions made on subjects and in places fitted to awaken the feelings and to lay open the heart to any contagion of a religious nature—that these should find access to the bosoms of the people, and, superseding the exercise of their judgment, lead them at the speaker's will. Even without any actual intention of misleading by false pretensions, it would be very possible for a preacher, by the use of vague and unexplained language, to create in his hearer's mind the idea that he was under the immediate guidance and enlightenment of God. However it may be effected, the fact, we are persuaded, is, that the many regard the teachings and doings of their spiritual guides as the teachings and doings of the Almighty. Monstrous delusion ! fitted before all other things to keep the mind in darkness, and to lead a people captive in the chains of superstition, and make them ready instruments of the designing. One of the strongest objections we have to make against the popular efforts of the day, is, that they have encouraged this pernicious error, and greatly extended its dominion. That the people are to blame, we know—greatly to blame ; but though they have too often presented their hearts prepared to be wrought upon, and gone after him most willingly who came most in the way of authority, and in pretensions to power from on high, they have yet this apology, that they did it in ignorance ; while many of the agitators, though they knew the impression they were producing on the people's hearts, and the utter groundlessness of all their real or seeming claims, persevered nevertheless in the unholy work, taking the name of God in vain, misleading the people, and hesitating, nay declining, to explain, for fear of unsettling the public mind, or perhaps of endangering their own dominion.

Our limits do not permit us to specify the various grounds on which we have formed the conclusion we have expressed. We do not, indeed, expect that any one who is at all conversant with the religious world, will, for a moment, doubt that pretensions to supernatural and special aid prevail throughout it. In fact, the notion that God works in an extraordinary way to second the efforts of ministers, is woven into the very texture of the religious community, and Unitarians are not seldom unmercifully dealt with because they exclude such baseless conceptions from their creed. But to shew the extent to which this error has gone, we quote the following anecdote lately given in the Protestant Methodist Magazine, and ushered in with no inconsiderable circumstance as an instance of the way in which God, by “his special interpositions,” secures the benefit of “his children.”

“A short time ago, a poor but *pious* woman lost a bundle of clothes from a cart in which she was returning home from a visit to her relations near Harrowgate. A week was spent in fruitless inquiry and search for the lost articles. At the end of that time, as the poor woman's husband, also a *pious* character, was walking out on business, he met a female who was a perfect stranger to him. As he passed the woman, a strong impression took possession of his mind that she was the person who had found the lost bundle ; and so powerful was the persuasion, that he was induced to turn back and tax her with it. At first she strenuously denied all knowledge of it ; but as both a gown and handkerchief of the lost articles were found on her person, (who issued the search warrant ?) she was soon induced to confess she was

the finder of the bundle, and the man accompanied her home and recovered every article of the lost property. She lived five miles from Harrowgate." In commenting on this story, the writer says, "the impression was obviously of a preternatural origin, and probably made by one of those celestial spirits who are sent forth to minister to them who shall be heirs of salvation."

Now, wherein is the difference between a Catholic and a Methodist miracle? How gross is the credulity, how gross the ignorance, that still prevail in the midst of this nation, found not merely in the private village and the humble cottage, but in religious books, intended to enlighten the mind and save the soul! Another instance of a like delusion occurs to us, which we lately met with in the review of a book just published, the *Memoirs of Oberlin*, a pastor of the Ban de la Roche, a man of considerable piety and goodness. The anecdote relates to the choice of a wife. "Only two days before the period fixed upon for her return to Strasbourgh, Oberlin felt as though a secret voice within whispered 'Take her for thy partner!' He, however, resisted the call. 'It is impossible,' said he, almost aloud; 'our dispositions do not agree.' 'Take her for thy partner,' the voice still continued. He spent a sleepless night, and in his prayers the next morning solemnly declared to God that if he *would give him a sign*, by the readiness with which Madeline should accede to the proposition, that the union *was in accordance with his will*, he would cheerfully submit to it, and consider the voice he had heard *as a leading of Providence*. After breakfast the same morning, he found the young lady sitting in a summer-house in the garden. Placing himself beside her, he began the conversation by saying, 'You are about to leave us, my dear friend: *I have had an intimation* that you are destined by the Divine Will to be the partner of my life. If you can resolve upon this step, so important to us both, I expect you will give me your candid opinion about it, before your departure.' Upon this Miss Witter rose from her seat, and blushing as she approached him, placed one hand before her eyes, and held the other towards him. He clasped it in his own. The decision was made, a decision he never found cause to regret."

The belief in supernatural and extraordinary influence has been a constant concomitant of nearly all the excesses which have lately disgraced the religious world, whether in America or England. It is the grand instrument in the hands of Revivalists, an instrument which they have wielded with terrible effect. Nor is its use limited to the more ignorant part of the religious community. Scarcely a month has passed for a long period, but one or more of the religious periodicals, under the sanction of grave divines, has enforced the duty of praying for a large and fresh effusion of the Holy Spirit. True, the sense of decency, which the better informed have, prevents their errors from running to the excesses which prevail among the ignorant; though we must be allowed to think that in proportion as they yield to the claims of good order, they abandon their principles, and we doubt not that the less informed religionists hold the belief of special interposition in its proper and genuine shape. We have had an opportunity of seeing something of the way in which the notion of miraculous agency operates among them. We have seen something, and heard more on veritable authority, of the scenes which prevail when a society of Primitive Methodists undertake to convert a sinner. The priests of Bacchus were hardly more riotous and noisy in their terrific orgies. Imagine a poor creature of strong passions, of passions half frenzied by former excitements both in private and public, of passions rendered morbid by the consciousness of crime, lying

prostrate in the midst of a large assembly of persons of coarse and ungoverned souls. Around the patient are some dozen hierophants, praying either singly or in pairs, or in a body, with all their might to God that he would break the heart of the hardened sinner before him, using the greatest and most offensive familiarity with the Creator, prescribing to him both the time and the way of the patient's conversion, at times calling on the prostrate man himself to yield his stubborn soul, and threatening him in awful language with the Divine vengeance to everlasting woe; while during the whole scene, often of considerable duration, voices either of supplication or threat, groanings, ejaculations, and sobs, are arising from every part of the building, and aiding in the general effect. At last, perhaps, the man is prepared to acknowledge the "good work." The spirit of God, he says, has descended on him. Straightway he is questioned as to the nature of his convictions, and it has happened that the interrogators, not being satisfied with the replies, have ordered him again to prostrate himself, and to "tell God he would have all or none." We remember on one occasion to have seen a woman who had, as the parties said, been converted, led down the streets of a country town, and then first we formed what we deemed a somewhat adequate idea of the state of the Pythoness immediately after retiring from the tripod, to which she had been forced, and where amidst the furies to which she was stimulated she delivered her broken oracular accents. Nor must our readers imagine that, once converted, a person is converted for life. The work in some instances requires to be frequently repeated, and is to some people what a course of medicine is to others after a debauch. Let not our readers be sceptical (they must be pained) at these representations. The following quotation might have served as the basis of the foregoing description. It is taken from the Protestant Methodist Magazine for July last. "The mercy of God displayed. At a public Methodist prayer-meeting held in Yorkshire, *about the middle of the service* a number of thoughtless young men entered the meeting, when two of them kneeled down, apparently desirous of salvation; the *friends spoke to and prayed for them*; shortly afterwards a man present *stated* that those young men had agreed in their mirth, before they came to the meeting, that they would kneel down to be prayed with; on receiving this information, the friends were deeply concerned for them, and prayed that the Lord would awaken them to a sense of their danger. The *agonizing* prayers of the brethren for them at length prevailed; they appeared greatly moved, and began to pray for themselves! On one of them attempting to rise from his knees, he found *his legs so singularly affected that he could not stand upright*. They wept and prayed, assisted by the *powerful intercession of the friends*, and on retiring from the meeting *they seemed to be in great distress*. The one whose limbs were so seized, afterwards became truly serious, (what became of the others?) and joined the society. The writer was an eye-witness of the facts stated, which took place during a *revival* of religion among the Methodists." It is no longer than last summer that we saw a scene more revolting even than that we have described a few sentences before, but we abstain. There is no room for doubt that the form of religion, in some of the more retired parts of England, is to the man of sound mind most offensive and painful. The schoolmaster, they say, is abroad; but the present generation must pass off the stage before the good which he is fitted to effect will be seen in the villages of the more uncultivated parts of our country.

We have now alluded to the capital error of the present day. From this

flows, as a necessary consequence, a score of others. Unitarian polemics are often accused of misrepresenting the tenets of the self-styled orthodox. The determination of this question depends on what standard of orthodoxy is fixed on as the criterion. To say the least, there are two—the orthodoxy of books, and the few who philosophize on the subject; and the orthodoxy of the people, with which is closely connected the orthodoxy of the pulpit. Now, if the actual sentiments of the people be taken as the test of orthodoxy, we are prepared to maintain that Unitarians rather under than overstate the dogmas they oppose. We have heard, and that too by a clergyman in a most respectable town, and preaching to a large audience—we have heard the certainty which, irrespectively of good or bad conduct, the doctrine of pre-ordination gives to the elect, illustrated to this import, though not in these words: When once the relation between father and child has been formed, it cannot in its nature be broken. However rebelliously the child may act, he can never cease to be a child. So with the child of God. He may act the part of a prodigal (and here the preacher entered into a long enumeration of enormous sins); still is he safe; once a child of God, he is so for ever; “once elected, he is never rejected.” The same clergyman spoke of “the eternal three” without explanation. The following words, no less offensive for the sentiment they imply than for the doggerel in which it is conveyed, occur at the end of some lines inserted in the Protestant Methodist Magazine for July last:—

— Shout, Chorus, together;
To the Trinity, glory, for ever!

And in the number of the same work for September, these, among others, “On the Agony and Death of the Saviour:”

Let all creation blush at her *Creator's* anguish:
I ask no more! a voice from yonder skies
Reveals the cause divine *why great Jehovah dies!*

Again, from the Gospel Magazine for October:

“*The incarnate God.*”
To the rich fountain of *thy* blood,
Thou great incarnate, precious God,
My soul desires to fly.

A little after:

Stern Justice with his vengeance came,
And wrung the heart of that dear Lamb
Who gave himself for me.

At the close:

By thy sweet influence, cov'nant God,
O plunge me in that purple flood
Whose virtues are so great;
Then though as vile and black as hell,
Constrained by love this truth I'll tell,
Salvation is complete.

In plain prose of the same magazine:

“The Son in the fulness of time assumed their nature, and came into this world to do and suffer all that was necessary to *satisfy* the justice and holiness of God for them.”

“It pleased the Lord to bruise him. Is it just? Is it reasonable that the innocent should suffer for the guilty? Ah! reason, thou canst rise no

higher than thy source; revelation is beyond thy authority, and whoever trusts to thy insufficient aid, is awfully deceived."

Passing over the delectable subject of "A Cucumber-bed spiritualized," we come to the following: "My fellow-Magdalenes, all hail! Forget not our Christ is both able and willing to 'save unto the uttermost'; thy daily sins, yea, thy heart sins shall be all *in all* put away by the sacrifice of himself; thou art annoyed with them, but he is charged with them; they are *within* thee, but they were *upon him*: the royal gems which decorate his crown are the Magdalenes which he has gathered from the four quarters of the earth, and in the company we discover the murderous David, the wicked Manasseh, a backsliding Peter, a persecuting Paul, a ferocious gaoler, a gibbeted thief, a tender-hearted Lydia, with thousands and tens of thousands of others, who, like Magdalene, were as vile as hell could make them.

"Ye ruffians may come, though your hands reek with blood,
There's nothing too hard for the grace of our God;
Ye Magdalene harlots are welcome to-day
With Jesus to banquet—he'll ne'er cast away."

The following specimen of the *reductio ad absurdum* is amusing:

"As to the question, what consistency can there be in a believer's praying for forgiveness, whilst, at the same time, he professes to believe that all his iniquities, past, present, and to come, are already forgiven?—it is, as I said before, not a whit better than carnal reason. Let J. H. but establish such a course of proceeding as a general rule with him, in his decisions upon the word of God, and he will soon put an end, as far as concerns himself, to the mystery of godliness, and plunge into Socinianism at once. We need all the *ai, ai*, the alases of a Greek chorus, to express our grief at the terrible dilemma to which the use of carnal reason leads. 'Tis pitiful, 'tis wondrous pitiful.'"

We now quote from a recent number of the *Spiritual Magazine*, the motto of which, even at this time of day, is the exploded text, 1 John v. 7!

"The march of intellect is the march of infidelity; and religious liberalism the compromising of the truth. In a word, they are the daughters of the mother of harlots, alias the Anti-Christ." "You cannot even go on in wickedness *without God's permission*; and if God permit you to *persist* in sin, it is in order to punish you for it, and that your punishment may be the more signally displayed."

The following makes one's blood to curdle:—"Respecting which I stated, that the saints or the righteous would rejoice over the final punishment and destruction of the ungodly. And I believe I went so far as to say, that I rejoiced there was such a place as hell. And what is hell but the place where Jehovah will display with inconceivable brightness the splendours of his justice? Justice, the basis of his throne, an attribute as dear to Jehovah, in his glorious Trinity of Persons, as those of his mercy, grace, and love! Ah, Sir! do angels and glorified spirits express any sorrow because there is such a place as hell? Do they, can they weep to see Jehovah glorified in the destruction of his adversaries? Sir! their sight and their feelings *are not like ours*; they do not partake of our amiable weaknesses; they are not clothed with cumbrous and sinful bodies like ours; they do not view things through such false media as we do; but, immersed in the splendours of Deity, they see, they feel, they act like him." What horrible sentiments! converting the Deity into a Moloch—the Deity, the Father of his creatures, the God of love and of all consolation, the Father of mercies! Such, however, is a

specimen of the food with which no insignificant portion of the religious community is fed. The instances given are but a small part of those we have noticed in no very extensive a looking over of the periodical literature of the orthodox body.

But there prevail amongst them sins not merely against sound doctrine and human feelings, but also against that liberty of thought and speech which both Christianity and reason permit and sanction.

We deeply regret that we have but too much evidence to substantiate this remark, and in particular that a most remarkable proof has lately been furnished by the report of an Institution supported by Christians of various denominations and of great respectability—we allude to the Stockport Sunday-school. Before we read the Report we did not deem it possible for a passage such as the following to proceed in this day from any body of Christians, certainly not from men so well-informed as are many of the supporters of the above-named institution. These are the words, and they appear to have been called forth by the recent visit of Taylor and Carlile to Stockport: "We do not precisely understand the principle upon which a man is condemned to death without the hope of mercy for killing the body, whilst the murderers of the human soul are allowed to brave the laws of the country, and escape with perfect impunity." If language has meaning, these words contain as truculent a proposal as history with its ensanguined page presents. It is proposed to treat Unbelievers—nay, all those who come under the assumed predicament of murdering the human soul, and therefore Unitarians, whose doctrines are often styled "soul-destroying"—yes, it is proposed to regard and to treat not only the infatuated and the mistaken, but also the enlightened, the upright, the benevolent, *as murderers!* The writers know not what spirit they are of. Certainly they are not of the spirit of Christ, and we have little doubt they are behind the spirit of the day. Our mind, in thinking over the barbarous language quoted, is forcibly carried back to the sitting of that Parliament which in mercy (so they stated) spared the life of Naylor, accused of blasphemy, and condemned him to be set twice in the pillory, to be whipped three times by the common hangman, to have his tongue bored through with a hot iron, to be branded in the forehead with the letter B, to be kept in prison and to hard labour at the pleasure of the Parliament, to be debarred from the use of pen, ink, and paper, and have no relief but what he earned by his daily labour. And the dreadful proposals which were in turn made by the members for the punishment of the offender, lead one to imagine what may have passed in the committee of the Stockport Sunday-school ere they were brought to identify the unbeliever and the alleged heretic with the murderer.* We certainly do not charge the atrocious sentiment on which we are animadverting on each and all the respectable persons who support that institution. Where the blame lies we know not. We hope, for the honour of the Society and for the honour of Christianity, and in justice to themselves, that those who have neither part nor lot in the matter will come forward publicly to disclaim and to denounce the proposal implied in the above quotation.

From the above premises our conclusion is, that much yet remains for the friends of pure religion and Christian liberty to effect. A better spirit and

* See the Diary of Thomas Burton, Esq., edited by J. T. Rutt, Vol. I. pp. 153—155.

a better faith—alas! how much need is there of both in but too many parts of our country! We therefore invite those who have both, not to hide their talent under a bushel. The sentiments they entertain are given them in trust to use for others' benefit. And solemn is the trust with which they are charged, and solemn will be the account of their stewardship to which they will be called. It is almost too clear to require a remark, that Unitarians possess the remedy to the various disorders we have described. Will they keep as well as possess it? Will they limit the efficacy of that truth which God wills should be as pervasive and salutary as the light of day? Surely they will be prompt to afford moral and spiritual soundness, to unseal the eye of the mind, to disenthral the shackled soul, to afford peace to the harassed heart, to lead men from the worship of a Tyrant to the worship of a Father—from warring against each other for diversities of belief, to feel the ties of a common Christianity and a common brotherhood—from the thralldom of systems to the liberty, the generous, humane, and unrestricted liberty, of the Scriptures.

We have heard it said, that the work of controversy, in relation to the principles of Unitarianism, is now ended. On the contrary, we hardly think it begun. It is true that here and there a David and a Goliath have met: but the tug of war is yet to come. The prevalent system and the system of Unitarian Christianity have yet to come into conflict, and this can take place only by our views being presented in the village, in the cottage, in the country, as well as in a few large towns—in tracts as well as volumes—by the voice of the missionary as well as of the minister. Something has been effected; infinitely more remains to be done ere we can be said to have discharged our duty. In fact, the great bulk of the community know nothing of our principles. This is true even of the more enlightened part, much rather of the uninstructed. How can our work be done, how can we prove true to the sentiments we hold, till every one has a real, and not a contingent, opportunity of knowing the truths of pure Christianity?

It is quite clear to our mind that the religious world are not characterized for exercising their powers of thought. Feeling, not thinking, is the peculiarity of the age. Even the leaders of the people yield themselves to the dominion rather of the heart than the head. And the whole history of the recent exertions and revivals is the history, not of intellectual activity, but of religious feeling. In the nature of things, a change may be expected. A re-action will come. In such a condition of society it is plainly the duty of Unitarian Christians, who have during the whole of the excitement been engaged with the intellectual bearings of religion, to come forward in order to hasten and direct the change, that, from the well-balanced action of thought and feeling, true religion, which is now less an affair of the heart than the head, may come forth in somewhat of its fair and harmonious proportions, as well as of its primeval energy.

This is our duty. Even *now* we are called to discharge it. While we delay, the opportunity passes.

CRITICAL NOTICES.

THEOLOGY.

ART. I.—Principles of Congregationalism. *The Second Century Lecture of the First Church.* By C. W. Upham, Junior Pastor. Salem (Massachusetts). 1829. 8vo Pp. 72.

It is thought by many that America must be in a pitiful plight because she has no Feudal Antiquities and no Established Church. They may be consoled by finding that she does make something of what antiquity she has ; and that her children have their high and solemn festivals, their religious commemorations of the men and deeds of former days. It is true that these are rather in contrast with those which English Episcopacy has embalmed in her Prayer-book ; but they may do for so young and rude a people till the lapse of ages shall provide them with something better. They have no thanksgiving for the restoration of a besotted and tyrannic dynasty ; they only celebrate the restoration of millions to the possession of their native rights. The landing which they commemorate is not that of a foreigner, " come for their goods," but of the Pilgrim Fathers seeking freedom to worship God in the wilderness. Instead of one royal martyr, they venerate thousands of martyrs and confessors, made so by the tyranny of him and his house. And we have a further specimen of their Holy Days in the discourse before us, which was delivered on the second centenary celebration of the formation of the first Congregational Church in America. The courtiers of the day, if they ever heard of the event, only smiled at it. By the results of that and similar events, in after times, have courtiers and kings often been made to frown, sometimes to tremble. Happy for the world and themselves had they also been made to think.

We cannot give a better account of the occasion of this sermon than by quoting its introduction :

" We have assembled here to perform a service enjoined upon us by the example of our ancestors. Its nature and object will be best explained by referring to the notices of its previous celebration, which have fortunately been transmitted to our day. One is found in the records

of the church ; the other, which will now be read, was accidentally discovered in an old public paper.

" ' Salem, August 6, 1729. On Wednesday was celebrated the FIRST CENTURY LECTURE, in the meeting-house of the First Church here, in commemoration of the good hand of the Lord in founding that Church on August 6th, 1629 ; just one hundred years ago ; enlarging and making her the mother of several others, and preserving and blessing her to this day. She was the first Congregational Church that was completely formed and organized in the whole American continent, which was on the day above-mentioned, when the Rev. Mr. (Francis) Higginson was ordained the teacher, and the Rev. Mr. Skelton their pastor. Governor Bradford and others, deputed from the church at Plymouth, coming into the assembly in the time of the solemnity, (having been hindered by contrary winds,) gave them the right hand of fellowship ; wishing all prosperity and a blessed success to such good beginnings.

" ' The Century Lecture began with singing Psalm cxxii. 1—8. The Rev. Mr. Fisk then preached a very agreeable sermon from Psalm lxxviii. 1—7. We then sang Psalm xlv. 1, 2, 6, 7. The Rev. Mr. Prescott then prayed. We then sang Psalm c. first metre, and the Rev. Mr. Fisk pronounced the blessing.

" ' There were thirteen ministers present, and a considerable confluence of people both from this place and the towns about.'

" ' The Records of the Church contain a similar account. It denominates the occasion, ' THE FIRST CENTURY JUBILEE,' and concludes by expressing the petition that ' the Lord would accept the offering of thanks which had then been made.'

" ' One hundred years more have passed away since the interesting service, which has thus been described to you in the language of those who were present to witness and partake in it, was performed on this spot. The Centennial ' Jubilee' has again come round ; and we are now gathered to commemorate the completion of the Second Century since the formation of the First American Con-

gregational Church. During the hour which we are spending together, it will have been drawn to its close.

"As we enter upon the discharge of the interesting and affecting duty which has fallen to our lot, the images of those virtuous and pious men who here laid the foundation of an order of churches, which are believed to be more favourable to the promotion of the blessings of Christianity among men than any other, rise up before our minds, and we feel that it is good to contemplate them, as they were engaged in the great and solemn transaction which established the institutions of the gospel, in their original purity and simplicity, in the new world. We commend those of their descendants and successors, who happened at the time to be on the stage of life, for the faithful zeal and the filial gratitude with which, when one century had revolved over the Congregational Churches of America, they assembled to do honour to the venerable mother and the beautiful pattern of them all. And we would now endeavour to repeat, as nearly as possible, the service which they then performed.

"It is with this intent, that the same passages from the Psalms, which our ancestors devoutly sung on the previous occurrence of this occasion, have now been chosen, in the very form in which they existed in the quaint and unpoetical, but, in many instances, affecting expression of their ancient version—a version which, at the same time that it affords, in its uncouth metre and rude versification, pleasing evidence of the progress of devotional poetry in later times, must possess a charm in the estimation of every one who loves to recal to mind the conditions and manners of the Fathers of New-England. It was used in all the churches, in most of them for more than a hundred years, and was universally known by the name of the 'Bay Psalm-Book.' I have also adopted, for the text of this Second Century Lecture, the same passage which my predecessor selected as the text of that which he delivered at the close of the First Century. Let them be transmitted on, while the church and the world endure, to those of our successors who shall be called, one after another, with the interlapse of a hundred years, to the discharge of the duties of this occasion"—Pp. 3—6.

Mr. Upham then takes a rapid view of the ministers who have, in succession, held the pastorship of the Salem Church.

The first was Samuel Skelton, described by an early writer as "a man

of gracious speech, full of faith, and furnished by the Lord with gifts from above." His assistant was, however, the more prominent character, Francis Higginson.

"With a genius and eloquence which, had he stooped to conformity, would have secured to him all the glory and power that an earthly ambition could covet, he submitted for conscience' sake to the severest sacrifices and the most embarrassing distresses, while in his own country. For conscience' sake, he braved what were then indeed the dreadful perils of the ocean, and fled to this wild and wintry shore; and here he perished an early martyr to the holy cause of Christian liberty.

"Virtue and religion demand that the character and actions, the services and sufferings of this good man should be presented in all their interest, and with all their attraction, to the generations of New-England. The man who laid the foundations of our religious institutions in the principles of the most perfect freedom, and of apostolic simplicity, ought never to be forgotten. We should take delight in rescuing his example from obscurity, and his name from oblivion.

"The Christian graces shed such a beauty upon his daily life, that the hearts of all who witnessed it were charmed into love and admiration. It is related, that, when he left Leicester, the place of his residence in England, to embark for the forests of America, although at the time he was suffering beneath the frowns of the government, the people of every rank and party rushed forth from their dwellings to bid him farewell. They crowded the streets through which he passed. Every eye was filled with tears, and every voice was imploring blessings upon him! Our imaginations should often present him to our hearts, as he called his family and fellow-passengers around him, leaned over the stern of the vessel in which he was borne in exile from his native home, while the cliffs of his country, still dear to his soul, although it was driving him out to perish in the wilderness, were disappearing from sight, and uttered that memorable benediction, than which there is nothing more affecting, more magnanimous, or more sublime in the records of history: 'We will not say, as the Separatists were wont to say at their leaving of England—Farewell, Babylon! farewell, Rome!—but we will say, FAREWELL, DEAR ENGLAND! farewell, the church of God in England, and all the Christian friends there!' Our bosoms must al-

ways experience a softened and melancholy emotion when we reflect upon his rapid decline and premature death. His delicate constitution could not bear the rigours of the new climate, and the privations incident to the early settlement. The sufferings of one short year, the severities of a single winter, carried him off. As the termination of his life approached, he seemed to have been admitted to clearer views of the results of the great enterprise which he had been called to conduct. His soul soared into those higher regions, from which the scenes of futurity can be discerned. In his dying hours he repeatedly uttered the prediction, which has already been so wonderfully fulfilled. 'He was persuaded,' he said, 'that although the Lord was calling him away, he would raise up others to carry on the work that was begun, and that there would yet be many churches of the Lord Jesus Christ in this wilderness.' While he sleeps by the side of their fathers, may our children of every generation venerate his character and cherish his memory.

"Such was Francis Higginson! We have cause to bless Providence that a character so bright and beautiful in all the attributes which can adorn the man, the patriot, and the Christian, was selected to take the lead in that great work commenced at the formation of this Church, and which will never be finished while error and bigotry remain—'the further reformation of religion in the world,'"—Pp. 9—11.

The next name on the list, and a noble one it is, is that of Roger Williams. He "was chosen to succeed Francis Higginson, in opposition to the strong and repeated remonstrances of the Church in Boston, to which some of his peculiar principles had given offence. He and his worthy colleague, Mr. Skelton, fearlessly exposed themselves to the reproaches of the ministers of the colony, by expressing their disapprobation of the institution of a Pastoral Association. They predicted that it would give rise to a Presbytery, and they called upon the churches, if they valued their liberties, to resist the first movements towards such a tyranny. The institution, which alarmed these vigilant guardians of the independence of the Congregational Churches, still exists under the name of the Boston Association, and although, to the honour of its members be it spoken, it has never produced the results which were apprehended, the ministers of this Church, in opposing it, did not think and act without reason. They argued with

the wisdom of philosophers, they looked forward with the vision of prophets. The step, which they reprobated, has always been the first step in the progress of spiritual domination. It was by extensive associations, in the first instance of ministers, and then, of churches, that the primitive congregations were gradually despoiled of their freedom, and brought in captive to enlarge the dominions of hierarchies—to swell the power of bishops and popes. It has been by the means of them, that Presbyteries and Consociations, too often perverted into the worst forms of aristocracy by which human society can be oppressed, have in more modern times risen into being.

"Roger Williams was faithfully and resolutely protected by the people of this place, through years of persecution from without; and it was only by the persevering and combined efforts of all the other towns and churches that his separation and banishment were finally effected. The late learned historian of Salem, the Rev. Dr. Bentley, says, with great justice of Mr. Williams, that 'he was not afraid to stand alone for truth against the world.' It was his good fortune to find in John Endicott, and in many others of his congregation in Salem, kindred spirits, ready and willing to take the same noble and magnanimous stand. They adhered to him long and faithfully, and sheltered him from all assaults. And when at last he was sentenced, by the General Court, to banishment from the colony, on account of his principles, we cannot but admire the fidelity of that friendship, which prompted many of the members of his congregation to accompany him in his exile, and partake of his fortunes, when an outcast upon the earth. It was in the midst of winter that they were thus driven forth from the civilized world. Can you not, my hearers, contemplate in imagination a deserted and destitute company of men, women, and children, struggling through the deep snows of an unexplored wilderness? The storm is raging over their heads, bending the strong oak, swinging the lofty pine, and shaking from their branches a constant accumulation of the drifts, beneath which they are almost buried from sight.—Chilled with the frosts, and worn down by fatigue, how slowly they make their way! Who are they? They are the minister of this Church, and a chosen band of his faithful flock; and they are the victims of a bigoted interference, on the part of the other churches, in the affairs of that to

which they belonged. They are thus cruelly exiled because they have acted upon the great principle of independency upon which the churches of New-England were here founded. But they were not permitted to perish in that dismal forest; a merciful Providence directed their steps, and preserved their lives. In the language of their pious leader, 'as the same sun shines on the wilderness that doth on a garden, so the same faithful and all-sufficient God can comfort, feed, and safely guide even through a desolate howling wilderness,' or, as he has expressed the same sentiment in verse, for Roger Williams also was a Pilgrim Poet:

"Lost many a time, I've had no guide,
No house, but hollow tree.
In stormy winter night, no Fire,
No Food, no Company—
God makes a path, provides a guide
And feeds in Wilderness;
His glorious name, while earth remains,
O that I may confess.

"The Indians kindly received and hospitably sheltered them. The hearts of these rude beings were softened, their confidence secured, and their affections charmed, by the kindness, honesty, and Christian benignity which ever marked the deportment of Roger Williams. Throughout his whole history, he proved that it was possible to live on terms of mutual good-will with the Heathen inhabitants of the land. In all his intercourse with them, he invariably experienced, again to use his language,

"How kindly flames of nature burne
In wild humanity.
God's Providence is rich to his,
Let none distrustful be.
In wilderness, in great distresse
These Ravens have fed me.

"The exiled company were led to a place of refuge and safety, and there they lived, peaceful and prosperous. They became the founders of a free Commonwealth, and the name of him who conducted them is immortal."—Pp. 41—45.

Hugh Peters follows in this illustrious catalogue. He had been living for four or five years at Rotterdam, whither he had retired from the oppression of Archbishop Laud, and where he had been received with great kindness, and was held in high regard.

"It was while he was thus living in prosperity and in honour, that his active and benevolent spirit felt an attraction towards the poor and feeble settlements of New-England. He perceived a wide

field of usefulness opened to him here, and came over the ocean to occupy it. Within about two years from the time of his arrival he was ordained Pastor of this Church. His residence in America continued seven years. Faithful tradition, corroborating the testimony, and supplying the deficiencies of the imperfect records of that day, has informed us of his energy, his usefulness, and his eloquence. He left the stamp of his beneficent and wonderful genius upon the agriculture, the fisheries, the manufactures, the commerce, and the navigation of New-England. Salem never advanced so rapidly, as during the period of his residence here. He reformed the police, introduced the arts, and erected a water-mill, a glass-house, and salt works. He encouraged the planting of hemp, and established a market-house. He formed the plan of the fisheries, and of the coasting and foreign voyages. Under his influence many ships were built, one of them of three hundred tons. He checked the tendency of the people to religious dissipation by diminishing the number of lectures and conferences which they were in the habit of attending. As a preacher and pastor he was eminently successful. In the course of five years eighty males and as many female members were added to his Church. He took an active part in the service of the infant College; and through his whole life continued to confer his benefactions upon the inhabitants of the colony. It was not until after repeated solicitations on the part of the General Court of Massachusetts, that his affectionate and admiring church and congregation consented to let him accept the commission to which he had been several times appointed, that of agent or ambassador from the Plantations to the government at home.

"It is honourable to his character to find that, after his return to his own country, he continued to hold in grateful and respectful remembrance the people with whom he had resided in America. In a sermon, preached before both Houses of Parliament, the Lord Mayor and Aldermen of London, and the Assembly of Divines, he passes the following eulogium upon our early ancestors; would that their descendants might also merit it! 'I have lived,' said he, 'in a country, where, in seven years, I never saw a beggar, nor heard an oath, nor looked upon a drunkard.'"—Pp. 17—19.

We refrain from citing the account of Hugh Peters' return to England, of his patriotic conduct, of his heroic death, because these, we trust, are not new to

our readers; and because we wish to extract the notice of his daughter; her for whom he wrote, during his confinement in the Tower, the "Dying Father's Last Legacy."

"It is enough to make the heart bleed to think of the situation in which the 'poor child' to whom he addressed his dying advice was left. She was a forlorn, forsaken, helpless creature, the memory of her revered father was loaded with infamy, she was utterly destitute of friends, of sympathy, and of the means of subsistence. 'I do first,' says the wretched parent, 'commend you to the Lord, and then to the care of a faithful friend, whom I shall name unto you, if a friend may be found in this juncture, that dare own your name. And if I go shortly where time shall be no more, sink not, but lay thy head in His bosom who can keep thee, for He sits upon the waves. Farewell—And since we must part—must part: take my wishes, sighs, and groans to follow thee, and pity the feebleness of what I have sent, being writ under much, yea very much discomposure of spirit.' After advising her to procure, upon his departure, a situation as a servant 'in some godly family,' he makes the following proposal. 'But if you would go home to New-England (which you have much reason to do) go with good company, and trust God there: the church are a tender company.' Although the imagination is left to conjecture the particulars of the life of this desolate young orphan, it is delightful to our hearts to think that she did seek refuge in that New-England which was so dear to her father. The God to whom he committed her in his dying hour did not desert her. There is reason to believe that the people of this place, that 'tender company' to whom he commended her, received her into the arms of their love and compassion, and did for her every thing that gratitude and benevolence could suggest."*—Pp. 23, 24.

* "In Hutchinson's Collection of Papers there is a letter from a gentleman in London to Governor Leverett, requesting him to inform the Salem Church of the wretched and destitute condition of the bereaved family of Mr. Peters, and to commend to its charity and care his wife, who, for years before his execution, had been afflicted by mental alienation. The daughter to whom Mr. Peters addressed his 'Legacy' was born before he left America; her baptism is found recorded thus in our Church books. '1640. 1st mo. 8. Eliza, daughter of Mr. Pe-

Edward Norris (who had been a clergyman in England) succeeded Hugh Peters in the ministry at Salem, and lived a life of peace and usefulness. He was followed by John Higginson, the son of that Francis Higginson who, though on account of his age he held the subordinate office, yet appears to be considered as the real founder of the Church. "He (John Higginson) was the first person admitted to this Church after its formation, and the last forty-nine years of his life were spent in the duties of its pastoral care."

"The life of this excellent man was protracted to the great length of ninety-three years. Throughout its whole course he was a beautiful specimen of a distinct and peculiar class of men, who in many points were possessed of a dignified and amiable interest, the primitive New-England Ministers. His last days were spent in peace and honour; they were lovely and venerable. He was regarded as the Nestor of the Congregational Churches. His counsel was sought in every emergency—his sanction requested for every undertaking. Books, published

ters.' After her father's execution, she came to America, according to his advice, and was kindly received by his friends. So respectable was the situation in which they placed her, that she was married to a gentleman of rank in Newport, Rhode-Island. It is probable that she removed with her husband to England, where she became a widow. There can be no doubt that she lived there in affluence and honour, for she had influence enough to recover from the crown her father's foreign possessions, which had illegally been confiscated. Humphrey Devereux, Esq., a member of this Church and Society, is at present the owner of an estate on the Marblehead shore, which originally belonged to Hugh Peters. The deed by which he holds it, was given to his ancestor, March 17, 1705, by 'Elizabeth Barker, widow, daughter and sole heir of Hugh Peters' She appears to have been in America at the time of signing this deed. The sum which she received for the estate was over three hundred and fifty pounds. At its date she must have been sixty-five years of age. It is highly gratifying to our feelings to find evidence, in these few facts, which are all that we can ascertain concerning her, that the good Providence to which her dying father entrusted her, supplied her wants, conducted her steps, and surrounded her path with blessings."

at the time, were considered as stamped with a character which would secure universal respect and confidence, if they were ushered forth with his approving signature. Cotton Mather's great work, the *Magnalia*, is graced and hallowed by a delightful prefatory commendation, written by the good man at the age of eighty-two. His grey hairs were adorned with that crown of glory with which a virtuous old age always encircles the brows. The light, which had beamed from his pure and holy example during his long life, was collected and concentrated with a supernatural lustre around his venerable form. The generations as they passed, knelt to receive his benedictions; they crowded round him that they might enjoy, before he was taken away, that conversation, which a contemporary declares to have been 'a glimpse of heaven.' He always welcomed them as they approached. And when they retired from his presence they felt that it was good for them to have been there. We can imagine the hoary and benignant patriarch, standing among his younger brethren and successors, and saying, in the language of Jacob, before his departure, while his children and children's children were gathered around him, 'Bring them unto me, and I will bless them.' At last he was called home by his Heavenly Father. His dust reposes in our soil—let his memory be treasured up in our hearts—let his character be honoured in all our churches."—Pp. 29, 30.

The remainder of the list would less interest our readers. The preacher thus concludes it, and passes to the consideration of his principal topic:

"Before relinquishing the subject, it is proper to mention the interesting fact, that, although there have been fourteen regularly ordained Pastors of this Church, the ministry of my venerable friend and colleague, (Dr. Prince) who has been permitted to preside over and conduct the solemnities of this service, covers one quarter of its whole duration. It has been protracted beyond that of any of his predecessors; and, in a few weeks, if his life shall be preserved through them, it will have extended itself to half a century. Let us join with him, my friends, in rendering thanks to that good Providence which has thus lengthened out his days. May philosophy and religion continue to shed a calm and holy lustre upon his path—And may God bless and illumine the evening of a life which has been spent in discovering and adoring his perfections, as they are revealed in his works!

"In looking back along the history of this Church, our attention must not be engrossed by the contemplation of individual characters, however interesting, or of transient events, however important. We must extend our vision until it reaches the very foundation upon which it was built; and if we examine that foundation, we shall find that it rests upon a few great principles. To these principles let us give our attention.

"It has always been allowed that this was the First American Congregational Church. It is true, indeed, that those excellent and pious men at Plymouth, who were worthy of the glorious distinction, which they rightfully possess, of being the first and foremost of the Pilgrim race, had maintained Christian worship for years previous to the organization of this Church; but for some time they considered themselves only as a branch of the church whose pastor, and a majority of whose members, remained in Leyden; and, owing to various causes, they did not become a distinct and fully constructed religious society for some time after the establishment of the church here. It is upon grounds like these, that our claim to the character of the First American Congregational Church has been uniformly presented, and always allowed.

"But we go further, and maintain that this should be regarded as the mother of the Congregational Churches throughout the modern world. It is well known, to every one conversant with the history of the Protestant Churches, that Robert Brown, more than forty years before, conceived, and endeavoured to put into operation, a scheme of Christian social worship and ecclesiastical government, similar in many points to that adopted by our fathers. It is also well known that John Robinson, on the continent of Europe, and that Henry Jacob and John Lathorp, in England, had adopted substantially the same principles as those of Brown, and were the Pastors of Churches somewhat resembling our own, before the year 1629. But either these attempts were crushed in the beginning, or, if independent churches were formed, they were repressed by persecution, or restrained by authority, and thus finally exterminated, so that no traces of them are now to be found. And, besides, they were not, in all points, conformed to the principles which were here defined, and declared to belong to a Congregational Church.

"While inquiring into the principles upon which this Church was established,

we are, then, inquiring into the fundamental principles of a denomination of churches, which is spread widely over this part of our country, and which, we firmly believe, if its original principles shall be perpetuated and observed, is destined to become a universal denomination. It is, indeed, a momentous inquiry. May our minds be liberated from prejudice, that we may be prepared to enter upon it! May they be filled with light, that we may accomplish it by the attainment of the truth!"—Pp. 33—36.

The "Principles of Congregationalism" are stated by Mr. Upham to be the three following, in connexion with which we deem it needful to give a few sentences selected from his proofs and illustrations of them :

"I. In the first place our fathers defined *the matter of a Congregational Church* to be *a body of men gathered by voluntary association, proposing to form themselves into an organized community for social worship as Christians, and possessing in themselves, previous to a covenant, or profession, or to the assumption in any form of the ecclesiastical estate, all the powers, rights, faculties, and privileges, which are needed to construct and constitute a church of Christ.*

"Who were the persons that took part in the transactions of that occasion? There were, it is probable, four ministers present, each of whom had been ordained, and two of them highly distinguished, as clergymen, in the mother country."—P. 36.

"Still, notwithstanding all this, they seem to have divested themselves, with one accord, of ecclesiastical character. The ministers threw off their official faculties, the church members were not recognised in that aspect. The whole company descended, as it were, to that equal rank, in which a state of nature would have arranged them. They entered, not as church-members, but as Christian men, upon a free and open deliberation concerning the right method of erecting themselves into a religious society."—P. 37.

"They, then, having become a church, by a free election, appointed their Pastor, their Teacher, and their Ruling Elder, and, although the Pastor and Teacher elect had, as has been observed, exercised the powers of those offices in elevated and conspicuous spheres, before they left England, in order most implicitly to shew that, in the newly-formed church, they were to consider themselves as holding offices, and as invested with powers, which were wholly derived from

election here, and not from previous ordination elsewhere, the brethren directed, that they should be inducted into their stations in the church, and receive the pastoral character, by the imposition of the hands of one of their own number, the Ruling Elder."—Pp. 38, 39.

"When, forty-one years from the ordination of his father Francis, John Higginson was installed, the ceremony was performed by the laymen of the congregation. Major Hawthorne, assisted by the deacons, inducted him to office by the imposition of their hands. The ministers of neighbouring churches were present merely as spectators and auditors."—P. 39.

"The second principle which our fathers established on the 6th of August, 1629, was *the Independence of the Congregational Churches of all external jurisdiction.* This principle is important beyond description or estimation. It was not only declared by the founders of this church, but, justice requires that it should be said, its whole history is crowded with evidence, that it has been steadily and resolutely maintained to this day. It was declared at its foundation. The early writers inform us that, when Governor Bradford, with others, arrived during the solemnity of ordaining the first ministers, and it was proposed, that he should extend to the new church and its pastors, in the name of the Christian brethren at Plymouth, the Right Hand of Fellowship, he was not permitted to discharge that interesting and friendly service, until it had first been proclaimed, that no inference should ever be drawn from it, in support of the idea, that there was the least dependence whatever in this church upon others, the least jurisdiction over it in any external body, or the least necessary connection between it and other churches, wherever they might be."—Pp. 40, 41.

"The last great principle impressed upon the Congregational Churches at their origin was this—that *'while they take care, according to apostolic injunction, that all things be done decently and in order, it is their duty not to impose any thing, by way of subscription or declaration of faith, upon those who desire admission to the ordinances, which may not conscientiously be complied with by sincere Christians of all denominations.'*

"Although the founders of this Church were zealous believers of that general system of doctrines, which, in their day, as well as in our own, was called orthodoxy, they took care to frame their covenant without expressing in it their belief

of that system, or of any of its parts. You will look in vain through that admirable document for the hypothesis of the Athanasian Trinity, or the metaphysical speculations of Calvin. That covenant is a perpetual and a worthy monument of the wisdom and the liberality of the noble men who adopted it; and it will for ever demonstrate, in language which cannot be misunderstood, their adherence to the principle which has just been defined."—Pp. 56, 57.

Many other passages deserve quotation, especially the spirited remonstrance against those encroachments on order, peace, and liberty, to which what is called orthodoxy appears to be so irreclaimably addicted. But we refrain, only hoping that this notice may have communicated to our readers some portion of the enjoyment which this Discourse, as connected with the interesting occasion of its delivery, has imparted to our own minds. They are such things as these which ought to be held in everlasting remembrance.

ART. II.—*The Proem of St. John's Gospel shewn to be strictly applicable to Jesus Christ, and perfectly consistent with Unitarian Christianity: a Sermon, delivered at Ditchling, September 9th, 1829, before the Members of the Sussex Association.* By James Taplin, Minister of the Unitarian Congregation, Battle. London: sold by M. Eaton, 187, High Holborn; and M Bayley, Battle. 1829.

THE Trinitarian Exposition of the commencement of the Gospel of John may, we think, without much difficulty be shewn to be inconsistent with the passage which it professes to explain, with itself, with the dictates of reason, and with the doctrines inculcated by Christ and his apostles, as well as those of Moses and the prophets. But it seems to be easier to shew what the evangelist did not mean, than what he did mean. Those interpretations which are most plausible and consistent leave us only a choice of difficulties. Mr. Taplin argues that "the beginning" is that of the gospel dispensation; that Christ is "the Word;" that he is, in the scriptural phrase, *a god though not God*; and that the "all things" which were "made" or rather "done" by him were all things appertaining to the introduction and promulgation of Christianity. That is to say, he inclines to the inter-

pretation of Lindsey, Cappe, Belsham, and Carpenter, rather than to that of Lardner, Priestley, Wakefield, and Jones. We confess our own leaning to be the other way; but we must say that Mr. Taplin has stated his view of the subject with ability and candour; his closing exhortation to free inquiry, open profession, and holy zeal, is fervid and impressive; and heartily do we unite with him in saying, "Happily for the Unitarian, he is not fettered with human creeds. In the pursuit of truth he sees with his own eyes, and hears with his own ears; and is free to receive or to reject. What he asserts for himself, he freely allows to others—the sacred right of judgment and conscience."—P. 10.

ART. III.—*A Sermon delivered at Crediton, on Sunday, Oct. 18, 1829, on occasion of the Death of Mr. Henry Rowe.* By J. Johns. Printed by request. Roberts, Exeter.

AN elegant, pathetic, and impressive composition. The following passage is extracted, not as being distinguished from the rest of the Sermon, but as a fair specimen of its style, and of the spirit by which it is pervaded.

"The science, the glorious science, of being patient under affliction, was once a secret and a mystery among men;—but, to such as are earnestly desirous to acquire it, Christianity has permitted it to be so no longer. No art indeed (if such an art were desirable) can render the human frame impassive to pain, or the human mind insensible to sorrow. The searchers of wisdom in the ancient world dispersed, in pursuit of happiness, in various directions: one party placed it in the possession of pleasure, and another in the mastery of pain. But the disciple of the Stoic, when suffering from disease, made the memorable confession that pain *was* an evil; and the disciple of the Epicurean was deprived of his sleep, because a rose-leaf had doubled itself upon his voluptuous bed. The Christian, my brethren, has other and nobler arts for commanding pain, and for creating pleasure. Since he cannot be *insensible*, he makes it his object to be *resigned*; and since something will always occur to impair or to destroy the enjoyments of time, he will fix his eyes upon that sublimer existence, where alone there are joys that cannot pall or die. He will not expect that the fountain of tears shall throw forth the living waves of immortal joy: he will not mistake the cypress of earth for 'the tree of life

in the garden of God ;' or expect that the swans of mortality, which only sing as they die, shall warble forth the same seraphic songs with those that float upon the waters of God. From the common frailty of all mortal things, he will not expect that he, or his, shall be exempted. His noblest 'treasure will be in heaven,' and his 'heart' will be with his treasure. Whether it be the will of the Eternal to give, to resume, or to deny, he will welcome, or endure it, as the will of a Being, who is infinite alike in power, in wisdom, and in love. He will resign in patience to the All-gracious Giver, what he has asked in prayer, and enjoyed with praise. Amid all the glooms that may obscure his way, he will look beyond the fleeting vapours of time, to the Star of Love 'walking in brightness' above them; and anticipate, with patient hope, the arrival of the hour, when every cloud shall be transfigured into a glory, when 'a new heaven and earth' shall receive 'the just made perfect,' and the 'Sun of Righteousness shall arise' upon 'the Paradise of God.'"—Pp. 20, 21.

ART. IV.—University of London. *An Introductory Lecture upon the Study of Theology and of the Greek Testament, delivered at the Opening of the Theological Institution, Saturday, November 21, 1829.* By the Rev. Thomas Dale, M.A., Lecturer on Divinity at the above Institution, and Professor of the English Language and English Literature in the University of London. London: Taylor, 1829, pp. 38.

WE have given the above title at full, that our readers may judge for themselves of the correctness of our opinion, that it has a *deceptive tendency*. Who would not infer from it that "the Theological Institution" is an integral portion of the "University of London"? Mr. Dale has indeed explained, in the Advertisement and the Lecture itself, that there is no further connexion between the two than that the one is, or is to be, conducted, supported, and frequented, by certain of the professors, friends, and students of the other; but this very statement is itself the ground on which we condemn the implied assumption in the title. It may be thought that we are animadverting on a mere trifle; but we know the grasping spirit of the Establishment; we know that when the clergy connected with the University were in treaty for a place of wor-

ship, they announced that it would be "The University Chapel;" we know the heterogeneous elements of which the Council is composed, and how portions of it may be acted upon by narrow creeds or a short-sighted, compromising policy; we know how the fundamental principle of the Institution, of complete non-interference with religion, has been already in jeopardy; and we are therefore jealous, even about such trifles as this may seem, in proportion to our solicitude for the honour, prosperity, and usefulness, of the London University.

Two courses of Lectures are proposed; one on the Evidences of Natural and Revealed Religion; the other, on the Greek Testament. The first is to be complete within the limits of each Session. The extent of the other is not defined, but two Lectures are to be delivered every week. There is nothing which particularly calls for remark, either in the way of praise or of censure, in what is said of either. A Theological Library is commenced, for the use of the Students; they are to be frequently examined by the Lecturer; and there is to be a General Examination and Distribution of Prizes at the end of the Session.

As the professed object is not to make Theological Scholars, but to cultivate Religious Principle, this last provision is of a very questionable character.

We little expected to meet in this Lecture with a declaration of war against Unitarianism. It was neither necessary nor decent. Not necessary, for the Evidences of Christianity are neutral ground on which polemics may hold truce without any compromise of principle; and not decent in a Lecturer who is about to avail himself largely of "the elaborate researches of Lardner." It would have been an odd situation for that excellent man, had he been now living, to have found himself turned away, for his heresy, from the door of a room in which a lecture was delivering compiled from his own publications. Very odd; and not very creditable. His admission, it seems, would be a liberality beyond the bounds of prudence. "By members of the Church of England it was originated, by them it is principally supported, and they alone exercise any controul over its management. It is true, they do not confine its benefits to those of their own communion, but are willing to extend them to all who admit that vital principle of our common Christianity,—the essential Divinity of the Son of God: but, while they thus adopt the principle of liberality to the utmost limit of pro-

dence, let it be remembered, that to students of their own Church the Institution is primarily adapted—for such it was principally designed.” Pp. 10, 11. The Professor of the English Language and Literature has, doubtless, his reasons for selecting the term *prudence* to describe the exclusion of Unitarian students; and we should like to know those reasons. There would be no imprudence in his converting them; none in his preserving them from Deism. Can he mean that it would not be prudent to allow them the opportunity of talking over his Lectures with their fellow-students; or to risk the replies which they might make in the course of a private or a public examination? It is rather too much for these Church-of-Englandists to make a boast of the liberality, which is bounded, not by principle, but by prudence.

In virtue of this same prudence, we suppose, the Lectures are to be incessantly directed to the inculcation of that very doctrine which must be previously held in order to obtain admission.

“But throughout these Lectures there is one object of which I shall never lose sight, and, consequently, which it is only candid and honest on the present occasion explicitly and unreservedly to avow; I mean, the constant investigation and exhibition of that immense mass of evidence, which tends collaterally or directly to establish the doctrine of the essential divinity of the Son of God. Persuaded as I am, that this is the primary and pervading doctrine of the Christian revelation; that it is the rock upon which our common Christianity is founded, and that without it we rise scarcely a single step above the disciples of Socrates, Confucius, or Mahomet; it will be my constant endeavour, by all honest and legitimate means, to fix a similar persuasion in the minds of the students. For this purpose, I shall analyze minutely those passages in which the Version, falsely termed *Improved*, has disorganized the construction, obscured the sense, or neutralized the energy, of the Scripture. I shall demonstrate how widely the process to which these passages have been subjected, has deviated from all the approved and ordinary rules of interpretation. I shall not only shew the connexion between the various texts which have been thus perverted, but establish their true meaning by the corroborative evidence of manuscripts and of the Fathers.”—P. 22.

So cautious a man as the Professor should have been reminded, by the mention of the *Improved Version*, of the ex-

perience of its Editor, when explaining the texts cited in this controversy to his pupils. He may read a warning in the Preface to the *Calm Inquiry*. The demolishing analysis which he promises ought assuredly not to be confined to the Students of the London University. We hope it will be published.

The clergy of the Establishment who hold Professorships in the London University are undoubtedly in a delicate and difficult situation. We feel for them as individuals, and would not be harsh or captious in our animadversions. But we must ask the question, what makes their situation a delicate and difficult one? What, but the spirit and policy of the Church to which they belong?

ART. V.—*The Christian Child's Faithful Friend and Sabbath Companion*. Vol. II. for 1829. pp. 144. Hunter, London; Philp, Falmouth.

WE have only cordially to repeat our former recommendation of this useful penny periodical, and our best wishes for its continuance and success.

ART. VI.—*Unitarians not Socinians. An Appeal to the Good Sense and Candour of Professing Christians, against the Improper Use of the Term "Socinian." With a Brief Statement of Unitarian Sentiments*. Printed for the Southern Unitarian Society. Pp. 12. 1829.

ONE of the very best Tracts of the kind which we have seen, and well deserving of general distribution.

GENERAL LITERATURE.

ART. VII.—*Memoirs of Simon Bolivar, President Liberator of the Republic of Columbia, &c.* By Gen. H. L. V. Ducoudray Holstein. Colburn and Bentley.

DUCCUDRAY HOLSTEIN served in the French army during the revolution, and was afterwards attached to the staff of Napoleon. In common with many other military adventurers, when “Othello’s occupation” seemed “gone” in Europe, he repaired to the Spanish Main, “attracted by the sacred cause,” and having “been constantly attached to the cause of liberty in both hemispheres.” He was then employed first by the local authorities at Cartagena, and afterwards by Bolivar, who made him

the Chief of his Staff. The connexion did not turn out a pleasant one for either party, and after various *embrouillements* the Ex-General exchanged his sword for the pen, and taking up his abode at New York, indited these Memoirs of his last foaster, which have cost him five years' labour, and which are published to enlighten the world as to the real character and merits of the President Liberator of Columbia.

We have no means of ascertaining the narrator's trustworthiness but such as are afforded by the book itself. He is a disappointed man, and writes like one. He has endured, or believes that he has, neglects and injuries, from the subject of these memoirs. His avowed object is the demolition of Bolivar's reputation, which he regards as a great hoax upon the public. All this is little in his favour. On the other hand, he is not at all sparing of minute particulars, of names, dates, places, and the various materials for correcting whatever errors he may have committed, and if he have ventured on invention for exposing it to his irretrievable disgrace. At the best, there is probably a good deal of exaggeration and (it may be) unconscious misrepresentation in his narrative; at the worst, we cannot but think it more true than false; and that is enough to keep Simon Bolivar out of the calendar of pure patriots, and even out of the roll of brave and able generals.

Egregious vanity, and habits offensively licentious; a gross deficiency of personal courage and military skill; occasional treachery, private and public; both vindictive and wanton cruelty; and that low-minded ambition which seeks personal aggrandizement *per fas aut nefas*: such are the distinguishing traits of the portrait here exhibited: were they only set forth oratorically, little impression would be produced; but they are supported by, or embodied in, a distinct and circumstantial narrative.

Various questions must occur to the reader, most of which the author has anticipated. Has not Bolivar repeatedly had the Dictatorship pressed upon him, and repeatedly resigned it? He shews that it has always been in fact, sometimes in form, his own assumption; and that he has never let go any power which he could hold. But did he not actually rid the country of the Spaniards? The author replies that, without the most inconceivable mismanagement, the Spaniards must have been expelled years and years before. How then, and this is the most difficult question of all, is his

acknowledged popularity to be accounted for? It is replied, by the ignorant and debased state of the people on whom his arts of cajolery have been practised with perseverance; by the continued oppressions and cruelties of the Spaniards, to which his elevation seemed the only alternative in their choice; and by his promptly and dexterously availing himself of circumstances as they occurred to promote his personal views and reputation. Such, in substance, are the Ex-General's explanations, which on the last point seem less complete than on the others.

It seems to be, "like master like man," in Columbia. The people are described as most superstitious, ignorant, and demoralized. Of their bigotry the following tale is told as a specimen. It is related on the authority of the French officer himself.

"Lieutenant-colonel Collot, a French officer, who had served in France under Napoleon in the artillery, came over, as many others did, to the Main, and served in his rank as an artillery officer in the army of the patriots. Becoming much disgusted, he asked his dismissal from General Urdaneta, with whom he was serving. His request was refused. Soon after, he obtained leave to go from the environs of Tunja to Carthagena, where he had some private business to settle. He travelled on horseback, with a guide, a servant, and a few dragoons, all well armed. After travelling a number of days under a burning sun, he arrived at a large borough in the interior of New Granada, called Fa—, before the largest inn of which he dismounted. As soon as he came into the house, he was suddenly seized with great pain and fever, insomuch that he cried aloud. The people of the inn put him to bed, and called in their priest, in great alarm. This man was versed in the arts of curing, and, believing the stranger to be in the last extremity, came with the viaticum. He sat down before the stranger's bed, and made various inquiries about his malady; and then told him it was not of a dangerous nature. He ordered the numerous bystanders to retire. When all were gone out, he rose from his chair, and carefully locked the door. He then resumed his seat, and in an interested manner inquired if he was a Christian—meaning a Roman Catholic, which in these countries the word signifies. M. Collot understood him, but answered not his question; and supplicated for a glass of water. The parson told him he should first answer to his God, of whom

he was the representative, whether he was a Christian. The patient, under the suffering of pain and thirst, (having been born a Catholic,) answered that he was. The parson then opened the door, and, at his call, some excellent lemonade was brought in a short time, which in some measure relieved him. The priest then renewed his questions about his disorder; and told him he had an Indian, not far from the borough, who could cure him perfectly; 'but, as you are a Christian,' added he, 'it is necessary to confess you first, and that you receive the sacrament, which will cause half your cure.' The Colonel replied, saying, that this was surely a jest; that the Indian might come and cure him, after which he would confess himself with great pleasure. 'No, no, my friend, it is absolutely necessary to begin with the confession and the sacraments.' M. Collot, seeing his obstinacy, told him to go out. The parson jumped from his seat in a violent passion, saying, 'Well, Sir, as you deny your God, I can give you no help;' and then he went out, shutting the door with violence.

"A miserable night lamp was in the room, and he saw what they call a Christ, suspended under a small looking-glass upon the wall. M. Collot remained some time in a state of stupefaction; then raising his head, he perceived that silence reigned through the house. After suffering in this condition for about half an hour, with pain and fever, he called as loud as he could for assistance. The door half opened, and a woman demanded, in a harsh and stern voice, what he wanted; 'Assistance, for God's sake,' he answered; 'help, help, for I am deadly sick.' He spoke in good Spanish; but the door was shut immediately. He received no answer, and silence again reigned over the whole house. Notwithstanding frequent calls for a glass of water, no one came to him. It was expressly enjoined upon his servant, who was very much attached to him, to remain with the people, or he would incur the vengeance of the holy father, as they called the priest. The servant was a native of New Granada; and was so terrified by these words, that he did not dare go to his master's assistance. The priest, in his curse, had distinctly declared that no one under pain of excommunication should enter the room of 'that perverse sinner, who denied his God.' Colonel Collot at last asked, as a great favour, that the landlord would come to him for a minute. After a long time the landlord appeared, half opened

the door, and harshly demanded, what was wanted of him. 'Come nearer, my friend,' said he; 'I want to speak with you.' 'What,' said the landlord, 'will you confess yourself? Shall I call the reverend father priest? O do so; it would make me happy above any thing.'

"'No, Sir, I do not speak of confession, I wish —.' 'I cannot hear you then,' said the landlord: 'good bye, Sir: may heaven assist you.' So saying, he shut the door and disappeared. The Colonel in his distress made every exertion to move their compassion, but in vain. They absolutely refused to do any thing for him.

"The apprehension of dying in that condition at last compelled him to declare that he would be confessed and take the sacrament. The parson came, after four hours' absence, at eleven o'clock at night; and the Colonel confessed and received the sacraments. All was now changed around him. The Indian perfectly cured him, in the following singular manner: He stripped him naked, anointed him with a decoction of indigenous plants, and, laying him on the ground upon some blankets, he handled him just as a baker kneads bread; so that he cried out with pain. The Indian continued the operation until his patient was in a proper sweat. He then wrapped him in a blanket, and put him to bed. The next day the operation was repeated, and the Colonel was perfectly cured. When he was quite recovered, he was scarcely suffered to depart. He and the priest became close friends, and he was treated by all the inhabitants with the kindest hospitality. When he insisted on going, and asked the landlord for his bill, he was told that so good a Christian owed nothing. He could not prevail on them to receive any thing. On the contrary, at his departure, a mule was laden with excellent provisions and choice fruits for his journey."—1. pp. 55—59.

To this story is appended a sketch of the characteristic differences of the inhabitants of the several provinces which constitute the new State of Columbia:

"The character of the inhabitants of New Granada is very different from that of Venezuela. A striking difference also exists among the thirty-seven provinces of Columbia in this respect. The Margaritans, for example, differ in many points from the Llaneros; so do those of Cumana and Barcelona, from those of Caraccas, &c.

"The Caraguin is much quicker, more petulant, and also more sanguinary, than

the man of Bogota. He is also more enlightened. But he is more corrupt, vicious, false, cunning, jealous, and inclined to vengeance, than the Granadian. The latter having given his word will keep it. The Caraguin will give his word promptly, and will add protestations, and even oaths; and after he has deceived you, he will laugh at your credulity. The Caraguin will sacrifice every thing for pomp and show, and especially for a brilliant retinue. The Granadian is more modest, more prudent in his expenses, and has far more order in the interior of his establishment. The Caraguin, when observed, will give handfuls of gold to a beggar. The other will give secretly, but not profusely, and will enter into the feelings and sufferings of the object of his charity; while the Caraguin gives, and thinks of him no more. In almost all the convents of Bogota, there was a house for the poor maintained by the charity of private persons. There was besides, a large hospital for men, and another for women.

"The Creoles generally are jealous of all foreigners, and dislike to be commanded by any but their own countrymen. They will obey a foreigner, in their necessity, but as soon as they cease to feel their need of his services, they obey him no longer, and use every exertion to turn him out. Duty and gratitude have little or no weight with them. In Venezuela, where no foreigner has ever been admitted to the chief command, there have been repeated instances of their being displaced. In New Granada, various foreigners have been entrusted with distinguished commands: and have generally been perfectly well received and treated, and still are so. The Caraguin, as he hates all foreigners, despises the Granadian, and submits with great reluctance to be commanded by him, taking every opportunity in his absence to render him suspected or contemptible.

"The uncultivated and ignorant Llaneros will encourage no stranger, extending their aversion to Europeans, Caraguins, Granadians—to every one not born in the plains of their country.

"The antipathy and hatred existing between the inhabitants of Venezuela and New Granada, is strongly expressed, though no good reason can be given for it. It is well known to have existed for centuries, and continues in full force to this day. It has produced consequences dreadful to the cause of Independence, as I shall shew in the course of this memoir. The vain and proud Caraguin has

never ceased to despise and ridicule the more ignorant Granadian, who, while he feels his own inferiority, secretly and bitterly hates the other on account of it. The native of Caraccas is distinguished by his gesticulations, his continual talk, his boasting and biting wit. He has a sovereign contempt for all who are not born in his own province. It has been said by well informed persons, that the Caraguin has all the vices of the native Spaniard, without any of his virtues."—*l.* 59—61.

In the war of Independence there has been a frightful mass of crime and suffering, and doubtless much also of individual disinterestedness, heroism, and martyrdom. Such contests are always distinguished by the worst atrocities, and the noblest virtues of which human nature is capable. The records of the French Revolution especially present, in the midst of the most revolting scenes, examples of magnanimity and self-sacrifice, not to be paralleled in romance. There is little of this kind in the work before us. One instance of female determination is worth extracting, although we could have wished to feel more sympathy with the object for which this strength of resolution was evinced:

"The wife of General Arismendi had a rich uncle, who had been many years settled at Trinidad, and had often pressed her to come and visit his family. At the end of 1815, she suggested to her husband the plan of going herself to Trinidad to pay the long-desired visit, and also for a more important purpose, which was to solicit from her uncle, by way of loan, a large sum of money for the purpose of aiding the war: her husband refused his consent to her going, and pointed out the dangers to which she would be exposed in that time of war and trouble, particularly from the numerous cruising vessels of the enemy, which then covered the seas in almost every direction from Margarita. She persisted, however, in her purpose, and at length obtained his consent, and a proper commission from him for obtaining the loan. She was young, handsome, and well educated: she embarked in a small schooner, without even a servant, and when she went on board, was unknown to any one in the vessel. After sailing some days with a fair wind, the schooner was chased and overtaken by a Spanish privateer, and though she sailed under Dutch colours, was sent into Porto Cabello.

"As soon as she arrived in that city, she was recognized by a number of per-

sons as the wife of General Arismendy, and was immediately arrested and put into a dark and damp dungeon in the citadel. Arismendy, who almost always put his prisoners to death, had spared three Spanish Colonels and Majors, whom he put into one of his forts, that they might serve him as hostages in case of need. The governor of Porto Cabello knew their situation. They were beloved by their superior officers, and the governor sent one of his officers to Arismendy's wife, with his word of honour, that she should be immediately set at liberty if she would write a line to her husband and persuade him to release the three Spanish officers in exchange for her. She feared that her husband would be weak enough, as she expressed it, to consent to the proposal, and she positively refused to write. By the urgency of the governor, she understood the importance of these officers, and told him plainly she would not write. After she had received a number of visits to the same purpose, the governor came himself, and endeavoured to persuade her, but in vain. They then threatened her; but she replied, laughing, that it would be cowardly to torment a defenceless woman, whose only crime was being the wife of a patriotic general. They next employed more rigorous treatment with regard to her living, but still treated her respectfully, and promised her immediate liberty if she would write to her husband to release the officers. At length she became vexed with their importunity, and told the officer who came to her, that if General Arismendy were informed of their cowardly treatment of her, he would be mad as a tiger, and would put to death thousands of Spaniards, men, women, and children, all that might fall into his power; and that, for her part, she was determined never to commit so weak and vile an act as they required of her, and that she would suffer a thousand deaths rather than attempt to persuade her husband to forget his duty.

"During three months she was treated with great barbarity, but she remained firm, and constantly gave the same answers. The Spaniards at last finding that nothing could alter her determination, permitted her to go to the Island of Trinidad, fearing that if her husband should hear of her detention, he would do as she had predicted. Such was the wife of General Arismendy at the age of twenty-three years."—II. 228—230.

Very glad shall we be to find this publication leading, by discussion and further information, to the solution of the

doubts which have been felt here as to the character of Bolivar. Very glad, indeed, shall we be to find him "more sinned against than sinning;" to have a satisfactory vindication of his past conduct crowned by his future patriotism; and to recognize in him not the blundering ape of Napoleon, but the manly imitator of Washington.

ART. VIII.—*Memoirs of the Life and Times of Daniel De Foe*. By Walter Wilson, Esq. 3 Vols. Hurst. 1830.

THE "*Life and Times*," should rather be entitled the "*Times and Life*" of Daniel De Foe; for it exhibits but a scanty stream of biography meandering through an immense field of political history and disquisition. The great events and characters of those days are made to pass in review before us simply because De Foe animadverted upon them, as if the opinions of a pamphleteer, even though that pamphleteer was afterwards the author of Robinson Crusoe, were a thread sufficiently large and strong to hold together the facts of history. So large a picture required a central figure rather more colossal in its proportions. De Foe is often not very prominent, and sometimes scarcely visible, in his own life. It was scarcely possible that, on such a plan, an interesting book, to the great majority of readers, should be produced. A long succession of long quotations from by-gone controversies; even including that protracted one on Occasional Conformity, will be too much for the many, and not enough for the few, who make such matters their study, and who after all must have recourse to the publications themselves. At the same time, the principles, spirit, and power of the author, the Cobbett of his day, with integrity and consistency to boot, are an apology for Mr. Wilson's propensity to extract, which we cannot but feel. The really biographical part of the work we have very briefly epitomized for our readers.

DANIEL DE FOE (the DE was an interpolation of his own, his father was plain James Foe, a butcher in St. Giles, Cripplegate) was born in the year 1661, and, it is supposed, baptized by the Rev. Samuel Annesley, LL.D., an ejected minister who then preached at a meeting-house in Little St. Helen's, Bishopsgate Street, on whom his parents attended. He was educated in an academy at Newington Green, conducted by the Rev. C. Morton, who afterwards emigrated to

New England, and became Vice-president of Harvard College. His original destination was to the ministry, among the Presbyterians; and it does not appear why this intention was abandoned. In 1685 he joined the standard of the rash and ill-fated Monmouth; and upon the failure of that attempt returned unnoticed to the metropolis, where for the next ten years he appears to have been engaged in trade as "a hose-factor, or the middle man between the manufacturer and the retail dealer."

This occupation he carried on in Cornhill; but during some part of the time he had a residence at Tooting, in Surrey, "where he was the first person who attempted to form the Dissenters in the neighbourhood into a regular congregation." Dr. Joshua Oldfield was their first pastor. De Foe had early in life commenced Author and Controversialist; and from this period he took an active and ardent part in the political discussions of the agitated times in which he lived. While he was the acute and sarcastic opponent of the Tory and High Church Party, the Nonconformists occasionally felt his lash for their inconsistencies. In business he was unsuccessful; his original attempt, and other speculations in which he afterwards embarked, having all come to a disastrous, though not dishonourable, termination. Towards the conclusion of the seventeenth century "De Foe took up his abode at Hackney, and resided there several years. Here some of his children were born and buried. In the parish register is the following entry: 'Sophia, daughter to Daniel de Foe, by Mary his wife, was baptized, December 24, 1701.' 'Martha de Foe, a child, was carried out of the parish to be buried in 1707.'" The extravagance of Sacheverell and others of the High Church Party provoked De Foe to publish, in 1702, his "Shortest Way with the Dissenters," and a very short way it was which he thus ironically suggested, viz. pulling down all the meeting-houses and sending the ministers to the galleys or the gallows. The faction was so blind as to fall into the trap; the proposition was at first taken for earnest and praised in earnest; and when the trick was discovered, the spirit of persecution stood confessed and almost confounded. But the joke was too biting to be borne without vengeance. The House of Commons ordered the book to be burned by the common hangman; the government offered a reward of fifty pounds for the apprehension of the Author; he was tried for libel at the Old

Bailey; cajoled by his own lawyers into not making a defence; convicted, and sentenced to pay a fine of 200 marks, stand three times in the pillory, be imprisoned during the Queen's pleasure, and find securities for his good behaviour for seven years. Such were the tender mercies of Church and Queen. The disgraceful part of the punishment failed of its effect; De Foe wrote a Hymn to the Pillory, and the people wreathed it with flowers. He remained in prison till the change of ministry in 1704, when Harley obtained of the Queen his release, and gave him an appointment which he held while that administration continued in power. It is thought that by this connexion his Whiggery was somewhat modified. While in prison he projected, and commenced the publication of his "Review" of public affairs, which at first only contemplated those of France, but was afterwards extended to all departments of politics and public morals. At first it was a sheet once a week, but was changed to half a sheet twice a week. It may be considered as the prototype of such works as the Political Register. It was continued till nine volumes, of 100 numbers each, were completed, of which De Foe was the sole writer. As a record of his opinions it is largely used in the work before us. In 1706 De Foe was sent into Scotland by Harley and Godolphin to promote the Union; a measure which he had himself suggested, many years before, to King William. He entered very heartily into the object of his mission, and by his conversation and pamphlets, which appear to have been all the agency he exercised, did much in reconciling many who were disaffected. It was not long after his return from Scotland that he fixed his abode at Stoke Newington. In 1715, after various political conflicts, in the course of which he had been again in Newgate, and been ill-treated and disgusted by both parties, he formed the resolution of taking a public leave of political life by a pamphlet entitled "An Appeal to Honour and Justice, though it be of his worst Enemies. By D. De Foe. Being a true Account of his Conduct in Public Affairs." 8vo. Pp. 58. Before the completion of this work he was struck with apoplexy, and his recovery was deemed so doubtful, that after a delay of six months it was published by his friends without his finishing hand. He did recover, however, and survived sixteen years, and during this period it was that the works were produced by which now he is best known. Not only that book of books,

Robinson Crusoe, but all his best fictions, the Journal of the Plague, Colonel Jack, Roxana, Moll Flanders, Captain Carleton, the Memoirs of a Cavalier, together with sundry topographical, historical, and didactic treatises, belong to this interval. It was the portion of his life which connects him with posterity. The previous part had been absorbed in the interests, aims, and conflicts of his contemporaries. He died on the 24th of April, 1731, being about seventy years of age, and was buried in Bunhill Fields. Notwithstanding the immediate success of many of his publications, his last days were, like too much of his whole life, embittered by the embarrassment of his circumstances.

Such is the meagre and painful record of a man whose name is now venerated by so large a portion of the civilized world as that of the benefactor of their boyhood. And not only did his pen yield him a very precarious subsistence during the many years in which it was his only, or his chief means of support, but, "singular as it may have appeared in after times, the manuscript of Robinson Crusoe passed through the whole circle of the trade before it could find a purchaser." The purchaser "is said to have cleared a thousand pounds. The extent of De Foe's remuneration is not known; but it was probably far from being large." Yet the work immediately made its way with the public, and took at once the station which it still holds, and must while the world shall endure.

ART. IX.—*The Private Memoirs of the Court of Louis XVIII.* By a Lady. 2 Vols. 8vo. Colburn and Bentley. 1830.

THE *Private Memoirs of the Court of Louis XVIII.* are a sweeping of Anecdotes mixed up with fictions which are intended to be, and sometimes are, characteristic of the parties introduced. The pretensions of the book remind one of the cargoes of Spitalfields' manufacture which used to be sent to a port, perhaps even shipped, in order to reappear as French silk, prohibited and smuggled. Very good silk it might be, nevertheless; and we have here many sketchy and spirited descriptions, though the marks of unauthenticity are sufficiently glaring. There is therefore some amusement in this production, though, as a whole, it is neither truth, nor fiction, nor a clever and plausible mixture of both.

ART. X. — *Dr. Lardner's Cabinet Cyclopædia.* Vol. I. Scotland. By Sir W. Scott. 6s.

THE different notices and advertisements which have been circulated have probably acquainted most of our readers with the plan of the *Cabinet Cyclopædia*. There is one peculiarity in that plan which cannot fail to recommend the work. So much of it as relates to any particular subject or class of subjects will be complete in itself. Purchasers for whom the whole would be too voluminous, or expensive, or to whom much of it would be useless or uninteresting, may each restrict himself to the portion, historical, scientific, biographical, or whatever it may be, which best accords with his means or his taste, and yet not disfigure his shelves by an imperfect publication. And this arrangement has the further advantage, that whenever any volume or set of volumes becomes obsolete (and how much of Science, and of Political Geography, to look no further, have many of us lived to see superseded!) that part can be renewed without the necessity for a new edition of the whole, or in any way diminishing the value of the rest. These facilities, combined with unusual cheapness, and a long list of able contributors, may be expected to render the *Cabinet Cyclopædia* highly popular.

The first volume augurs well for the work in every respect. Sir Walter Scott has most felicitously accomplished the design of the Editor, and gained fresh reputation even for his versatile and successful pen. All the common faults of Historical Abridgments, so common that they were deemed inherent in that species of composition, are avoided, and we are presented with a Summary of Scottish record alike valuable as a first book, or a last; and which will afford equal delight to the veteran student and the ignorant youth.

The second volume will complete the History of Scotland, which is to be followed by that of England, by Sir James Mackintosh; and of Ireland, by Thomas Moore.

ART. XI.—*Historical Account of Discoveries and Travels in North America.* By Hugh Murray, Esq., F.R.S.E. 2 Vols. Longman.

THE Journals of Voyages and Travels which are published so continually seem to us like so many Day Books, or Running Accounts, which it would be a good

thing every now and then to post into a Mental Ledger, where the real amount of Information and Balance of Intellectual Profit might be fairly and simply exhibited. This Mr. Murray has done, as to *North America*, and very much to our satisfaction. His work contains the essence of between two and three hundred volumes (probably more) of all sizes, in several languages, and of all ages, from the Saga of King Orlaf Tryggesson to the Travels of Captain Basil Hall. The facts are selected, arranged, and accompanied by their authorities; and the result is a clear and impartial view of the United States. To this is added an Account of Canada; and a very interesting abridgment of the narratives of the several expeditions (as well as those of individual adventurers) for the discovery of a North-west Passage. The work is a valuable addition to Mr. Murray's former publications, of a similar description, on Asia and Africa.

ART. XII.—*Elements of Physics, or Natural Philosophy, General and Medical, explained independently of Technical Mathematics.* 2 Vols. Vol. II. Part I., comprehending the Subjects of Heat and Light. By Neil Arnott, M D., of the Royal College of Physicians. 8vo. Longman and Co. London. 1829.

A very useful task was that undertaken by Dr. Arnott in the commencement of this work, and very ably is he continuing and extending it. There are few who can devote themselves to scientific investigations, but all have occasion for some acquaintance with the results of those investigations. In many cases, too, the proof is independent of the mathematical technicalities by which it has been encumbered, and may be presented, together with the result, in a lucid and popular form. All that is really and practically valuable in science may thus be brought within common reach. Of the interesting and useful way in which this is done in the work before us, the following specimen may be taken, which relates to the effect of heat in expanding different bodies:

“A cannon-ball, when heated, cannot be made to enter an opening, through which, when cold, it passes readily.

“A glass stopper sticking fast in the neck of a bottle often may be released by surrounding the neck with a cloth taken out of warm water—or by immersing the bottle in the water up to the neck: the

binding ring is thus heated and expanded sooner than the stopper, and so becomes slack or loose upon it.

“Pipes for conveying hot water, steam, hot air, &c., if of considerable length, must have joinings that allow a degree of shortening and lengthening, otherwise a change of temperature may destroy them. An incompetent person undertook to warm a large manufactory by steam from one boiler. He laid a rigid main pipe along a passage, and opened lateral branches through holes into the several apartments, but on his first admitting the steam, the expansion of the main pipe tore it away from all its branches.

“In an iron railing, a gate which, during a cold day, may be loose and easily shut or opened, in a warm day may stick, owing to there being greater expansion of it and of the neighbouring railing, than of the earth on which they are placed. Thus also the centre of the arch of an iron bridge is higher in warm than in cold weather; while, on the contrary, in a suspension or chain bridge, the centre is lowered.

“The iron pillars now so much used to support the front walls of houses, of which the ground stories serve as shops with spacious windows, in warm weather really lift up the wall which rests upon them, and in cold weather allow it again to sink or subside—in a degree considerably greater than if the wall were brick from top to bottom.

“In some situations, (as lately was seen in the beautiful steeple of Bow Church, in London,) where the stones of a building are held together by clamps or bars of iron with their ends bent into them, the expansion in summer of these clamps will force the stones apart sufficiently for dust or sandy particles to lodge between them; and then, on the return of winter, the stones not being at liberty to close as before, will cause the ends of the shortened clamps to be drawn out, and the effect increasing with each revolving year, the structure will at last be loosened and may fall.

“The pitch of a piano-forte or harp is lowered in a warm day or in a warm room, owing to the expansion of the strings being greater than of the wooden frame-work; and in cold the reverse will happen. A harp or piano, which is well tuned in a morning drawing-room, cannot be perfectly in tune when the crowded evening party has heated the room.

“Bell-wires too slack in summer, may be of the proper length in winter.”—Pp. 66, 67.

ART. XIII.—*The Valley of the Nymphs, a Dream of the Golden World.* By J. Johns, author of *Dews of Castalie*. London, Hurst. 2s. 6d.

WE recommend to every reader of cultivated taste this beautiful and graceful little Poem. Had modern Bards known how to avail themselves of the fine forms of the Grecian Mythology, that Mythology would not have become the bore and the bugbear which it has been made. Keats saw its capabilities for really poetic purposes; and that perception gave their peculiar charm to his brief and broken effusions. With much of a kindred spirit, as a poet, Mr. Johns unites the higher attributes of a Christian Philosopher, and he has thus given depth and purity and power to his subject, without impairing the fragile loveliness of its texture. The plan of his poem is most felicitously conceived, and slight indeed are the exceptions that could be taken to its execution.

ART. XIV.—*The United Family; or Characters portrayed from real Life. For the use of Children.* By Matilda Williams. London, Joy. 1829.

THE purpose of this little work is to teach religion in the form of fiction. This purpose would probably be better answered if the topics chosen were more simple, and the language employed more familiar. Some discoveries are also made which children would scarcely make for themselves, but which it would be quite time enough for them to admit when capable of examining the Bible for themselves. We give an instance—“Whilst Cain, therefore, must have depended on the goodness of the work, Abel, as he made his sacrifice in faith acceptable to God, renounced, I make no doubt, the merit of works, and looked to God for acceptance through Christ alone.” P. 53.

ART. XV.—*Cottage Poetry.* By the Author of “*Old Friends in a New Dress.*” Pp. 60. London, Smith, Elder and Co., Cornhill.

VERSE has a peculiar charm for the uneducated; and those who converse little with books find it easier to retain ideas which are conveyed in metre than under any other form. It is, therefore, of importance that literary pleasures which may be prepared for them of this kind should be carefully managed, so that good sense may be mingled with excitements of the imagination. In this

respect the little work before us is highly creditable to the judgment of the writer, and may form a very useful addition to the cottage library.

ART. XVI.—*A Manual of Ancient History, particularly with regard to the Constitutions, the Commerce, and the Colonies of the States of Antiquity.* By A. H. L. Heeren, Professor of History in the University of Goettingen, &c. &c. From the German. 8vo. Oxford. 15s.

THE best books of this class are German, and Professor Heeren's is the best German book of this class. It amply justifies the declaration of the Translator, that in it “the geography, chronology, biography, and bibliography of the kingdoms and countries of the ancient world are brought at once before the eye of the reader, and so lucid is the arrangement that the darkest and most tangled portions of history are seen in a clear and perspicuous light.” It is in the form of a Syllabus of Lectures, with numerous references to authors of all ages and countries. Although now first presented to the English reader, its value may be estimated by the fact of its having passed through six large German editions, two French, and been translated into almost every other European language.

ART. XVII.—*The Companion to the Almanac; or, Year-Book of General Information; for 1830.* Published under the Superintendence of the Society for the Diffusion of Useful Knowledge. 2s. 6d.

IT is expected that 80,000 copies of the *British Almanac* will be sold this year. Such a sale, taken in connexion with the great improvement in the Almanacs published by the Stationers' Company, would suffice, without referring to their other works, to shew that the Society with which it originated is a mighty machine for good. The “*Companion*” contains, like those of the last two years, a huge mass of information on chronology, statistics, &c., under the same general arrangement, except that for the “*Useful Directions and Remarks*” is substituted a List of “*Charitable Institutions in and near London, classed according to their Objects.*” The activity, labour, and extensive resources, implied in this compilation are astonishing. The least the public can do, and it is all that is required, is to receive the knowledge so diligently collected, and so cheaply preferred, for its use.

MISCELLANEOUS CORRESPONDENCE.

Number of Presbyterian Congregations.

To the Editor.

SIR,

IN the Supplement to the Congregational Magazine for last December, there is a very curious and (if correct) useful table, exhibiting, or purporting to exhibit, lists of the numbers of Churches, Dissenting Chapels, &c., in every county—of the Schools, National, British, and Sunday—and of the contributions raised from each by Religious Societies.

In several respects it might be usefully reprinted for the Repository; perhaps in none more so than in the illustration which it affords of a topic from which it draws great consolation. The author, in exhibiting the subscription to the Unitarian Association, says, "It will be doubtless gratifying to the friends of Evangelical truth to perceive how little is done in any county by this confessedly opulent party (the Unitarians) towards the extension of their views of Christianity—a pretty certain indication that they possess but little influence *over their own minds*."

My present object is to draw your readers' attention to the ridiculous misrepresentation which (for want of any proper information on the subject) appears as regards the Presbyterians, including in that title the Unitarian as well as Orthodox and Scotch division of that body.

It is pleasant to see the "Congregational" scribe exhibiting the following consolatory results of different periods:

	<i>Presb.</i>	<i>Indep.</i>	<i>Bapt.</i>	<i>Total</i>
In 1812,	252 ..	799 ..	532 ..	1583
In 1827,	204 ..	1205 ..	805 ..	2212
In 1829,	258 ..	1289 ..	888 ..	2435

I now subjoin the list exhibited of the number of Presbyterian Congregations in the different counties, and earnestly beg that you will keep a space in the Repository, which (as you need not copy any lengthened communications, only giving us the results) may be only a corner, for giving better information on this point; and that at least some one reader in every county will (from his local knowledge or the best estimate he can form) send you for that corner his report of

the number of Presbyterian places in his county.

The "Congregational" will perhaps then place his future list of Presbyterian brethren in a somewhat higher rank of comparison. T.

<i>Counties.</i>	<i>No. of Presb. Cong.</i>
Bedfordshire	None
Berkshire	1
Buckinghamshire	None
Cambridgeshire	1
Cheshire	12
Cornwall	None
Cumberland	10
Derbyshire	7
Devonshire	15
Dorsetshire	3
Durham	7
Essex	2
Gloucestershire	4
Hampshire	4
Herefordshire	None
Hertfordshire	1
Huntingdonshire	1
Kent	4
Lancashire	36
Leicestershire	3
Lincolnshire	2
London and Middlesex	15
Monmouthshire	None
Norfolk	1
Northamptonshire	1
Northumberland	50 ?
Nottinghamshire	3
Oxfordshire	3
Rutlandshire	None
Shropshire	2
Somersetshire	7
Staffordshire	5
Suffolk	2
Surrey	1
Sussex	4
Warwickshire	5
Westmoreland	1
Wiltshire	1
Worcestershire	8
Yorkshire	13
North and South Wales	23

Intolerance of "Bible Society" Meetings.

Southampton,

November 18, 1829.

SIR,

As your publication is intended to give a correct statement of the treatment Uni-

tarians receive in this country, I shall solicit your insertion of the following facts.

At the anniversary of the Bible Society at Ryde, the Rev. — Macniel suggested that all such meetings should commence with prayer, and that no Unitarian should be permitted to take any share in the proceedings of a Bible Society. The Chairman, the Rev. H. Thompson, wished to call to the recollection of the speaker, the rules of the Bible Society. Instead of yielding to the authority of the Chairman, Mr. M. appealed to the decision of the company, who wished him to proceed. At this meeting some persons from Southampton were present. The spirit there shewn was carried to Southampton. A less open method was there adopted. A friend of mine was requested to inform me, that my presence on the platform would be painful to many, because I was an Unitarian; and that he had been desired to solicit the Secretary not to give me a motion to propose as he had usually done. This he refused to do verbally, but wrote me a letter from London, whither he had gone, which I did not receive till the day before the anniversary of the Bible Society at Southampton. I immediately on receiving the letter wrote to the Secretary, mentioning the name of my informant, and requested him to erase my name from the Committee and the list of subscribers. The Secretary declined bringing forward my letter of resignation, and subsequently explained to me the cause. At the public meeting no mention was made of Unitarian exclusion, but to the other subject of introducing Bible meetings with prayer, reference was made by the Chairman, who was present at Ryde. I need not mention that if that innovation be made, the Society of Friends will be prevented from uniting in Bible meetings with their former cordiality; nor will I dwell on the consequences that in other cases may result from the discordant views which may be introduced of the manner in which the prayers should be conducted in such public assemblies. In my reply to the gentleman who communicated to me the offence I committed in my being an Unitarian, I stated that I had been a subscriber to the Society from its first formation; that I was the chief mover of a Bible Association at Lowestoft, of which I was Secretary as long as I resided there; that when I removed to Frenchay, I held a not less important station in the Kingswood Bible Society, and from both places had received testimonials of the fidelity with which I had

discharged the duties of the offices I had held. I added, that I was an avowed Unitarian when I was chosen a member of the Southampton Bible Society, and I deemed myself responsible to no man, nor to any body of men, for the religious opinions I adopt. They are the result of an unbiassed investigation of the word of God, and Christ alone I acknowledge as the Head of his church.—The age, Mr Editor, in which we live is termed liberal. The power of inflicting pains and penalties is taken away, but the spirit of intolerance remains among those who fear even for the dust which covers the altar. If you will insert this communication in your next Repository, you will oblige yours, &c.,

MICHAEL MAURICE.

The Eclectic Review and Dr. Doddridge's Diary and Correspondence.

To the Editor.

SIR,

WHEN in the first instance I resolved to publish the Correspondence of my venerable ancestor IMPARTIALLY, as the greatest honour I could do his memory, and in justice to the public, I was perfectly aware of the personal hostility such an act could not fail of arousing. I plainly foresaw that the same spirit which inspired the Pharisees of old to revile the ever-blessed Messiah as the "companion of publicans and sinners," would tempt the presumptuous hypocrites of modern days to reflect upon the *innocent* gaiety of heart which mingled with the profound piety of Dr. Doddridge.

In proving him by his own words to have been destitute of party feeling, I was conscious that that very party whose rancorous spirit he most deplored, and who since his death have so artfully represented him as one of themselves, would combine again to asperse his memory, as during his life they strove to injure his usefulness.

With these convictions upon my mind, I had, however, others which counterbalanced them, and are infinitely more important.

I knew that the character of Dr. Doddridge was *without concealment*, and that, as during his life the devout and learned of every class sought his friendship with avidity, and while they ardently esteemed him as a man, venerated him no less as a practical divine; so I concluded that by mingling the records of his domestic virtues with the annals of his biblical labours, I should extend his reputation

among the great majority of moderate and sincere Christians.

In this view I have not been deceived; the work has been well received, and, as the importance of its materials increases, will, I doubt not, continue to be so. My first anticipations have been equally realized by the scurrilous attacks aimed at me by the fanatical portions of the press. I am fortunately too well engaged to attend to such rhodomontades: in one instance, however, a *show* of argument has been made, and as the integrity of the work is basely slandered, I feel it a public duty to expose the fallacy, and with that view would request the insertion of the following letter in your candid pages.

J. D. H.

To the Editor of the Eclectic Review.

SIR,

Allow me to condole with you; for, surely, nothing can be more pitiable than for a man to be led, by a blind confidence in others, into a situation where he cannot but feel emotions of shame! That this, Sir, is your case, I am not inclined to question; for, however involved in the trammels of party, it is hardly possible to imagine that a person of your general reputation was acquainted with the dishonourable nature of the production I am about to notice.

Having made these preliminary remarks, you will, of course, understand the succeeding observations as referring to the persons who have abused your confidence, by getting you to insert the paper alluded to; and also to the party principles your publication so evidently betrays.

The character of the Eclectic Review is properly understood, and its circulation confined to a peculiar portion of what is called the religious world. When, however, a publication claiming the high sanction of a religious responsibility becomes the vehicle of wilful misrepresentation, and, with party views, undermines the reputation of a writer whose life was devoted to the benign extension of our common Christianity, an error is committed which cannot be too soon exposed.

The article in question assumes to be a Review of the Two Volumes of the Correspondence and Diary of Dr. Doddridge, recently published. To those unacquainted with the views of the party, it will appear strange that they should select a character so generally esteemed as their victim. Their grudge against this amiable and learned divine is however of long standing, as several years

ago they threw out unworthy reproaches (which were ably confuted by the late Dr. Evans) against his mode of lecturing, as too candid an exposition of the disputed points of theology. In the present instance, the old offence is not only increased by the catholic spirit which breathes forth on every proper occasion, but a new cause of alarm is presented in the joyous urbanity of mind and endearing tenderness of heart which so delightfully pervade the letters of Dr. Doddridge. That a good man should exult in the social pleasures of existence, finding amusement in all the little circumstances around him, and yet excel in the solemn duties of a Practical Divine, is a problem they find it *inconvenient* to solve!

They were, indeed, in a pitiful plight, and had they expressed their chagrin within the boundaries of decorum, much might have been forgiven.

The review commences with an awkward attempt at sarcasm. "This publication," say these learned Thebans, "was first brought under our notice by the London Literary Gazette, and the manner in which it is there hailed and *applauded*, will best speak for the true character and tendency of the work." Our dread operators, it will be observed, have now taken the razor in hand, but, like the ape in the fable, are doomed to feel the edge of their own jest. Talking about the Gazette might have done very well, but they venture to quote it also, and quote it *against* themselves!—viz., in speaking of Dr. Doddridge the Editor of the Gazette says, that he has found "instruction in studying his philosophical views of human nature, his frankness, his general love of his kind, and his mild and liberal religious tenets. The picture of such a man drawn by *his own hand*, in his letters on every occasion which could call forth his sentiments, opinions, and actions, is to us worth a thousand such lives as Job Orton, or even Dr. Kippis, could write." Puss is out of the bag at last. And so it was a crime to applaud Dr. Doddridge!—yes, for he was *philosophical, frank, and liberal!* This is pretty well; but the rope is long enough, and they draw the noose still tighter by quoting their new *authority* again. "He (i.e. Dr. Doddridge) was neither guilty of the sourness of ascetic folly, nor of the worse guilt of that too common hypocrisy, so prevalent in his as well as in our times, which cloaks its pride under *counterfeit sanctity*, and covers its hidden indulgences under gloomy externals and rigid austerities."

They are next in high dudgeon that

the records of Dr. Doddridge's *innocent* gallantries should afford amusement; but had I suppressed these ebullitions of a youthful heart, with what an air of specious solemnity would that very circumstance have been pronounced a proof that such letters were of an improper nature, for their existence was known: and in this view, how great is the satisfaction I feel in having placed the reputation of Dr. Doddridge beyond the reach of his enemies! Love is an old theme, and if the matter alluded to is amusing, it is instructive too; and were old Mortality himself to moralize upon it, he could not express himself more pertinently than by quoting the following lines:

“When wise men love, they love to
folly;
When blockheads love, they're melancholy;
When coxcombs love, they love for
fashion,
And quaintly call it ‘the belle passion.’”

Now, seriously, unless the Eclectic Reviewers are advocates for celibacy, they will make their *election* from the two latter characters; for who would venture to charge them with folly?

They are next astounded that I should have compared the Letters of Doddridge with those of Pope, in point of style and gaiety of expression; and here they talk about the “erotic gallantry of the correspondent of Lady Mary Wortley Montague,” in a way which curiously indicates the nature of their private studies, but has nothing to do with the work in question. They next run a tilt at the Editor; and finding they can make no fair impression, say no less, than that the publication was made “for the avowed purpose of rescuing the character of the reverend writer from the *odium* of too great sanctity.” Now, so far from this being the fact, I have, in the Preface, avouched directly the contrary, as the following extract will attest: “Nor am I unconscious of the important influence which the thrilling fervour of his private devotions, as they stand recorded in his Diary, will exert. These are circumstances which cannot fail of interesting the heart; and that heart which thus, as it were, cements a personal friendship with Dr. Doddridge, will have obtained a lasting advantage.”

The next specimen of their dexterity occurs in the way of insinuation. I have stated in the Preface that a considerable number of the letters in the two first

volumes, and some in the third (perhaps five or six), were transcribed from the Doctor's short hand. On this point our *candid* Reviewers dilate in the following strain:

“The obscurities and ambiguities *inevitably* attaching to such a manuscript *must* afford considerable scope for *ingenuity* of conjecture, if not for a *discretionary* use of the IMAGINATION, in deciphering it; and there is *no reason* to suppose that, for the sake of rendering them the more piquant, the fullest use would not be made of any latitude thus afforded.”

Who would imagine that all the particulars relative to this short-hand manuscript had been explained to them; and that they wrote this slander with a knowledge that a great part of it was written out in long hand, many years ago, by that excellent man the late Rev. Thomas Stedman,* and that Obadiah Tomalin, Esq., the gentleman who transcribed the remainder, is expressly thanked in the preface for the scrupulous care he had devoted to the task, and which enabled him to produce a *strictly faithful* copy of the original! The system of short-hand, indeed, being Rich's, every person acquainted with it knows that it conveys every expression, and indeed *every word* in a full and *literal* manner. Both the original and transcript have been seen by many individuals, and may be examined by any one who applies in a proper way for the purpose. I have shewn this insinuation to be most unfair; but they soon recur to a more simple mode of attack. “Mr. Humphreys,” exclaim our recreant knights of the brazen visor, “announces his intention to follow up these two volumes with we know not *how many more*, transcribed from the *remaining part of the MS. documents*!”

Who would suspect that this passage was written with the following contradiction staring them full in the face: “It appears almost unnecessary for me to observe that the *great mass* of matter from which this work has been printed are family documents, (i. e. letters) in my possession. To these, however, have been added a considerable number of original papers which were the property of the late Rev. Job Orton, and which have been most liberally contributed by my highly esteemed friend, Henry James Stedman, Esq.”

To exhibit their talents in another light, it may be remarked that they are

* Late Vicar of St. Chads, Shrewsbury, and editor of some valuable works.

equally adepts in the art of *self-contradiction*. After talking about "the *offence* of publishing letters written in the confidence of friendship and the exuberance of youth," they observe that "the letters, though occasionally warm in their gallantry, could not easily be tortured, even by *Mrs. Candour herself*, into pruriency of meaning, nor do they in the least discredit the piety of the writer." This fact was before established on better authority than any the Eclectic Review can advance; but still it is satisfactory to find it incapable of perversion by men so deeply read in the "erotic gallantry" of "the wicked wasp of Twickenham."

After having so often convicted these *sages*, it would be a degradation to investigate their sinister reflections on the talents of Dr. Doddridge. The characteristic kick is, however, introduced with a degree of *treachery* which must not escape detection. At p. 373 of the second volume of the Correspondence, is a letter from a neighbouring clergyman to his *young* friend, Mr. Doddridge, who was not then ordained. In this letter, Mr. Saunders, after much in the same strain, concludes thus: "I have an oracle to consult beyond whatever Greece or Rome could boast of, to whose correction I readily submit all my performances; and do assure him that I am, with a respect beyond expression, his most sincere friend and humble servant,"

"THOMAS SAUNDERS."

In answer to these extravagant compliments, the reply of Doddridge breathes that profound humility for which he was remarkable. He even labours to depreciate his own unusual attainments! This very letter have these ungenerous *Reviewers* quoted as a *proof* of the little extent of his acquirements, without having so much as hinted at the *cause* which produced it, or the peculiar feelings under which it was written: such an insult to the dead, and *imposition* on the living, one would hope is without a parallel.

A short example may also be given as a specimen of the *purity* of their theology:

"We do not allude to the *morbid* dread of 'high orthodoxy' and 'bigotry,' which is occasionally betrayed, indicating the school in which he had been trained, so much as to certain expressions and sentiments *utterly irreconcilable* with the divinity of his riper years. For example, in writing to Miss Jennings, Mr. Dod-

dridge carries his *complimentary* strain so far as to say, 'I am fully persuaded that you are daily addressing the throne of grace, and I hope that you do not entirely forget one who prays for you as heartily as for his own soul. I question not but that so much *innocence* and so much *goodness* is heard by Him with peculiar indulgence; and I hope I may be, in many respects, the better for your prayers.'

Now we are told in the Scriptures that the prayer of a *good* man availeth much, and of course of a *good* woman equally; and therefore Dr. Doddridge had a divine sanction for the mode of expression which these presumptuous men, in their folly, have dared to stigmatize.

The close is worthy of the rest. "He," (i. e. Dr. Doddridge,) remark these *Luminaries*, "lived in an age *barren of greatness*, and his name *serves* to cast a ray over a *dark and cheerless* portion of our ecclesiastical annals." Oh, most *candid, just, and learned* Reviewers!—You call yourselves Dissenters—and did you really never hear of one Dr. Watts, nor of the learned Dr. Lardner, nor of Neal, the historian of the Puritans, who were the personal friends and correspondents of Dr. Doddridge! And then are Wesley, Whitfield, Lady Huntingdon, and the noble renovator of the Moravians, to stand for nothing! Had you a glimmer of liberality, I could name Archbishops Secker and Herring, with that giant in learning (as Johnson termed him), Warburton—men distinguished as much by piety as for learning; and whose letters testify their admiration of the man you would meanly depreciate: but it is enough,—there is a darkness, indeed, and may you have the grace to find it. It exists in the obscurity of your intellect. Having unmasked these your *friendly* contributors, I remain, Sir, your obedient servant,

J. D HUMPHREYS.

Pentonville, Nov. 20, 1829.

Rich's Short-hand.

To the Editor.

SIR, London, Dec. 18, 1829.

I HAVE the satisfaction of informing you and your readers, that I have just corrected the proof sheets of my promised edition of *Rich's Short-hand*, and that I expect that it will be ready for delivery before this letter appears in print.

In preparing my work for the press, I have made use of several manuscript copies lent me by my friends—of the printed

edition by Palmer of 1799, and of the autographic manuscript of Dr. Doddridge, which was kindly furnished me by his grandson Mr. Humphreys, as soon as he heard of my proposal, but unfortunately not before it was too late to introduce *all* the alterations, which the examination of it suggested. Had I received it sooner, I should have added to my list of Rejected Characters in my last page several more, which would have rendered my work a more complete index than it is to the meaning of old manuscripts, but which I should not have recommended to those who are to adopt the system for present purposes. As it is, I have endeavoured to make my edition a fair representation of Rich's Short-hand, as it was improved by Doddridge, and as it has been, in some very slight and unimportant particulars, modified by more modern use. In some instances, where two modes of writing a word are prevalent, I have inserted both; and the only instance in which I have ventured on any thing, for which I had no manuscript authority, is this—that I have omitted, as always unnecessary and sometimes ambiguous, the *dot*, which some, and the *nt*, which others, place in the circle, which stands for *sent*. In the last page will be found a list of Arbitrary and Symbolical Characters, which I have omitted in the body of the work, because they are either little used, or of little use; but they may be retained by those who think better of them than I do.

By the kindness of a friend I am in possession of an edition of Rich's Short-hand, (the 19th,) and it would much amuse your readers to see all the conceits and conundrums with which it abounds: thus a character very like a capital writing E, but *perpendicular*, stands for "Babylon," and the same *slanting*, for "Babylon is fallen;" a circle with a dot in it is "World;" without the dot it is "There is nothing in the world;" and with a cross in it, "The crosses of the world." This work is entitled, "The Pen's Dexterity; or, the Ingenious and Useful Art of Writing Short-hand. Containing Twenty Copper-Plates, (curiously Engraved, in the Author's Life-time, for the Use of his Scholars,) of all the Letters, Characters, and Contractions used therein. With Rules and Directions explaining the same to the Meanest Capacity. Whereunto are added, Law-Terms, with other Discourses, as on War, Trade, Birds, Beasts, Fruits, Vermin, &c. London. 1775."

As a frontispiece we are treated with

an effigy of the Author, with the following lines appended beneath:

"Here Active, and Mysterious Art you see
Contracted in a Small Epitomie;
Soon Gain'd with practise; thus the meanest Wit
Makes a Diversion of a Benefit.
Thus either Sex, or Age may, old or young,
With Nimble Pen, out-post the Nimble Tongue.
Thus to thy Lasting Fame it shall be said,
Rich Lives in Characters, tho' Rich be Dead."

Rich appears to have been not a little vain both of his art and his person, for he has treated us with another picture of himself in the commencement of an edition of the New Testament, which is about the size of a hen's egg, written and engraved according to his system. Underneath this picture we read the following lines, of which the elegance and the modesty are on a par with each other:

"Fame and the Picture speak, yet both are but
Shadows unto the Author; could the Cut
Copy his Art, this would be truly high
To have the Picture speak his Quality."

This edition of the New Testament is indeed a curiosity, on which the eyes of a bibliomaniac might doat, but it abounds so much with contractions, as to be a perfect conundrum to any man who has not an extraordinary memory to retain the system.

Vanity appears to have been the fashionable failing of those days, for in a Short-hand, published by Addy in 1695, (which is a refinement on the conceits of Rich,) we have a portrait of the author, "Vera Effigies Gulielmi Addy," with a face like a chimney-sweeper; and underneath are the following lines:

"En Puer, En Senior, scribendi gloria splendet
Pulchrior hic; aliis; Nil, simul, atque semel
Perficitur studiis præclaris; Ars juvat artem:
Inclute sic ADDY quæ latuere doces,
Authoris laudes siquis depingere posset,
Dignior in terris nulla tabella foret."

We have, then, two complimentary epistles in verse addressed to the author, and an address from the latter "To the

Candid and Ingenious Reader," signed by W. Addy, "Which is an admirer of all Virtuous Achievements."

The only other printed edition of Rich, that I am aware of, is that published by Ebenezer Palmer, in 1799, which has the characters made with a pen. On account of the great demand for it, this was followed by an Appendix with the characters engraved on copper-plate; but neither of these is executed with all the beauty and exactness which are to be desired.

The invention of lithography certainly gives the modern editor of a Short-hand a great advantage over his predecessors; and I consider myself fortunate in having had my work executed by Mr. Netherclift, who has this year obtained a prize

from the Society of Arts for the best method of transferring drawings from paper upon stone, and who is universally acknowledged to be the best lithographic writer in London. He has performed his task much to my satisfaction, and I am in hopes that many persons, who care nothing about Jeremiah Rich and his Short-hand, will be pleased to possess one of the most beautiful specimens of lithographic writing which has ever issued from the press.

Allow me to add, that the work has cost me both a larger outlay, and much more time and trouble than I expected, and that I trust the public will at least not suffer me to be a loser by that which has been undertaken for their benefit.

S. WOOD.

OBITUARY.

MISS SARAH POWELL.

1829. Nov. 13th, at *Chichester*, aged 29, SARAH, the eldest daughter of the late DR. POWELL, of that city. In a brief memoir of this excellent man and much-lamented physician, generally attributed to the elegant pen of his friend Dr. Sanden, prefixed to a funeral discourse, delivered on occasion of his death, by the Rev. W. J. Fox, at the Unitarian Chapel, Chichester, it is remarked, that "it is difficult to estimate Dr. Powell's character too highly," and his daughter seemed to inherit the acuteness of discrimination on general subjects, the fitness for judging in religious matters, the zeal in favour of liberty and popular rights, and the inflexible, stern integrity which belonged to her parent. Her views of Christianity were strictly Unitarian. She saw in the Scriptures no trace of what are called orthodox sentiments. The declarations of her Lord appeared to her to point decidedly to his simple humanity, and she had too high an idea of his wisdom and moral excellence to entertain the thought for a moment, that he would use, on an important topic, ambiguous language.

To the ordinance of adult baptism by immersion, Miss Powell, some years ago, submitted, thereby testifying, with her usual purity of spirit and boldness in the cause she thought important, a good profession; and though it is well known

that latterly she saw reason for doubting the *perpetuity* of the ordinance, she highly respected the members of the General Baptist persuasion, as being, in her estimation, more under the influence of genuine Christian philanthropy, in their conduct towards each other, than is the case with other sects.

When health permitted, which was frequently interrupted by constitutional debility, she regularly attended the Unitarian chapel in Chichester, and when prevented, as was the case at one time, from doing this, for a long period, she borrowed the discourses of the minister for private perusal; she was also constant in commemorating the death of her Lord according to his own affectionate request. From public worship, when conducted by those she really respected, and in a manner accordant with her views of propriety, she acknowledged she derived benefit, and she deemed such acts beneficial to the community. Yet was she decidedly of opinion, that a good life, and the pure intention, was the best incense that could be offered to heaven. This led her at times to defend strenuously the conduct of those whom some might be inclined to censure as criminal in their neglect of external religious forms; and from conversation at all impugning the *motives* of individuals on this, as well as on other subjects, she almost instinctively turned with disgust,

saying, that it was not for man, who could not see the heart, thus far to sit in judgment on his fellow-man.

Of any, even the least, aberration from *truth*, she had the greatest abhorrence. The importance of constantly adhering to truth had been early inculcated on her mind by parental care, and she was of opinion that it could not be departed from without evil. The disgust she felt at the additions sometimes made to a common story, with a view of making it or the relator more interesting, caused her not unfrequently to appear in company reserved, or even indifferent to those around her; which persons who did not know her intimately might attribute to pride, or some inferior feeling; and the honest indignation constantly glowing in her breast against all chicanery and deceit, against all dissimulation in religion, all trimming in politics, all overreaching, and trying to worm out the secrets of the unsuspecting, imparted, at times, a contemptuous air to her character, though no one ever possessed a heart more tender, more yearning towards her fellow-creatures, more inclined, in cases of equivocal conduct, to believe the best, more willing to mitigate human woe, and to do good even to those who, from their capricious behaviour, she had reason to suspect were not over attached to her, if she could do it without appearing to cringe, or to run the risk of having her good intentions attributed to sinister motives.

The mind of Miss P. was, as this brief sketch of her indicates, of a superior order, and had she been permitted by the All-wise, but at times mysterious Disposer of events, to enjoy for a lengthened period the care of her highly-gifted and beloved father, who was prematurely snatched, according to human reasoning, from the embraces of his family, and from her, at an age when his advice seemed peculiarly required to mature those flowers of excellence, the seeds of which he had assiduously implanted in her mind, it is probable her mind would have attained no small degree of literary eminence. She, thus left to herself, continually fed it with the food which history imparts, and entering warmly into the worth of those political principles which have been advocated by the noblest and purest of our race, she fervently expressed to the writer of this poor tribute of friendship to her memory, her joy at the elevation of Mr. Canning to the first place in his Majesty's councils. Not that she was insensible to the

jesuitical reasoning which too much marked that statesman's oratory, and which threw a stain on his character not to be hidden by his eloquent effusions from minds far less discriminating and pure than hers; but because she hailed his elevation as the harbinger of more liberal policy than had been pursued by the British Cabinet during almost the whole of the preceding reign.

But whatever might have been her scientific acquirements, it is consolatory to her weeping friends, now that she is consigned to her tomb, to know that her moral excellence was of the most sterling cast. By want of health, by blasted hopes, by blighted prospects, heaven ordained her to drink frequently of the waters of sorrow; but faith in the Divine Goodness never failed her, nor did the probability of encountering less inconvenience by one mode of acting, rather than by another, ever lead her to sacrifice her principle or her duty. Thus swayed by motives not of earthly origin, it was not surprising that calmness and serenity were hers, when the world was sliding from her view. Worn out at length by inward debility, she gently fell asleep in Jesus, with thoughts and feelings, as was evidenced from expressions which escaped from her, familiarized, by anticipation, with the glories that are yet to be revealed. Happy thought! though dead, she is not lost for ever, for the trumpet shall sound, and the dead shall be raised incorruptible, and the wise shall inherit glory.

Farewell then, friend beloved!
 Once to have known thee, is a *thought*
 to gild
 The little varying vacancies of life;
 And ever welcome be the *thought of thee*,
 Though it bring sadness too. Spirit of
 Truth!
 Cast thou thy mantle, which she wore,
 on us,
 To keep us in the right. Angels of
 Peace!
 Defend her honor'd dust, till gracious
 Heaven
 Call her pure spirit, and, if worthy we,
 Unite us with herself in bliss for ever!
 J. F.

MRS. MARY REES.

Nov. 13, at Gelligron, Glamorganshire, after a short illness, aged 82, Mrs. MARY REES, widow of the late Rev. Josiah Rees, of that place. The vigour of her understanding, the cheerfulness of her temper, the benevolence of her disposi-

tion, and her numerous and unremitting charities to the poor of her neighbourhood, obtained for her, through a long life, the esteem and affection of a large circle of acquaintance and friends. Her remains were deposited, on the 19th of the same month, in the burying-ground attached to the Unitarian Meeting-house of Gellionnen, where her husband, whom she survived five and twenty years, had officiated as pastor for forty years. The funeral was unavoidably a public one, in conformity with the custom of the country. It was attended by a great concourse of persons, assembled from a district of more than ten miles in extent, comprehending some of the principal gentry, the clergyman of the parish, and other members of the Established Church, and Dissenters of various denominations, who were all actuated by one feeling, and anxious to testify by their presence their high respect for the character of the excellent person who had thus been taken away in "a green old age," and their cordial sympathy in the affliction of her sorrowing family.

WILLIAM HUDSON, Esq.

Dec. 5, aged 73, WILLIAM HUDSON, Esq., of *Gildersome*, near *Leeds*. He was a man of strict integrity, of deep-felt piety, and of sincere benevolence. Free from ambition, free from ostentation,

"Along the cool sequestered vale of life,

He kept the noiseless tenor of his way."

But in his seclusion he delighted to minister to the improvement and happiness of those around him. One of his greatest pleasures was in conducting a Sunday-school, which he established under his roof. Here he collected a considerable number of the young men of the village, whom he instructed not only in reading, writing, and arithmetic, but in the more important truths of the Christian religion. Fully sensible of the many beauties and excellences of the liturgy of the Church of England, but regretting the admixture which it contains of what appeared to him erroneous doctrines, he published for the use of his scholars an edition in which he omitted the objectionable parts. This he used in his school, which he converted into a place of worship, inviting any of the neighbours who chose to attend. It was pleasing and edifying to see his patriarchal figure thus surrounded by the objects of his care, and to hear him im-

parting, in his deep-toned voice, the simple but powerful truths of religion.*

Nor was he unmindful of the temporal advancement of his scholars, or of any with whom he was particularly connected. In the kindest manner he would converse with them on the prospects before them, and several young men look to him with gratitude and affection as the promoter of their rising prosperity in the world. Happy would it be if all would thus strive to promote the instruction and comfort of those to whom their influence extends.

Ministerial Removal.

THE REV. G. ROBERTS, of Clapton Square, Hackney, has accepted an invitation to become the Minister of the Unitarian Congregation, Boston.

LITERARY NOTICES.

Dr. Bowring's *Poetry of the Magyars*, with an Account of the Language and Literature of Hungary and Transylvania, will appear in the month of January, 1830.

Musical Illustrations of the Waterley Novels. By Eliza Flower.

Consolations in Travel, or the Last Days of a Philosopher. By Sir Humphry Davy, Bart. 1 Vol.

The Life of Sir Humphry Davy, comprising a great Part of his Early Correspondence. By J. Paris, M.D. 8vo.

Principles of Geology. By C. Lyell, F.R.S., Foreign Secretary of the Geological Society. 2 Vols. 8vo.

Memoir of the Life and Public Services of the late Sir Thomas Stamford Raffles, F.R.S. By his Widow. 4to.

A Narrative of the Life and Adventures of Giovanni Finati, Native of Ferrara, who, under the name of Mahomet, made the Campaign against the Wahabies, for the Recovery of Mecca and Medina. Translated from the Italian as dictated by Himself, and Edited by Wil-

* Mr. Hudson was brought up in the belief of those religious opinions which are generally called orthodox; but whilst he was forming a Catechism for children and searching the Scriptures for proofs of those opinions, he was surprised to find how unstable appeared the ground on which they rested, and continuing his researches in the treasures of Divine knowledge, he gradually adopted Unitarian sentiments, from which he never afterwards found reason to depart.

liam John Bankes, Esq. 2 Vols. small 8vo.

On Financial Reform. By Sir Henry Parnell, Bart. 8vo.

The Book of Psalms, Newly Translated from the Hebrew, and with Explanatory Notes. By W. French, D.D., and G. Skinner, M.A. 1 Vol. 8vo.

The Rev. Richard Warner, F.A.S.L., has in the press a volume of Literary Recollections and Biographical Sketches.

The Portfolio of the Martyr Student.

The Principal Memoirs in the Fourteenth Volume of "The Annual Biography and Obituary," (for 1830,) will be of Sir William Hoste, the Countess of Derby, Lieut.-Col. Denham, Sir Humphry Davy, William Shield, Esq., Sir Edward West, Earl of Harrington, Thomas Harrison (Architect), Sir Brent Spencer, Lord Colchester, Dr. George Pearson, Mr. Terry, Sir David Baird, William Stevenson, Esq., Earl of Buchan, Mr. Thomas Bewick, Sir James Atholl

Wood, Archibald Fletcher, Esq., Dr. Wollaston, John Reeves, Esq., Lord Harris, Mr. Baron Hullock, William Thomas Fitzgerald, Esq., Earl of Huntingdon, &c., &c.

Mr. Klauer Klattowski, Author of the German "Synoptical Grammar," has in the press, in 2 volumes, A Manual of German Literature, intended for Self-Tuition. The whole Selection will be illustrated by Copious Explanatory Notes, and the first portion of the work will be accompanied by an interlinear literal translation.

Mr. Klauer has also nearly ready for publication, "A Manual of Icelandic Literature, with an Abridgment of Dr. Rask's excellent Swedish-Icelandic Grammar."

The Author of "The Revolt of the Bees," has nearly ready for publication a poem, entitled "The Reproof of Brutus."

CORRESPONDENCE.

We have received from Mr. Winter, the Secretary to the Deputies, to present to our readers, the engraving which they will receive, stitched up with the present number, of the Medal struck in commemoration of the Repeal of the Sacramental Test. The Medal itself, in bronze or silver, may be purchased of Mr. Horwood, at the Repository Office.

If our Correspondent, who subscribes himself "An Unitarian," will refer to our last number, he will see that the remark in page 862 applies to Mr. Bakewell's conduct, and not to the merits of his Summary. He has certainly used the expression "mere man" in an unusual, if not an unauthorized sense; and there are other points to which, for ourselves, we should take exception. But we cordially agree with him in his main position, that "Our only bond of union is a belief in the unity and supremacy of God, the Father of our Lord Jesus Christ."

Thanks to Crito; but we decline his offer.

We regret we cannot make room for Epsilon. If we could, it would have been desirable for us to have had place and name.

The anticipations of *Zeal* will, we hope, be in some degree realized; but we have said enough on this point at present.

We have communicated the purport of Mr. Whitfield's letter to the Secretary of the Christian Tract Society, and expect that it will be attended to when another edition is printed.

Communications received from Lucius, U. C., Rev. E. Whitfield, Philanthropos.

Advertisements, to prevent mistake and delay which may otherwise occur, should be addressed, not to the Editor or the Printer, but to *Mr. Horwood*, at the Office in Walbrook.

We have abstained from any notice of the Funeral Sermons for the late Rev. T. Belsham, by the Revds. T. Madge and R. Aspland, (and which are both alike worthy of their subject and of their authors,) because we wish to connect with them some more extended remarks than could be introduced in the present number on the character and services of our late venerated friend.

THE MONTHLY REPOSITORY

AND

REVIEW.

NEW SERIES, No. XXXVIII.

FEBRUARY, 1830.

ON THE CHARACTER AND WRITINGS OF THE REV. T. BELSHAM.*

WE are told that it was not the custom of the ancients to sacrifice to heroes until after sunset. But it *was* their custom to sacrifice to them then ; and if we imitate their forbearance—if in the life-time of those whose mental heroism helps to clear the world of the monsters of ignorance, error, and superstition, we suffer our gratitude to accumulate in our hearts, year after year, unexpressed, at least in all its fulness and fervour—it well becomes us also, when the night has closed in upon our benefactors, and they sleep in the grave's darkness, to complete the imitation, and bring our offerings of respect and gratitude, a manly and a Christian homage, to the memory of those who were distinguished for piety, worth, and usefulness. It is due to them that their names should at length be coupled with that well-earned praise, which cannot now be considered as flattery, and which there is no longer the possibility of their shewing, by subsequent inconsistency, was prematurely and injudiciously bestowed. It is due to ourselves that we enrich our minds with the images of men whom we may safely venerate ; who “being dead yet speak,” and that more impressively than could ever living voice ; and the contemplation of whose lives and labours stimulates

* A Sermon, on occasion of the Death of the Rev. Thomas Belsham, preached at the Chapel in Essex Street, November 22, 1829. By the Rev. Thomas Madge. Hunter. 8vo.

Courage and Confidence in the Cause of Christian Truth : a Sermon, preached at the New Gravel-Pit Meeting-House, Hackney, on Sunday, November 29, in reference to the Death of the Rev. Thomas Belsham, who departed this Life November 11, 1829, in the Eightieth Year of his Age. Together with the Address at his Interment in Bunhill Fields, November 20. By Robert Aspland. Hunter, Eaton, and Teulon and Fox. 8vo.

A Humble Tribute to the Memory of the Rev. Thomas Belsham, who departed this Life on Tuesday, November 11, 1829, in the Eightieth Year of his Age. Hunter. 12mo.

our aspirations after kindred excellence. And it is due to the world that we allow not those to be forgotten or unhonoured who have toiled for its improvement, notwithstanding its disregard or its hostility, and conferred benefits upon it which will only by a future generation be generally recognized and rightly appreciated.

This duty is peculiarly incumbent upon Unitarians, for reasons connected both with our internal condition, and our external relations. Our churches are the sanctuary of Religious Liberty; and the members of our societies enjoy and exercise a freedom of thought and speech not tolerated by other denominations. We "let every man be fully persuaded in his own mind," and encourage him to speak his mind; and only put Christ's yoke upon the neck of Christ's disciples. But this very freedom, in which may we stand fast, and abound yet more and more, for it is our Christian heritage and rich in blessings, diminishes the immediate recompense which, in other connexions, awaits him who ably and successfully serves the cause to which he is attached. We have no temporal honours or emoluments to bestow; and we are too jealous of our individual independence of thought and action to admit of that real though unavowed supremacy, that rank in a party, with which sectarianism rewards its champions, and which is by no means destitute of its accompanying earthly advantages. The most highly gifted amongst us are only recognized as fellow-labourers in the pursuit of Truth; they speak to those who will be sure to "judge what they say," often to controvert it, sometimes to censure it; and the danger rather is that they should not be sufficiently "esteemed for their work's sake," than that they should become the "lords over God's heritage," which "verily have their reward," in more thoroughly drilled sects, both established and non-established. "One is our Master, even Christ, and all we are brethren." But if this jealousy of our rights make us, like Republicans, somewhat niggardly towards the living, it demands of our hearts to render the more ample justice to the dead; the more especially as the relation in which we stand towards other Religionists is, in their estimation at least, one of unceasing hostility. Too many of them do not scruple to use unlawful weapons, the poisoned shafts of calumny, and there is a malignity from which even the grave does not shelter. The foul breath of Bigotry has vented many a posthumous slander. The object of such animosity rests not the less calmly, sleeping in Jesus; and there might be copied for his monument the inscription on that of Chillingworth, "*Nec sentit damna sepulcra;*" but it is the sacred duty of those who love Truth to protect the names of its departed advocates from insult, and to declare that "the memory of the just *shall be blessed*" by those who knew their worth, however virulently it may be aspersed, or however daringly it may be anathematized.

To render posthumous praise honourable to the individual on whom it is bestowed, and useful to society, it is needful that it be discriminative. Indefinite laudation is worthless at best, and may become pernicious. Seldom has there lived a man to whom such a mode of doing honour would be less appropriate than it would be in the present case. The most becoming tribute to the memory of the late REV. THOMAS BELSHAM must be an accurate analysis of what he was and what he did. Many persons have much ampler qualifications for this task than he who is now attempting it; but he has not been an inattentive reader of Mr. Belsham's works, nor a careless observer of his course for many years; and he has the advantage of what has been already done by the able authors of the publications whose titles are affixed to this article.

Of Mr. Belsham's personal history it is not our present purpose to speak. To do that as it should be done, and as we hope it will be done, would imply long habits of intimacy, and access to the memoranda, correspondence, and other documents, which happily remain, and which have been, by his direction, consigned to a friend and former pupil, who will, we doubt not, worthily discharge the very important trust thus confided to him. To give the world a faithful picture of the man will be his honourable and useful task. Ours is to endeavour to portray the Minister; to exhibit and estimate him as a Theologian, a Philosopher, a Controversialist, and a Preacher of the Gospel.

The outline of Mr. Belsham's life, so far as it is needful now to refer to it, is soon sketched. His father was an intelligent and respectable Dissenting Minister. In 1766, being about seventeen years of age, he was admitted a student at Daventry, then under the superintendence of Dr. Ashworth and the Rev. Thomas Robins. He was appointed Assistant Tutor on the completion of his Academical Course; and after an interval of three years' absence, during which he was pastor of a congregation at Worcester, he succeeded Mr. Robins as Divinity Tutor, and minister of the Daventry congregation, in the year 1781. Leaving this situation, in 1789, in consequence of his opinions having become Unitarian, he retired into an obscurity in which, whatever his own humility might dictate, it was not possible he should long remain. He was promptly summoned from it to become one of the Tutors at the New College, Hackney, an office which was soon terminated by the dissolution of the Institution. In 1794, he was chosen to the vacant pulpit of Dr. Priestley, by the Gravel-Pit congregation; and eleven years after, he removed to Essex-Street Chapel, of which he continued minister till his death, although for the last five years the public services had chiefly devolved upon his coadjutor and successor, the Rev. Thomas Madge.

Brief as this record is, it contains one event of incalculable moment to the individual himself, and of no little interest to thousands besides, if its consequences be considered; we mean his conversion to the Unitarian faith. The circumstances of that change merit serious consideration. So mighty a transformation of opinion presents a phenomenon well worthy the attention of all who make the human mind an object of scientific study. On that of the devout Christian it has far higher claims. It has the exhibition of a soul of no ordinary powers passing either from darkness into light, or from light into darkness; becoming emancipated from error or else apostatizing from the truth; and either advancing towards the full fruition of gospel salvation, or sealing its own eternal and wretched doom. Happily we have the means of approaching to "see this great sight;" its particulars are recorded with sufficient amplitude to guide our conclusions, if not to satisfy all our curiosity. They are thus stated in the *Memoirs of Lindsey* (ch. x.); the account in the *Preface to the Calm Inquiry* is to the same effect:

"As a minister, whose principles were known to be what is commonly called evangelical, the author of this Memoir had been appointed, in the year 1781, Theological Tutor in the Academy at Daventry, which was a continuation of the academy under the late pious and celebrated Dr. Doddridge at Northampton, and was supported by the trustees of the late William Coward, Esq., who bequeathed a considerable estate for the education of Dissenting ministers, and for other religious purposes. The office of pastor of the Independent congregation at Daventry was at that time held in connexion with the office of Divinity Tutor, and to this he was also invited. The Unitarian

controversy, revived with so much animation by the writings of Mr. Lindsey and Dr. Priestley, and brought home so closely to the feelings by the truly Christian and disinterested conduct of the former, in the resignation of his vicarage, was at that time in its zenith. And the tutor regarding it as a question of the highest importance, conceiving it to be his duty to state it fairly before the theological students, and observing that the question concerning the simple humanity of Christ, which was now become the great controversy of the age, was scarcely glanced at in Dr. Doddridge's Lectures, which were the text-book of the Institution, he determined to draw up a new course of lectures upon the subject. And to this he was impelled by an additional motive, namely, the hope of putting a speedy termination to this newly revived controversy; since, whatever respect he entertained for the abilities, the learning, and the character of the great champions of the Unitarian faith, he felt a perfect confidence that their arguments would be found capable of an easy and satisfactory reply; and whatever might be the errors of his own education, he had been happily instructed and firmly fixed in the grand principle, that freedom of investigation must ultimately be favourable to truth. The method which he pursued in instituting this inquiry he has detailed at large in another place. It is, therefore, sufficient at present to mention, that he first selected all the texts of the New Testament upon which the controversy is allowed to depend; most certainly not omitting any which appeared to him favourable to the pre-existence and divinity of Jesus Christ. These he arranged under distinct heads; and under each text he introduced the explanations of the most approved commentators of the Trinitarian, Arian, Socinian, and Unitarian hypothesis, very rarely introducing any theological comments of his own, choosing rather to leave the remarks of the different expositors to make their own impression upon the minds of his pupils. The labour was considerable: but it was not thought burdensome either by the teacher or the learner; the consciousness of honest, unbiassed inquiry, and the gradual opening of light, was ample compensation for all. But the result was widely different from what had been expected. First, the pupils, whose ingenuous minds, not so firmly bound by prejudice, were more open to conviction, began to discard the errors of education; and some of them, much to the regret of their worthy friends, and not least to that of their tutor, became decided Unitarians. The tutor's habits of thinking were more firmly riveted; and though from the beginning of the inquiry he was a little surprised at discovering so few direct, and, as he thought, unequivocal, assertions of his favourite doctrine, and though in the process of his labours he found himself obliged to abandon one text because it was spurious, another because it admitted of a different and more probable interpretation, and so on, and was thus driven by degrees out of his strong holds; yet such was the ascendancy which the associations of education had obtained over his mind, that he does not believe it would have been in the power of argument to have subdued it, had not the nature of his office, which made it necessary for him to repeat the lectures to successive classes, and which thereby compelled his attention again and again to the subject, eventually, and almost imperceptibly, overruled his original prepossessions, and brought him over to the faith to which he had certainly no previous partiality, to the profession of which he had no interest to induce him, and which he had fondly flattered himself that he should without much difficulty have overthrown. Those who have never changed their opinions, who are not much in the habits of inquiry, or who have not watched the vacillations of the mind when it is deliberating upon subjects of high importance, when it is anxious to form a correct judgment, when much depends upon the decision, and when it once begins to suspect as erroneous what it has long regarded as sacred and essential truth, may wonder that the teacher should be so long in making up his own mind, and that he should not be able to mark the day and the hour of his conversion. The fact is, that he was not himself aware of it till upon the repetition of a sermon which he had preached a few years before, and in which the pre-

existence of Christ and its concomitant doctrines were assumed as facts, he found himself so embarrassed from beginning to end, by his sceptical doubts, that he determined from that time to desist from teaching what he now first discovered that he no longer believed. This was in the autumn of 1788. And conceiving that, his mind being now made up upon the subject, it was his duty no longer to hold his peace, but to bear his public testimony to the truth; and, at the same time, being conscious that he no longer possessed the qualifications which were deemed essential to the offices he sustained, and regarding it as both unhandsome and unjust to put his friends under the disagreeable necessity of dismissing him from his office, which they probably would have thought it their duty to do; at least, being fully persuaded that it was right to give them their option in the case, he determined to resign both the Academy and the congregation. His resignation of the former he sent in to the trustees in January, 1789, requesting them to keep it concealed till March, as it would be impossible for him to quit his situation till midsummer; and he had no desire to make himself the topic of conversation till it became absolutely necessary."—Pp. 285—291.

Whether Mr. Belsham was right in his views of the teachings of Scripture upon the person of Christ, before or after this great change, it is for every individual to decide for himself by a direct appeal to Scripture. There he will find "the Judge that ends the strife." But there are several points in the narrative to which it is desirable that attention should be directed, especially the previous character of the individual, the manner in which his inquiries were conducted, the effect of his convictions upon his situation and prospects, and his subsequent conduct and feelings.

Mr. Belsham's conversion took place in the full maturity of his mind and character. He was between thirty and forty years of age when he commenced the investigation, in which he continued to be engaged during the lapse of seven or eight years. For his mental abilities and attainments, his moral habits, and his personal piety, we have what is perhaps the best evidence which, after so long a time has elapsed, can possibly be appealed to, in the satisfactory results of the investigations which it must be presumed were instituted on occasion of the several appointments which had been conferred upon him. He had been subjected to four ordeals of this description. The verdict of the Trustees of the seminary at Daventry, in his original selection for the Assistant Tutorship about 1770, and when he was invited to fill the Divinity Chair in 1781, and that of the congregations at Worcester and Daventry, cannot lightly be set aside now. He had evidently earned, and retained, a feeling of deep respect, as an accomplished and faithful Christian minister, in the opinions of those who had every opportunity, and every inducement, to observe him closely and judge him strictly. He was not a man to be blown about by every wind of doctrine. His was no unformed, uninformed, and unexercised mind. Could we imagine for a moment the formal carrying on of inquiry by delegation, and the ascertaining of religious truth by substitute, he was a man to whom unlearned Christians might have come with confidence, saying, Examine and decide this controversy for us. If not that of such a man, let us be told whose conversion is of importance, and ought to impress the honest and humble mind with the duty of fully and impartially examining the subject of dispute. It will be difficult to mention any quality required in such an one, a possessor of which cannot be indicated in the illustrious list of converts to which he belongs; enriched as it is with the names of Watts, Lindsey, R. Robinson, and many others; and it will be difficult among

them to point out one whose character should give more weight to his conversion.

The mode in which the investigation was conducted corresponded with the nature and importance of the subject. He first collected the whole of the evidence from the New Testament. This operation was, in itself, favourable to a right conclusion. In thus going over the New Testament, an unbiassed mind would not only possess itself of the separate passages supposed to bear upon the argument, but would receive that impression which the general aspect of the sacred volume is calculated to produce. It would thus be prepared to judge better of the letter of particular texts by the spirit of the whole. It is probable that, though he might not himself perceive it, Mr. Belsham's former opinions received a considerable shock from this first operation. His next step was to arrange that evidence, thus collected, under distinct heads; a process rendered necessary by the nature of the subject, and which he accomplished in a manner eminently impartial and lucid. The question of the supreme deity of Christ was, by this means, disentangled from that of his pre-existence; and each scheme of pre-existence was also presented in connexion with the real or apparent amount of scriptural evidence in its behalf. It might seem that it only remained now to draw the conclusive inference from the whole, in reliance on the Divine blessing for its correctness. But that blessing is best sought in the use of all the aid which Providence puts within our reach; and it was well to complete what had been done by allowing a hearing to the different systems in the persons of their most esteemed commentators, whose explanations are therefore appended, in juxtaposition with each other, and with the text which they so differently expound. The whole was then subjected to repeated consideration and revision. What more *could* the disciple do to ascertain his Master's doctrine? Who has ever better prepared himself to offer the prayer of faith,

"Be gracious, heaven! for now laborious man
Hath done his part"?

And is it not more in the spirit of the gospel to believe that heaven *was* gracious, than to imagine that all this honest toil ended in being abandoned to "strong delusion that he might believe a lie" to his soul's destruction?

The effect upon Mr. Belsham's situation and prospects was certainly not such as could give him any bias towards the conclusions at which he finally arrived. A man may be in a situation much less comfortable and honourable than that which Mr. Belsham occupied at Daventry, and yet feel it a very severe sacrifice to relinquish it, at the age of forty, and begin life afresh, with perhaps new occupations to engage in, new friends to seek, and new connexions to form. Nor is this the strongest form of the temptation to equivocate with his own mind and conscience. It is a fearful thing to meet the altered countenances of religious associates, persons loved and respected, and whose love and respect *had been* mutual. The moral principle itself will often seem to plead against its own dictates, and hold out the prospect of continued and extensive usefulness as a bribe for a silent compromise with error. A time, too, is required for opinions to work themselves into feelings; for the newly embraced doctrines to generate their own devotional and practical atmosphere. The heart will linger in its accustomed haunts, amid its long-cherished associations, long after the voice of the judgment has commanded to "arise and go hence." Not lightly does the writer express his

conviction that instances are far from being rare, in the secret annals of orthodoxy, in which the spirit has fainted under the commencement of these fiery trials, and shrunk back from enduring their continuance, into a state, our pity for which cannot be greater than our disapproval of the system which creates the temptation. How Mr. Belsham felt and met this crisis will be best shewn by the following letters, which were written at the time, and addressed to his friend, the Rev. Samuel Palmer, of Hackney, by one of the members of whose family we have been favoured with copies of them :

“ But I hasten to mention, that as you have been very explicit in the declaration of your sentiments to me, and I have been equally frank in the remarks I have made upon them, I think that you have a right to be acquainted with my sentiments, and I hope that you, in return, will be equally free, and *amicably severe*, if you please, in your remarks upon them, and in your advice to me with respect to them. You have hinted more than once that you thought my principles very nearly coincided with those of Dr. Priestley. I could mention a variety of particulars in which I very widely differ from the Doctor, and with regard to which I could, if I thought it either honourable or honest, raise my character for orthodoxy, by joining with open mouth in the general cry against him.

“ But to speak the truth, I do very plainly see that the principles which I have now adopted, and that after what appears to me to be the most close, patient, and impartial study of the subject, and which I have received with the greatest reluctance, and very much against my expectation and my will, are strictly and properly *Unitarian* ; and I feel myself so fixed in these sentiments, that I begin almost to wonder that I could ever be an *Arian*. I do not mean nor wish to enter into any argument with you upon this subject. I hope that you will never see, what I think that I clearly see, viz. that your sentiments very nearly correspond with my own, except in the trifling circumstance of the pre-existence of the human soul of Christ. I do not wish you to be involved in the embarrassment in which I now find myself ; but I wish for your advice and opinion how I ought to act.

“ What step do you think it right for me, in my peculiar circumstances, to take? Ought I to go on with the Academy and the congregation without taking any notice of the material change that has taken place in my sentiments, till it is discovered by others, and intimations are given that it is proper that I should withdraw ; or ought I at once to acquaint the Trustees and the congregation with the change of my principles, and leave it to them to determine, whether they choose to retain as their minister and tutor a person whose sentiments are so very materially altered from what they were at his appointment to office seven years ago?

“ This is a nice and difficult question, and much of the peace of my future life depends upon the decision of it ; I beg the favour of you to give me your opinion frankly and faithfully, and I must confide in your friendship not to divulge, for the present at least, the discovery which I have made to you, and which I believe is not suspected by any individual in the congregation, not even by the perspicacious Mr. Robins.

“ Notwithstanding the difficulty into which I have brought myself, I am not sorry for the pains that I have taken in the investigation of the subject. I can appeal to the Searcher of hearts, that if I err, it is not a voluntary error ; I have taken all the pains I could to gain information ; I have with great reluctance admitted it into my mind ; I have earnestly implored illumination from above ; I have done all that I can do ; and I have now made up my mind, and am willing to abide the consequence.

“ I do not know whether I may ever hope to appear in your pulpit again, but I hope you will not banish me from your fire-side. I look upon you as well as myself to be an inquirer after truth ; and if you are not perfectly enlightened, you at least *see men as trees walking*, and your inquisitive mind

will not stop till it has found rest in the principles of *true Unitarianism and genuine Christianity*.

“Yours very sincerely and affectionately,

“T. BELSHAM.

“*Daventry, Feb. 20, 1789.*”

“Shall I hide from my friend the thing that I do? I asked his advice, and he has been so very ready and so very frank in giving it, and his sentiments so nearly concur with my own, that I think he will have some reason to complain that I have not treated him with honour, if I do not let him know exactly how matters stand.

“I had no doubt in my own mind as to the steps proper to be taken at the time that I wrote to ask your opinion. I had actually taken the most decisive measures, but I wished by sounding you to have your free, unbiassed opinion upon a question which you apprehended to be still in suspense.

“My mind has been gradually advancing to Unitarian principles (N. B. I allow you to be a Unitarian as well as myself) for some time past. My difficulties upon that subject have been gradually lessening; and since I have been reading the lectures this session, my mind has been more and more confirmed in these views; and the revolution which has taken place in my sentiments has been attended with so much reluctance and so many struggles, generally so contrary to my expectations, almost to my inclinations, that I think it impossible that I should ever see the doctrine in a different light from what I now do. *Vestigia nulla retrorsum*, from the lion’s den of Unitarianism.

“I now consider myself as being, upon the one hand, totally different from what I was when Mr. Coward’s Trustees chose me to the Academy; and, upon the other, as disqualified from supplying the generality of Dissenting congregations who ought to be supplied from Mr. Coward’s Academy with suitable ministers. I had no doubt, therefore, that honour and duty required that I should quit my present situation, and I determined to resign. This resolution I formed about October last. I did not mention a word of it to any person in the world till the latter end of January, when I sent my letter of resignation to Mr. Coward’s Trustees, at the same time assigning my reasons. The next week I received a very handsome letter from Mr. Paice, in which he acquainted me, *that my resignation was accepted*.

“Of this event there are no persons in the kingdom who have any knowledge at present, but Mr. C.’s Trustees, Mr. W. Smith, Mr. Pett, and yourself.

“It is remarkable that the affairs both of the Congregation and the Academy are at this time peculiarly promising. Two or three new families of Dissenters are come to live in the town,—the Sunday-school is thriving,—the young people have formed themselves into a society, and a considerable number of them are coming to the Lord’s table, and I do not know that we have any complaint or uneasiness.—The members of my family are universally orderly, diligent, and well-behaved; and though a considerable number are to leave the house this vacation, I have already the prospect of twelve or fourteen new Students, which is a greater number than I have known of, at this time of the year, since I kept the Academy.

“It is a little mortifying to give up every thing at a time when prospects are so very promising. It is still more mortifying to find, that the very pains I have taken to qualify myself for the station I am in, have operated directly contrary to my intention and expectations. Had I contented myself with going over the old lectures in a slovenly way, I might have been Tutor at Daventry as long as I lived. I am sure I never could have changed my prin-

ciples had I taken less pains in the business than I actually have,—and because I have thought it my duty to take pains in acquiring thorough information upon the subjects treated of in the lectures,—behold, I am all at once incapacitated for the office I sustain, and am doomed, together with my lucubrations, to retire to silence, solitude, and oblivion. After all, I don't repent of what I have done.—I am in the hand of a wise and good Providence.—If I am to be honoured as an instrument of further service, some door of usefulness will be opened before me; and though it is painful to be laid aside in the midst of life, yet if such is the will of my heavenly Father, I would bow to his disposal with an unrepining heart, and say, 'Thy will be done.'

"Believe me, my dear friend,

"Yours very sincerely and affectionately,

T. BELSHAM.

"Daventry, March 3, 1789."

The lingerings of human feeling, the decision of a sincere lover of truth, and the humble resignation to the Divine Will of a genuine servant of Christ, are beautifully exemplified in these letters.

If we look to the fruits of this conversion to Unitarianism, none of those deadly symptoms are to be perceived which should have followed an apostasy from saving truth to fatal error. Unitarianism is said to tend to Infidelity; and Mr. Belsham's mind was not one to stop short of the legitimate consequences of any tenet which he held, however obnoxious those consequences might be. What are the traces of this tendency during the forty years of his life which followed, and which were dedicated to the service of Christianity with an undiminished sense of its worth, reliance on its promises, and zeal for its promotion? His latest and his constant feeling on this subject appears in the last paragraph of his last published work. He is discoursing on the Cessation of Miraculous Powers after the Age of the Apostles, and concludes thus:

"There is in the divine religion of Jesus, as it is exhibited in the records of the New Testament, a simplicity, an energy, a majesty, which at once irradiates the understanding and convinces the judgment, which captivates and rules the heart. It disdains the disgraceful support of fictitious miracles and pious frauds. It asks not the continuance even of those real and splendid displays of divine power which were necessary to its first introduction. Christianity stands alone. Under the protection of Divine Providence, it has borne the shock of more than seventeen centuries. And it is now more deeply rooted than ever. It shall endure and flourish till the end of time; and revolving centuries shall but add to its beauty and its glory; till in the end its branches shall extend over the whole earth, and all the nations shall be gathered under its shadow. Hasten, O Lord, this glorious period. May thy kingdom come!"—*Sermons, Vol. II. p. 495.*

This is not the language of a mind which was disaffected towards Divine Revelation, and it well corresponds with the tenour of his feelings and conduct. No deficiency of zeal for what he deemed sacred truth will be alleged against him; and yet his piety was unimpaired by his habits of controversy. The deep reverence of his devotion was exceedingly impressive; yet it was not further removed from the offensive familiarity in prayer which some assume, than from the slavish terror of superstitious worship. Of his faithfulness as a Christian pastor, we shall have to speak presently. Of his deportment in social life, how many of us there are who can attest the accuracy of the picture which A Sincere Mourner has drawn!

"Nothing could exceed the amenity of Mr. Belsham's manners in social life. With talents and attainments that rendered him so much an object of

interest, he was entirely free from the vanity of displaying his powers, and of engrossing attention to himself. In the friendly circle he was at once dignified, courteous, and cheerful, and all spontaneously paid him their tribute of admiration and respect. When the conversation touched on topics of literature, metaphysics, morals, or the evidences and doctrines of religion, his remarks were sure to be instructive. There was a peculiar distinctness as well as pertinency of thought in what he said. It made a deep impression, and always tended to improvement.

"To the children of sorrow he was a most humane, sympathizing, and considerate benefactor, ever ready to lighten their burthens and dry their tears. He would look into their wants, and he would speak of them to others. The cause of learning and religion had his heart and his prayers. His pecuniary contributions in its support were nobly generous, unmeasured in many cases even by his ability.

"For some years his health had been gradually declining. His disease often assumed an alarming character: but he knew the goodness of the ever-present Helper in whom he trusted,—and he was not afraid. He perceived that 'the shadows of the evening were stretched out;' but his faith in the precious promises of the gospel was steadfast, and it filled him with serenity and peace—a serenity and a peace which earth has no power to give or take away. His warfare is now accomplished—his toils and his trials are past, and he is gone!—gone to his bright reward in a far happier and holier state, where there will be no more death, and where we shall praise our God not merely for the mercies which have gladdened us, but also for the troubles which have brought us low."—Pp. 18—20.

Whatever, then, may be said of the faith from which Mr. Belsham departed, that which he adopted and adhered to, enabled him to live and die as became a Christian. His conduct adorned the gospel, and his heart felt its consolations. Let bigotry "lay her hand on her mouth, and her mouth in the dust," and confess the presence of the Christian Spirit, though she may not yet acknowledge that of the Christian Doctrine.*

* The Congregational Magazine for January, has presented its readers with an Obituary of Mr. Belsham, in which, amongst sundry errors and misstatements, is the following very insidious paragraph:

"Two days of perfect consciousness preceded his dissolution, but it is reported that an ominous silence was maintained upon the opinions of the past, and the prospects of the future. If this be true, it will become the surviving champions of Unitarianism to explain the melancholy fact."

The insinuation is as untrue as the mode of putting it forth is unmanly. For several days before his death, Mr. Belsham had lost the power of distinct articulation; but even in that state, he found means to express, in a way which could not be mistaken, the composure of his mind. During some days previous, he suffered severely, and it was evident that the hand of death was on him; but then, and so long as the power of speech was allowed him, there was no silence "upon the opinions of the past," or "the prospects of the future," but such allusions to both, indicating principles unshaken and hopes undimmed, intermingled with acts of devotion, as became the humble and faithful minister of Christ when about to render up his account to his Lord.

The writer has screened himself from the charge of inventing this report; he is, or at least he appears as being, only its propagator. The difference is not material. The existence of a propensity to falsify the death-bed behaviour of Unitarians has not now been manifested for the first time. "It will become the surviving champions of *Trinitarianism* to explain the melancholy fact."

The Obituary concludes with the following admonition to Unitarians:

"The present state of the Unitarian body in this country must be to the friends of Evangelical religion most satisfactory, while the general failure of its efforts at home and abroad, may well call its surviving members and advocates to pause, and solemnly re-examine the question, 'lest haply they be found fighting against God.'"

In the services which Mr. Belsham subsequently rendered to Unitarian Christianity, his numerous publications first present themselves to notice; and amongst these, the first place is due to that important work of which he is known to have been the responsible Editor, *The Improved Version of the New Testament*.

The utility of this performance has been sometimes underrated, from searching for it in a wrong direction. No such attempt can, or ought to supersede the use of the Common Version in the pulpit and the closet. The phraseology with which our earliest devout associations are entwined, and which therefore must needs be the most powerful in exciting pious feeling, should never be relinquished but when its abandonment is required by truth and conscience. The language of the Common Version is the mother tongue of Devotion. It well deserves to be so; and not the less on account of some few antiquated forms of speech, such as a modern translator would study to introduce when he was rendering an ancient original. But although for these purposes the Common should not be superseded by the Improved Version, there is great advantage to be derived from their conjoint use in attaining a knowledge of the Scriptures. It is almost too obvious to remark, that no two translators, however learned and faithful, would render a passage of any length into English by the very same words. The sense may be substantially the same, but there will be shades of difference in the expressions; and that sense will be the more perfectly comprehended by the mere English reader from his comparison of the versions. Familiarity with the sound of words often imposes itself upon the mind for a perception of their meaning. This is particularly liable to occur, and does in fact very extensively occur, to devout readers of the New Testament. It is one evil, amongst many benefits, resulting from early acquaintance with, and deep veneration for, the language of scripture. The best remedy is the perusal of a version of which the phraseology is as dissimilar as is consistent with strict fidelity. Campbell's translation of the Gospels, Wakefield's and New-

The writer of this admonition must labour under considerable mistake both as to the character of the persons to whom he addresses it, and as to the assumed facts on which it is founded. What with the allurements of the Establishment on the one hand, and the bigotry of the Orthodox Dissenters on the other, the ranks of Unitarianism are kept tolerably well purged of all who can be drawn or driven from their principles; of all who require the concurrence of a multitude to satisfy them that they are in the right path; and who doubt the dictates of the "still small voice" of truth, unless it find an immediate response in the clamours of popular applause. They have counted the cost of being in a minority.

It is not impossible that the last Report of the Unitarian Association, and some recent articles occasioned by it in this publication, may have led the Congregationalist into the other mistake with which he is so well satisfied. Accustomed as he is to the way in which religious societies deal with the public in their reports, this is not surprising. Fresh from such documents as they send forth, we can excuse his mistaking the frank exposure of occasional and temporary failures and discouragements, and the fervent rebuke of indifference, for an intimation of that total discomfiture whose approach it might indicate in other connexions. We can excuse, too, his forgetting every symptom of progressiveness, however solid and decisive, which, from the very nature of the case, would not be forced on his notice, or perhaps adverted to at all in the productions referred to. Our "failure" abroad will bear a very advantageous comparison with the success of evangelical missions in the same region; and at home it must be a most unthankful view of the dealings of Providence which could make us suspect that we were "fighting against God." All that we require, and what by the blessing of heaven we hope to excite, is, more activity to reap the fields that are already ripe, or that are fast ripening, unto the harvest.

come's of the whole New Testament, were well adapted for this purpose. The Improved Version, formed on the basis of the latter, gave it an extent of circulation which it never before possessed; and the very diversity of style which disqualified it for use, as to devotional purposes, rendered its aid efficient for detecting that self-deception which had mistaken a recollection of the words for a knowledge of the sense of scripture. Then the Improved Version gave the public the original text, as far as it has been recovered by the most diligent and successful criticism. The produce of the labours of the learned was made common property. God's word was cleansed from man's additions. Christians have a right to its possession so purified; but by whom else has that right been practically recognized? What have the wise and the powerful of other denominations done for the unlearned in this particular? They have left the community to this day without the Word of God in its pure and undefiled state. Public Authority only sanctions, Churches only use, Bible Societies only circulate, and Missionaries only translate from, an interpolated text; and one which they all know and allow to be interpolated. How good and pious men answer for this to their own consciences it concerns not us to inquire. But it does concern us that they who have the honesty and the courage to separate the chaff from the wheat, and to put into the hands of the people the words written by the apostles without the forgeries which have been added, should be remembered with honour and with blessing. And further, the Improved Version not only gave the mere English reader the results of the Critic's researches, and the Translator's labours, but furnished him with a rich collection of materials for the formation of his own judgment upon disputed matters. The Introduction and Notes are a noble monument of the learning, industry, and zeal of the Editor. He has laid bare the arcana of biblical criticism to vulgar gaze; brought it down, as Socrates did philosophy, from the clouds to the abodes of common life; and on many a point which it used to be the privilege of the learned to discuss, made the right of private judgment no longer a dead letter to the many, but one which they may safely and profitably exercise. Defects and errors in this great work there undoubtedly are; but it contains also, to a considerable extent, materials for their correction; and no student of the New Testament, learned or unlearned, can fail, but through his own fault, of finding its assistance highly valuable.

The earliest of Mr. Belsham's publications, with the exception of single sermons, was the "Review of Mr. Wilberforce's Treatise, entitled 'A Practical View of the prevailing Religious System of Professed Christians,'" &c., 1798. This work remains the most complete statement of Unitarian Christianity which we have from his pen. What he considered the doctrines and the spirit of the gospel are exhibited in contrast with those of the popular system as portrayed by the respectable, eloquent, and devout author of the "Practical View." Faith is opposed to faith, spirit to spirit, tendency to tendency. The Divine character is vindicated from the imputation of vindictiveness, human nature from that of total depravity, and Christian morality from that of useless austerity. There is little, and the occasion did not require it, of minute and elaborate discussion. The writer's object was a general view of the two Creeds in contrast; and that object is accomplished in a complete, perspicuous, and impressive manner. "Look on this picture, and on that." A rapid glance is cast over the whole circle of theological topics. It is the glance of one who knows the region well; who is familiar with all its heights and depths; and who has thoroughly mastered in detail the several particu-

culars which are here presented in combination as a whole. There is great power in this work, more, we think, than in any other of Mr. Belsham's productions, though he was always any thing but feeble. The subject itself was elevating; the great principles and general views of Christian truth are ever pre-eminently so; and he felt the inspiring dignity of his theme.

His next important work was not theological, though its connexion with and bearing upon theology are sufficiently evident. In 1801, he published the "*Elements of the Philosophy of the Human Mind and of Moral Philosophy.*"

Although this book cannot be recommended now, in preference to many others, as a manual of mental philosophy, there are portions of it whose worth is unrivalled. Chapters ix., xi. and xii. may be particularly specified, on the Will, on Immateriality and Materialism, and on the Natural Evidence of a Future Life. They are most admirable summaries of the arguments advanced on both sides of the questions to which they refer. The Author manifests his own opinions, and they were decided ones; but Mr. Belsham was remarkable for never diminishing by his statement, but very often increasing, the force of objections against his own opinions. It was an honourable peculiarity. It evinced the sincerity with which he declared that "to him, truth was victory." The merit of these summary statements has triumphed over sectarian antipathies, and been recognized by men whose enlightened minds and hostile creeds conferred a double value on their praise. Wherever the truth may be on these much contested points, it will be long before the evidence will be any where found more concisely and yet luminously exhibited than in this volume.

Mr. Belsham was, as is well known, a follower of Hartley; and resolved all mental phænomena into the association of ideas. His theory of morals is such as most naturally, and as he thought necessarily, follows from that doctrine. He defines virtue to be "the tendency of an action, affection, habit, or character, to the ultimate happiness of the agent." He contends that, "under the government of perfect wisdom and benevolence," the ultimate happiness of the individual must needs coincide with "the greatest general good;" and concludes that "self-love and benevolence can only be reconciled by religion." There are but eighty octavo pages of this treatise; and as much real knowledge of the subject may be gained by their study as by that of the same number of volumes. Every moral system of celebrity is noticed and characterized. The fallacies on which many of them are founded are exposed by a few sentences in which the combination of brevity, simplicity, and conclusiveness, is very striking. This part of the volume should be kept in print and in circulation. A clear notion of the principle of morality is of more importance to its steady and consistent practice than many are apt to suppose. Without it there will occur, even in common life, cases of conscience in which we shall often be sadly afloat, and sometimes go sadly astray. Nor are we safe in our interpretations of the preceptive passages of Scripture without this guidance. How else can the local and temporary be distinguished with any degree of certainty from the permanent and universal? The test indeed is sanctioned, nay, it is furnished by Scripture itself. The New Testament does not contain a code of laws, prescribing particular actions, with penalties annexed; but moral principles, which are, to a considerable extent, left to be applied by ourselves to the peculiar circumstances in which our lot may be cast. It always supposes, and sometimes expresses, a general notion of goodness, a definition of virtue, which coincides, as

seems to us, with that laid down by our Author in this brief but valuable and useful treatise.

The remarks on Mr. Belsham's change of opinion having already conveyed our estimate to the reader of his *Calm Inquiry*, we pass on to his *Memoirs of Theophilus Lindsey*.

It is interesting to observe the strong affection and deep veneration with which Mr. Belsham ever regarded his excellent predecessor. They indicate his heartfelt appreciation of moral worth; for in ability and attainment it can scarcely be imagined that he was wholly unconscious of a superiority which must be sufficiently evident to any one who has compared their productions. Mr. Belsham's mind was of a much more sinewy and gigantic frame. It was to the *Unitarian Confessor* that his homage was paid, and the emotion was deep and enduring in proportion to the rare merit of its object. Through the more than twenty years that he survived, their past intercourse seemed ever present to his memory and their future reunion to his hope. What Mr. Lindsey would have thought and felt would occur strongly to his mind at a very recent period, and in matters of comparatively trifling interest. The source of this feeling was that he believed his character "to have been as free from blemish, and to have approached as near to perfection, as human frailty would admit, or as that of any individual since the apostolic age." There is something very touching and impressive in the following passage towards the conclusion of his sermon, delivered on occasion of Mr. Lindsey's death, which occurred on the 11th of November, 1807.

"Beloved, venerable friend, farewell. To have been admitted as an associate in labour and in friendship with thee, and with thy most worthy and revered coadjutor Dr. Priestley, has been the chief privilege of my life. To have paid this last tribute of affection and homage to thy memory and thy virtues, has been the most honourable office in which I could engage. And to be united again to the same society, and in the same employments in a better and happier state, is the sublimest felicity to which I aspire."

In becoming the biographer of his friend and predecessor, it naturally devolved on Mr. Belsham to delineate the then state of Unitarianism, and its previous history, at least in its relations to the Church of England, and so far as this had not been done in the "*Historical View*." Mr. Lindsey's name is identified with that portion of our annals, and the record is worthy of his memory. In like manner should Mr. Belsham's life be the continued history of our cause, from that time to the present, nor can there be any lack of materials to render it as full of instruction and of encouragement.

The chapter which relates to American Unitarianism was reprinted in that country, and occasioned a very animated controversy. Its statements were not affected, as to their general correctness; and considerable good resulted in the more bold and active assertion of their peculiar opinions to which our Transatlantic brethren were thereby led.

But the great worth of the work is in its moral tone and tendency. That single-hearted servant of Christ has left an ever-memorable example of the purest integrity. It was enough for him to hear the voice of the master; he was prepared to go whithersoever it might call him. His humble piety, his earnest inquiries after the path of duty, his prompt determination and no less prompt action, his unflinching trust in Providence, his rejection of all compromise between the world and conscience, and his meek and holy resignation, form a picture which it was a privilege for his biographer to portray, and is a privilege for us to possess. We rise from the perusal with the emotions

which are due to a moral benefactor. When the world shall have become worthy of such men, if the causes, under heaven's blessing, of so mighty a change can be distinctly traced, their histories, recorded by kindred minds, will probably be found to have been amongst the most efficient agencies of the felicitous transformation.

The Translation and Exposition of Paul's Epistles, the produce of labour continued, at intervals, for thirty years, is a work which must ultimately find its place, and that a prominent one, on the shelves of every good theological library.

For the production of a commentary of high merit and permanent worth, Mr. Belsham was eminently qualified. If he did not bring to the task that profound and extensive acquaintance with classical literature which some have possessed, he was intimately and critically conversant with the Greek of the New Testament and the Septuagint, which is a much more important requisite; his attainments as a scholar were of no mean or limited description; and he well knew how to avail himself of whatever could enrich his work in the researches of the most eminent philologists. His translation is avowedly rather "Eclectic" than original, and the remark may also be applied to his exposition. He did not affect novelty in the one, or eloquence in the other. His object was to elucidate the meaning of his author, and he has succeeded to a far greater extent than any commentator who preceded him. From whatever quarter it might come, he welcomed any version, any paraphrase, any criticism, by which any of the "things hard to be understood" in the Apostle's writings could be rendered more intelligible. By accumulation, comparison, and selection, he constructed from the materials furnished by others the most complete work of the kind which has yet been produced. By the constant exercise of a sound judgment; by steady adherence to the principles of interpretation which he had laid down for his own guidance; and by ever keeping in view the design of the writer in each of his epistles, and the drift and bearing of his argument, as previously ascertained by those masterly analyses which are exhibited in the work itself, he gave a harmony and unity to the whole as unbroken as if it had been the entire original production of a single mind. Some few discrepancies which there are in it, are evidently occasioned by the variations which must take place in the mind during so long a period, rather than by the plan which he pursued. It would be difficult to point out any work with which this can fairly be compared in which they are not much more abundant.

There can be little doubt that in process of time this great contribution to biblical criticism will render important service to the cause of Unitarian Christianity. The latent proofs with which the Epistles abound, that Paul's apostleship was of Christ, and that Christ's mission was of God, are wrought out and set in the clearest light and most convincing form. Evidence, most forcible and impressive, of the reality of the gospel revelation, is elicited where the careless reader would not have suspected its existence; and in passages, often, which, if they had not repelled by their seeming obscurity, would have been deemed fruitful only in objections and difficulties. Nor is the effect of the light thus collected and thrown upon the pages of this portion of Scripture less fatal to the speculations of the Trinitarian than to the objections of the Unbeliever. The modes of expression which have so long been associated with his peculiar tenets are traced to their sources, watched in their application, and shewn to afford him not even

the shadow of support. The marked Unitarian character of the historical books of the New Testament had long ago forced itself into notice ; and the various shifts and evasions resorted to by the advocates of the opposite doctrine had distinctly shewn that in the Gospels and the Acts they felt themselves upon hostile ground. Retreating from the light of our Lord's preaching and that of his apostles, they sought shelter in the obscurity and intricacies of epistles, those of Paul especially, which, from the very species of composition to which they belong, the circumstances in which they originated, the allusions with which they abound, and the peculiar character of the writer, must needs afford them an ample covert, and one from which it would not be easy to dislodge them. It was fitting that the mysteries of modern orthodoxy should pretend to derive their brightest proof from those productions which were comparatively dark to contemporaries, and even to a brother apostle. The eye which cannot, or will not, behold objects in the sunshine, may well rejoice when clouds interpose or mists arise, and hail their gloom as the best medium for distinct vision. But it was also fitting that this resource should be cut off ; that as far as is possible in this distant age, the obscurities of these epistles should be dispelled, and their difficulties explained ; that the gospels and the epistles should be harmonized, not by the mystification of the former, but by the exposition of the latter ; that the consistency should be evinced between the general principles which Paul has distinctly and solemnly affirmed, and the phraseology which in argument he has occasionally employed ; that his meaning should be traced throughout his writings, and shewn never to require, though it may sometimes be capable of, a Trinitarian interpretation. This great and good work Mr. Belsham has accomplished. He has put Unitarianism in possession of the only part of Scripture, with the exception of here and there a detached passage, which could be considered as debateable ground. In his translation words may be exchanged for other words more apt and expressive ; in his commentary phrases more perspicuous and explanatory may be substituted for his phrases ; here an useful addition may be made, and there his work may be improved by an omission ; but what thus remains to be done is trivial compared with what is done, and done for ever. The proof is before the world, and in time the world will heed it, that Unitarianism makes no partial appeal to Scripture, but is the doctrine of the Old Testament and of the New ; of Moses and of Christ ; of the Evangelists and of the Apostles ; of Peter and of Paul ; of the historical and of the argumentative books ; of the earliest and of the latest ; of the sermons which were preached and of the epistles which were written ; of the plainest and simplest passages, and of those which are most fraught with difficulty and most liable to perversion. A reproach is wiped away from our opinions which, although it was never deserved, had never before received so ample a confutation.

[To be continued.]

CALAMY'S LIFE.*

THE best means of forming a due appreciation of the liberty which Dissenters now enjoy, is to look back to the times when the venerable champions of Nonconformity prepared the way for the victories over injustice and intolerance which have distinguished our days. Such an appreciation can be complete only when we turn from the historical record of the contests between religious parties to the private relations of the lives of men who were engaged in these contests. From such narratives only can we learn how oppressive was the sense of political injury to ardent minds ; how sore were the jealousies and the heart-burnings of the discomfited ; how intolerable the exultation, or how insulting the patronage, of the powerful ; how difficult, especially, it was to unite a spirit of Christian liberty and independence with the gentleness, moderation, and disinterestedness required by a Christian profession. Now that we can worship publicly without incurring penalties—now that offices of public service are open to us—now that our youth can be educated by their parents or by teachers of their choice, we can form no idea of the restraints and difficulties which beset the path of life in every direction, a century ago, if it so happened that the consciences and worldly interests of men were not exactly in accordance. We think that we live in stirring times ; and so we do ; but the stir is perhaps not greater, but only of a different kind from that which was taking place a century ago. We congratulate ourselves on living at a period when the national mind is in a state of unexampled activity ; and we are right ; and we should especially rejoice that this activity is shewn, not in forging new fetters for conscience, not in elevating certain classes by the depression of others, for the sake of party purposes, but in extending the bounds of political liberty, and yet more eminently in releasing millions from the bondage of ignorance. By looking back for a single century, we may become aware how great a privilege it is to relax the unceasing attention which was formerly necessary to preserve the remains, or the slight acquisitions, of religious liberty ; and to transfer the anxious concern which was before engrossed by party interests upon the nobler office of labouring for the advancement of the national mind. If, on thus looking back, we are tempted to smile at the self-importance, or to wonder at the contracted notions, of some of our Presbyterian forefathers, we should remember how their minds were moulded by the pressure of their times, and cease to be surprised that, while fought for by contending parties in the state, members of the body should overrate their own consequence ; and that while the only question was between Conformity and bare Toleration, they should not have formed very enlarged conceptions of the principles, the rights and enjoyments, of perfect religious liberty. Of such principles, rights, and enjoyments, we can now form a higher conception than could have been entertained by them ; and we have happily advanced nearly as far towards the attainment of freedom as is possible under an union of Church and State ; yet changes as important as those on which we congratulate ourselves may be reserved for the coming century ; and if we could revisit our earthly homes at the end of that time, we might find our posterity wondering over the abuses in the church which

* An Historical Account of my own Life, with some Reflections on the Times I have lived in. By Edmund Calamy, D.D. Edited, &c., by J. T. Rutt. 2 Vols. 8vo. Colburn and Bentley. 1829.

are not yet rectified, and the restrictions of which we still complain. We might find the halls of learning open to them as to all, marriage vows divested of the obligation to perjury, and religious liberty the law of society as it already is the law of the land. Those will be stirring times. Men will then be at liberty to forget interests which, however important to us, will to them appear petty in comparison with others which will be opening upon them. War will be waged against oppression on a larger scale, and the rights of nations will be urged and established when those of sects and parties are no longer in question; and thus, we trust, will society advance with a continually accelerated progress, political liberty pioneering the way for moral and Christian freedom, till He who ordains and overrules the revolutions of human affairs, shall see fit to end these contests by visibly centering in himself all rule and authority and power.

By such works as the volumes before us, we are carried back into the midst of the excitements of the time to which they relate. The court, with its intrigues and factions—the dissensions in the royal family, extended and aggravated among their adherents—apprehensions of heresy in the church—rumours of treason in the parliament—protracted and sanguinary wars on the continent—mighty contests of fleets at sea—plots, real or pretended, among the Catholics—vigilant measures of defence on the part of the Protestants—appear events of so much importance as to leave little room for lesser cares, and small opportunity for the lighter occupations and amusements of life. Yet Bolingbroke found time for philosophy and theology, and many less harmless pursuits. The licence of morals and manners which accompanied the restoration were still prevalent, and pleasure was the aim and object of multitudes who were wanted for a higher service. This was the Augustan age of our literature, and a new energy pervaded the world of letters. Fierce contests were waged in the bosom of the church, and its agitations were spread through every rank of society. Suspicion and dissimulation reigned in the court; angry debates, with an occasional mysterious agreement between adverse parties, fixed men's attention on both houses of parliament; wit abounded at Wills's, and literature at the Kit-kat Club; licentiousness prevailed at places of public resort; the Papists were scowling abroad or plotting at home; bishops scandalized their profession by their feuds; while “the Body” with whom we have the most to do, were concentrating their wisdom in defence of their rights, looking complacently on all who courted them, congratulating one another on every escape from the seducing temptations of flattery, but withal, highly elated with every mark of royal favour. They met, they consulted, they contrived, they suggested, and listened to suggestions, hoping, longing to be admitted into the bosom of mother church, but too honest to secure the privilege by a sacrifice of conscience: seizing every pretence for going up to court, to make the most of their loyalty, and most humbly grateful to any who would point out to them a method of conciliating the powers that were. Inasmuch as they hoped for a union with the church, they happily failed; and thus far their amiable exertions were in vain. Their numbers dwindled away, those who remained became subject to new oppressions, and many a venerable member of the Body left the world with a sigh at the darkening state of the political horizon. The Act of Toleration was hailed as the bright morning star of religious liberty: but the clouds again gathered. They are, however, dispersed. We have passed through the twilight, and can now reckon with cheerful hope on the full noon of unintercepted Christian liberty.

When at this distance of time we look back on the struggles of the Non-

conformists in the reigns of the last of the Stuarts, William III., Anne, and George I., it appears almost inexplicable why they did not base their Nonconformity on the broad and firm ground of objection, that religion is injured by an alliance with the state. But of this principle it is difficult to discover a trace among the most honest and the most enlightened of the sufferers under the Act of Uniformity, or any subsequent document of like impious nature. As the Act of Uniformity contained five despotic requisitions, there were five valid arguments for resistance, and it was not therefore to be wondered at that the ejected ministers vacated their offices for various reasons. The greater number could not give their assent to every word contained in the Book of Common Prayer, especially as it was impossible for many to obtain a sight of this evangelical volume previous to the fatal St. Bartholomew Day. Others objected to re-ordination; others hesitated to admit the principle of non-resistance; while not a few were troubled with scruples about vestments "white, black, and grey,"—postures, gestures, and other non-essentials, unworthy of ecclesiastical authority to impose, or of enlarged minds to cavil at. No common principle of action arose from this variety of objections. While the sufferers courageously underwent the penalties of their conscientiousness, they still sighed for admission within the pale of the church, and were not a little elated when it came to their turn to be conciliated by the court. When, in the reign of James II., the dispensing power was declared to be a legal and indefeasible branch of the royal prerogative, and a suspension of all penal laws in matters of religion was proclaimed, the Nonconformists, though not backward in testifying their wonder at this triumph of despotism, could not but express some signs of exultation under the new sense of their importance. While the Lord Mayor and those of the Aldermen who were professed Dissenters chose to dispute the power assumed by the King, by qualifying themselves for office according to the requisitions of the Test laws, and thus provoked his Majesty to declare that "the Dissenters were an ill-natured and obstinate people, not to be gained by any indulgence," the greater number of these "obstinate people" were wistfully looking for an entrance within the forbidden pale. Their hopes were raised from time to time by the hints thrown out by the heads of the church, not only that a general toleration should be declared, but that a liberal comprehension might be rendered practicable by the abolition of the most rigorous terms of conformity. They rejoiced, as well they might, at the Act of Toleration; but they were still far too easily satisfied. They still were not aware that the authority to tolerate was an arbitrary assumption; and they yet anticipated the opportunity of conforming, as the happy consummation of the wishes of the body. With feverish anxiety they watched the three futile attempts to pass the bill against Occasional Conformity, though they differed widely among themselves respecting the honesty and the policy of the practice; and when at last, after an oblivion of seven years, it was passed in mysterious rapidity and silence, they complained, not of the injustice of imposing penalties on obedience to conscience, or of the radical errors in an Establishment which made such impositions politic, but of the hardship and desertion to which their particular body were compelled to submit. While suffering under the extreme insult inflicted by the passing of the Schism Bill, their eyes do not appear to have been opened to the fundamental cause of the injuries under which they groaned. While their spirits rebelled against the tyranny which prohibited their interference in the business of education, it does not seem to have occurred to them to investigate the origin of the power by which they were oppressed, or to

question the legitimacy of the union between ecclesiastical and civil authority. They did not object to a national establishment as such; they were far from professing to disapprove of the government of the church by bishops; they were strongly attached to the theological system contained in the Thirty-nine Articles, and to the use of a public formulary of worship. While they had before their eyes daily examples of the impossibility of expressing varying opinions in unchanging language; while they bitterly felt the evils arising from an arbitrary assumption of spiritual authority; while they mourned for the dissensions which disgraced the church, and which invariably broke out in their own body as soon as tests and subscriptions were proposed, they were still blind to the radical defects of the system, and their successors only arrived at this important knowledge by the imperious teachings of a melancholy experience. They deserve to be held in all honour for their uprightness, and to be regarded with gratitude for their eminent services to the best of causes; but our respect and gratitude cannot preclude our wonder and regret that they should consent and even desire to confine the ever-expanding influences of religion within the strait limits of conventional forms, and to enchain its free spirit to the crumbling edifices of human power, from which, as it is destined to survive them, it is also destined ultimately to escape. When called to account for their Nonconformity, their appeal was (among other authorities) to Chillingworth, who, strange to say, was held in equal veneration by a great number who belonged to the church. It is marvellous that while appealing to such passages as the following, the ground of difficulty should be, not the intervention of human authority, but the rigorous nature of the terms of conformity.

“If a church supposed to want nothing necessary, require me to profess against my conscience that I believe some error, though never so small and innocent, which I do not believe, and will not allow me her communion but upon this condition, in this case the church, for requiring this condition, is schismatical, and not I, for separating from the church.”

“The presumptuous imposing of the senses of men upon the words of God, the special senses of men upon the general words of God, and laying them upon men’s consciences together, under the equal penalty of death and damnation; this vain conceit that we can speak of the things of God better than in the words of God; this deifying our own interpretations, and tyrannous enforcing them upon others; this restraining of the word of God from that latitude and generality, and the understandings of men from that liberty wherein Christ and the apostles left them, is and hath been the only fountain of all the schisms of the church, and that which makes them immortal: the common incendiary of Christendom, and that which (as I said before) tears in pieces, not the coat, but the bowels and members of Christ; *Ridente Turcâ nec dolente Judæo*. Take away these walls of separation, and all will quickly be one. Take away this persecuting, burning, cursing, damning of men for not subscribing to the words of men as the words of God. Require of Christians only to believe Christ, and to call no man master but him only. Let those leave claiming infallibility that have no title to it, and let them that in their words disclaim it, disclaim it likewise in their actions. In a word, take away tyranny, which is the Devil’s instrument to support errors and superstitions and impieties, in the several parts of the world, which could not otherwise long withstand the power of truth. I say, take away tyranny, and restore Christians to their just and full liberty of captivating their understanding to scripture only; and as rivers, when they have a free passage, run all to the ocean, so it may well be hoped, by God’s blessing, that universal liberty, thus moderated, may quickly reduce Christendom to truth and unity.”

—*Religion of Protestants, &c.*

If it be true, as some are sanguine in hoping, that a reform in matters more important than the temporalities of the Established Church is about to be proposed, it were much to be wished that the higher powers would immediately take to the study of Chillingworth, from whom they might not only receive a caution to beware of legislating too much, but also some hints to examine into their right of legislating at all in religious concerns.

No part of the work under our consideration appears to us so interesting as the detail given by the future historian of Nonconformity of his views and feelings when the time arrived for him to choose whether he would be Churchman or Dissenter. Notwithstanding the circumstances of his descent, he had as much power of unbiassed choice in this important question as is possible in a case where all the worldly inducements lie on one side. He was the grandson of the eminent divine who was distinguished among the ejected ministers, who at the same time with Baxter refused a bishopric, and who was also well known as one of the authors of that celebrated book, bearing the signature of Smectymnuus, which, it was fondly hoped, would end the difficulties of the Nonconformists. Other members of the Calamy family were also eminent for integrity and talent; but the influences of their modes of thought and action did not descend with much force upon the subject of the present work, as he lost his father while very young, and received much of his education abroad. On his return from Utrecht, he spent a year at Oxford, and there he applied himself to the consideration of the great question, on the issue of which the duties and prospects of his whole future life depended. It is observable that his views at this time were more enlarged than those, not only of most of his companions in exclusion, but which he himself held in after years. We can only extract a short portion of this interesting department of the work.

"I had it now particularly under consideration whether I should determine for conformity or nonconformity. I thought Oxford no unfit place to pursue this matter in. I was not likely there to be prejudiced in favour of the Dissenters, who were commonly run down and ill spoken of. I was entertained from day to day with what tended to give any man the best opinion of the church by law established. I was a witness of her learning, wealth, grandeur, and splendour. I was treated by the gentlemen of the University with all imaginable civility. I heard their sermons, and frequently attended their public lectures and academical exercises. I was free in conversation as opportunities offered; and was often argued with about consorting with such a despicable, such an unsociable sort of people as the Nonconformists were represented. But I took all occasions to express my hearty respect and value for real worth, wherever I could meet with it.—I carefully studied my Bible, and particularly the New Testament, and found the plain worship of the Dissenters, as far as I could judge, more agreeable to that, than the pompous way of the Church of England. I read Church History, and could not help observing, with many others that have gone before me, that as the fondness for church power and pomp increased, the spirit of serious piety declined and decayed among those that bore the name of Christians. I read several of the Fathers," &c.—P. 224.

"I with care read over the Articles, Liturgy, Homilies, and Canons of the Church of England, which contain the English impositions, and weighed the terms of conformity as the law had settled them, and found several things required which, after the strictest search and inquiry I was able to make, I could not perceive God had given any men power or commission to impose upon others, or discern how my compliance could be proved a proper duty. I could not see but that in such things, God had left me full liberty to act as most inclined. Since man had done so too, by the act passed in Parliament for toleration, I apprehended it would be my best way to use the liberty given

me both by God and man, and without condemning others (whom I was free to leave to stand or fall to their own master) to keep at as good a distance as I could from human impositions, and while I endeavoured to preserve both my doctrinal scheme, and the way of worship I fell in with, as agreeable to the sacred Scripture as I was able, to wait and see if any alterations might, in my time, be made in the public settlement which I could fall in with, without doing violence to, or disturbing the peace of my own mind and conscience. Finding the peace of the church the grand argument for compliance with the impositions prescribed, I maturely considered that also, and found that, if carried too far, it would infallibly bring a sort of spiritual slavery into the church, which I could not perceive I was any more obliged to encourage, countenance, or support, than civil slavery in the state. Upon this foot, I determined for Nonconformity. I, at the same time, resolved that I would ever study the things that made for peace and mutual edification, and do all that in me lay to promote a catholic spirit and brotherly love; and avoid, as much as I was able, narrowness, bitterness, wrath, clamour, and evil-speaking, and other such like fruits of the flesh; together with giving offence to any in the use of my liberty: 'keeping the unity of the spirit in the bond of peace.' Thus doing, I thought I could never be justly charged with that uncharitableness and disaffection which passes in scripture under the name of Schism."—I. p. 258.

Having once determined in favour of Nonconformity, Dr. Calamy espoused the cause with great zeal, and advanced it by applying his talents and learning to its defence and historical illustration. He published an abridgment of Baxter's History of his Life and Times, accompanied by an account of the persons ejected or silenced by or before the Act of Uniformity. This account was enlarged and improved by him from time to time, as new materials could be collected, till it became very complete. It now remains an honourable testimony to the zealous industry of its compiler; and it has proved a valuable gift to society; having supplied a noble collection of Memoirs, which would otherwise, in all probability, have been lost. The publication of this work occasioned attacks upon the author and his party, which perpetually renewed the long-debated questions between the Church and the Dissenters. In this controversy, Dr. Calamy repeatedly distinguished himself by his able defence of Nonconformity. The time for these things is gone by; and his tracts are no longer interesting to the generality of readers; but it should not be forgotten how much the cause is indebted to him, or how great and how valuable was his influence in his day. We have mentioned that a diversity of opinion existed in Parliament, and through every rank of society, respecting occasional conformity. For political reasons, great importance was attached by the government to the Bill which was brought forward to interdict the practice, and the excitement spread among all sects and parties in the kingdom. At the time of the first unsuccessful attempt to pass the bill, (1702,) Prince George of Denmark, himself an occasional Conformist, and habitually attending the Danish chapel, divided in favour of the bill; and is reported to have said in his broken English to Lord Wharton, on passing below the bar, previous to the division, "My herte is vid you." On the next attempt, Prince George and several Peers connected with the court absented themselves, the power of the Whigs being then on the increase. On this occasion Bishop Burnet made an able and impressive speech in opposition to the bill; to which measure it appears he was moved by a conference with two Nonconformist divines, of which Dr. Calamy gives us the following report:

"He had invited me to come and see him when he was at Westminster,

and told me he should be glad to talk over such things as these more fully and freely, and discourse with me sometimes upon public occurrences, which might be no way disadvantageous: and I must own the motion was not disagreeable. Accordingly, the very evening before the famous conference about the Occasional Bill, Mr. Robinson and I waiting on his Lordship together at St. James's, he received us with very great civility, and when we signified our particular design in giving him that trouble, he appeared to take it well, and gave us all imaginable encouragement to be frank and open with him. He told us he could not see how such a practice as that of coming to the sacrament according to the Church of England, merely to qualify for a place, could possibly be justified; but should be very willing to hear any thing that could be offered.

"We told his Lordship that the communicating with the Church of England was no new practice among the Dissenters, nor of a late date, but had been used by some of the most eminent of our ministers ever since 1662, with a design to shew their charity towards that church, notwithstanding they apprehended themselves bound in conscience ordinarily to separate from it; and that it had been also practised by a number of the most understanding people among them, before the so doing was necessary to qualify for a place. We reminded him that Mr. Baxter and Dr. Bates had done it all along, and been much reflected on by several of their own friends on this account; and added, that should the bill then depending pass into a law, it would not only give great disturbance to a number of her Majesty's most loyal subjects, contrary to all rules of policy, which required to keep all quiet and easy at home, when there was such a hazardous and expensive war to be carried on abroad; but would bid fair for destroying that little charity yet remaining among us, and make the breach between the two parties wider than ever.

"His Lordship heard with great attention what we at that time offered upon these and other heads, and by his speech afterwards in the conference, we had the satisfaction to see that our labour was not wholly lost. I, for my part, by what I observed on this occasion, was fully convinced that it might answer very good ends for some of us sometimes to wait on great men that would admit us to freedom of discourse upon critical contingencies."—I. p. 472.

Nothing can be clearer than that there must be something radically wrong in the administration of ecclesiastic affairs, where society is divided, as we have seen it was, on a point of common integrity, and when such a case of conscience as the following could be submitted to the casuistry of a divine:

"About this time (1706), I was applied to by a certain gentleman of the long robe, with a question on a case of conscience, to which he earnestly desired I would give an answer in writing. The question or case proposed was this:

"Whether a gentleman, whose moderation in the debates between the Conformists and Nonconformists is well known, who has publicly declared himself in his judgment on the side of the Nonconformists as to their capital plea of the necessity of a farther reformation both as to worship and discipline, and has publicly communicated with them at the Lord's table, as well as with the Established Church, and has pleaded for such interchangeable communion with each party, as requisite to the supporting that little charity that there is yet left among us; whether such a gentleman may, with a safe conscience, for a while withdraw from all the worshipping assemblies of the Nonconformists, in hope and prospect of a considerable public post, in which he may (probably) be capable of doing much service to the public, and particularly of serving the cause of charity, by his interest and influence."

"To the question proposed, I made the following return:

"The solution of this case appears to me very plainly to depend upon the fair weighing, in an even balance, of the good which such a gentleman

may be supposed capable of reaching by such a course, and the damage and mischief that may be likely from thence to accrue; together with a just comparison of the degree of likelihood and probability there may be, of the good on the one hand, and the mischief on the other.—For there are two things that are most indubitably certain: viz. that neither is a great mischief to be hazarded for the sake of a small benefit; nor is a probable, much less a certain public damage to be incurred for the sake of a private, or uncertain public advantage.—Whosoever thwarts either of these principles, seems directly to run the hazard of dishonouring that God to whose service he ought to be entirely devoted; and of disturbing the peace of his own mind, upon reflection.' . . . 'In short, then, though I cannot say but it might be a possible thing for a man to take the course here proposed, and not be justly chargeable with doing evil that good might come; yet, as circumstances at present stand with us, I cannot forbear apprehending that he would do more harm than good. And it is my settled judgment that such a gentleman would better maintain his own reputation, and more effectually secure his general usefulness; and particularly be more capable of serving the cause of charity among us, by a continued open adherence to his professed principle, and public acting according to it, than by a politic compliance with such as lay nothing less to heart than religion.—I humbly conceive that all men that have any sense of honour, will more value so steady a gentleman, than one whom they can be able to influence to serve a turn; and that such a gentleman, if he upon all occasions publicly owns the charitable bottom he goes upon, will be likely to have more peace in his own spirit in his last hours, than if by a seeming to fall in with the schemes of politicians (though upon views quite different from theirs) he involves himself in difficulties by which it is so easy to be ensnared, and so hard a thing to avoid it.'—Vol. II. p. 56.

After many fears of "being ensnared," and divers consultations how "to avoid it," a great number of persons, who held office, were content to absent themselves from conventicles for seven years, and to practise only that restrained way of worship which the law allowed.

In consequence of the death of Queen Anne, on the very day when the Schism Act was to have come into operation, the Dissenters were spared the infliction of its insults and injuries. It became at once almost a dead letter, till its formal repeal, 5 George I. It proved, after all, an evil of less magnitude to the Nonconformists than their own breaches of harmony—than the terrible out-pouring of each other's wrath, on occasion of the meddling spirit of some who endeavoured to impose a sort of test, in relation to the doctrine of the Holy Trinity, as to which the body of the Dissenters were ("unkindly and without any just ground," says Dr. Calamy) represented as wavering and unsettled. It is not our intention to go into the particulars of a quarrel which took place a hundred and ten years ago; nor should we have adverted to it at all, but for the clear proof which it affords of the evil and danger of interfering with men's convictions so far as to endeavour to bring them all to the same standard.

Here we see a large body of men, eminent for their piety to God and services to man, united in the highest objects of pursuit, and more closely drawn together than any class can be which has not been exposed to common injuries and suffering—a body, whose one bond of union was their resistance to the imposition of human authority, splitting their forces, and endangering their existence as a party, by proposing impositions of the very same kind with those against which they had struggled so long, and in the resistance to which they had made such various and painful sacrifices. This is but another page in the record of human inconsistencies; but it is too instructive to be passed over unnoticed.

The result of the fierce contention between the advocates and opponents of subscription to the test, (about the framing of which its proposers could not unite,) was—not agreement, nor even an external show of agreement—but the confirmation of each party in its own opinions, and such an excitement of unchristian feelings, that “the whole city was filled with their noise and clamour, and little stories were fetched and carried about, to the inflaming matters, day after day. In the mean time, among the standers-by, some greatly rejoiced at their exposing themselves so wretchedly. Others as heartily grieved and mourned in secret at their bitter animosity and contention; and religion sadly suffered from their invectives against each other.”

Dr. Calamy, in whose character we remark a most amusing mixture of shrewdness and simplicity, was very careful to keep out of the quarrel, and managed with all discretion to do so. The Editor of the present work informs us that Dr. C. had never qualified for preaching by subscribing to certain of the Thirty-nine Articles, as required by the Act of Toleration, and that, therefore, he could not with safety join either party, lest his secret should be discovered. Had this motive not existed, the worthy Divine would, we imagine, have acted in precisely the same manner, as the calmness of his temper and the moderation of his principles made him averse to contention, while the worldly prudence which he early studied to acquire, inclined him to maintain a friendly understanding with all sects and parties. He fell not entirely in with either Subscribers or Non-subscribers, but kept up his correspondence with both, and received civilities from each. He tells us, however, that he was ready at all times to declare for the true eternal divinity of the Lord Jesus Christ, and that had this doctrine been the subject of dispute at the meeting at Salters' Hall, he durst not in conscience have been at all backward in stating his convictions. But he held that the meeting had a different object, and therefore absented himself; holding himself in readiness to join with “a flying squadron,” which might possibly interpose to end the battle. There were too many side winds blowing, however, to bring up such a squadron in time, as the Doctor probably anticipated. He thought himself the less obliged to interfere as he was at this time in a course of sermons on the Trinity, which would prove his theological opinions to be sound. These sermons, in number thirteen, (the doctrine could not certainly be proved by fewer,) containing, among other things, a vindication of 1 John v. 7, from being spurious, were published in the next year. They were dedicated to the King, (George I.,) and a copy was presented to his Majesty by the hands of the Divine himself. The account of the interview and its results is so amusing, as presenting a picture of the emotions of a Nonconformist mind in the presence of Majesty, and of the simplicity which peculiarly characterized Dr. Calamy, that we are tempted to give it entire.

“On this occasion I thought that if King George might be induced to allow of a dedication to him, it might bring more persons to read the Discourses. Therefore I applied to Lord Townshend, Secretary of State, requesting his Lordship would be so good as to mention it to the King, and let me know his Majesty's answer. His Lordship undertook it with great readiness, signifying his well-pleaseness with my publishing discourses at that juncture, upon that subject; and saying, I need not doubt but his Majesty would be very free to allow my prefixing his name; but that when he saw me next he would let me know more.

“When I went again to his Lordship, he told me he had made my request

known to the King, who freely gave leave for what I desired. He was pleased to add, that if I would let him see my Dedication when it was finished, he would give me his free thoughts upon it. When I carried it to him he read it three times over. I offered to alter any thing his Lordship might judge not so proper; but he told me he would not have me alter a word, and he was satisfied it would be acceptable. I then asked his Lordship if he would be pleased to do me the farther honour of presenting a copy of my book to his Majesty, when it was finished and bound. He told me he would readily do it, if I desired it, but he would rather advise me to wait on the King, and present it myself, and he would be my introducer. I humbly thanked him, and having some well bound, waited on his Lordship, who brought me to the King in his closet, between ten and eleven in the morning.

"I humbly presented my book to his Majesty, who received me very graciously, took it into his hands, and looked on it; and then was pleased to tell me, he took us Dissenters for his hearty friends, and desired me to let my brethren in the city know, that in the approaching election of members of Parliament, he depended on them to use their utmost influence, wherever they had any interest, in favour of such as were hearty for him and his family. I freely told his Majesty, that he might upon good grounds be assured, that they were very much disposed that way; but that I would not fail of letting my brethren know the honour his Majesty did them, to declare with so much frankness his dependence upon them in this case. Observing there were many waiting without, I took my leave, and went down the back stairs.

"Lord Townshend soon followed me, and asked me how I liked my reception. I told his Lordship he was so very good, and his Majesty so exceeding gracious, that I must be utterly stupid, if I was not very thankful. I added, that I had ordered my servant to leave one of my books at his Lordship's, which he would find there on his return; and that as to his Majesty's message by me to my brethren, his Lordship should hear from me about it in two or three days without fail. His Lordship told me, his Majesty designed me a present, and I should hear from his brother Walpole about it, whom he was ordered by his Majesty to speak to.

"Going the very next day into the city, I got some few of each of the Three Denominations together, and delivered the message from his Majesty. They, with unanimity, desired me to signify to Lord Townshend, that they were very thankful to his Majesty for the honour he did them, and should not disappoint his expectations, complying with which they took to be their interest and duty both. And I did it accordingly." . . . "A few days after this, I had a message from the Treasury sent by Mr. Walpole, with a bill for fifty pounds out of his Majesty's royal bounty, for which he brought a receipt in form, which I signed with humble thanks."—Vol. II. p. 444.

Perhaps, on the next Sabbath, the worthy divine preached with a serene conscience, from the text, "Of whose hand have I received any bribe to blind mine eyes therewith?"

Did the Dissenters at this time know why they were courted by every political party in turn? Were they pleased at it as an acknowledgment of their influence? Or did they attribute it to some peculiar, inexplicable merit in their body? However it was, they seemed little aware of the fair occasion they gave to the witticism, that "the Nonconformists were used like King David's heifers—first made to draw the cart, and then burnt with the wood of it."

Dr. Calamy is an excellent representative of the body. His descriptions of himself, and yet more, his revelations of himself in the book before us, serve as a pretty faithful picture of a Nonconformist in the abstract, in those days. We find much honesty, and yet a certain tendency to time-serving: much simplicity, joined with a prodigious reverence for the great:

much shrewdness alternating with an almost infantine credulity; a very edifying degree of Christian charity, which is sometimes supplanted by a narrowness now rarely found among the enlightened classes of society; and finally, a most active zeal for the spiritual welfare of others, and general disinterestedness, joined with such a share of worldly prudence as would have graced a commercial profession. It would be easy to illustrate each of these qualities by anecdotes; but we have not room for more than one or two extracts which will shew something of the humour with which the divine could note down the weaknesses of the orthodox, and the superstition which found place in the mind of the most distinguished adversary of the fanaticism of the French Prophets.

“Dr. Wallis, (an old-fashioned divine, but a great ornament to the Oxford University,) preaching before the University at St. Mary's, upon the doctrine of Regeneration, which that auditory was not much used to hear of, and stating and proving it out of the Holy Scriptures, the scholars stared at one another, laughed at the preacher, ridiculed the sermon, and seemed not to know what to make of it. Being informed of this, when it came to his turn to preach there next, he insisted upon the very same doctrine; but instead of endeavouring to clear and illustrate it from Scripture, he supported it from the Articles, the Service-book, and the Homilies of the Church of England, together with the writings of eminent English divines. Then it was much approved, and passed off very well.”—Vol. I. p. 272.

Of the sacrifice of Lord Russell he says,

“The death of this lord in such a manner was a heavy stroke upon the noble Bedford family, that has been so remarkable for adhering to the true civil and religious interest of England, from the time of the Reformation. Though the loss of the eldest branch of it, in a way and manner so affecting, must be owned a very dark and melancholy Providence, yet many have thought this Lord's father matching with Lady Ann, daughter of the famous Robert Carr, Earl of Somerset, (which Earl was such a prodigy of wickedness in the reign of King James I.,) when he might have had his choice of any lady almost in the kindgom, might somewhat help to account for it.”—Vol. I. p. 112.

The full account which we find of the troubles in the Synod of Belfast is interesting from its analogy with the events which have of late drawn our attention to the struggles of our brethren in the North of Ireland. When we read Dr. Calamy's history of the contentions there, we cannot but feel surprise and shame that men should be so slow to learn what is essential in religion, so unwilling to be actuated by the spirit of Christ. These debates, we are told, “had a great affinity with that which the English Presbyterians had split upon, shortly before,—concerning human forms as authoritative tests of orthodoxy, and the expediency of professing articles of faith in those forms, in order to remove jealousies.” More than a century has passed away, and the battle has been renewed, and the contest ended (if it be ended) by the same sacrifices of temper and principle on one side, and of worldly interest on the other. The debates whose progress we have watched, have also “a great affinity” with those lamented by Dr. Calamy, with all which, from the apostolic age, have disturbed the peace, impaired the influence, and disgraced the character of the church of Christ; and with the future contentions which will occasionally arise till men cease to unite a pharisaical with an evangelical spirit, and to mix with their gospel preachings an impious cry for fire from heaven.

The quarrel began, as usual, with differences of opinion about subscription to articles, and as usual, it proceeded to individual persecution; Mr. Thomas Nevin being called to take his trial for having *dropped* such words as these, that "it is no blasphemy to say, that Christ is not God." Mr. Nevin repels with horror the imputation of being an Arian; and, by bringing the Jews into the argument, manages to get off with no worse reproof from our author than for a want of caution, while his accusers are declared to have displayed the worst qualities attendant on spiritual despotism. As usual, too, these events led to a very full discussion, and tracts and pamphlets were multiplied and widely dispersed, insomuch that, as Dr. Calamy says,

"It has since been debated by several whether, all things considered, this breach and separation did more good or hurt. Whether, since they could not agree to differ more amicably, it were not better and more eligible for their ministers to consider and debate about the affairs of religion in their several congregations separately, without heat, than to pretend to meet together for that purpose, and run into heats and quarrels, heart-burnings and contentions, railing and mutual accusations of each other, to the discredit of their characters and profession, and the scandalizing of standers-by and lookers-on."—Vol. II. p. 487.

If the divine really thought this a doubtful matter, what would he have felt under the fore-knowledge that at the end of a century certain imposers and remonstrants would no longer "agree in concluding upon a declaration concerning the eternal and independent deity of our Lord Jesus Christ," and that it could no longer be affirmed that on that point none among them were "erroneous"? What would he have thought of the meditated union of all the Remonstrants, from various Synods, in a body, whose distinguishing principle should be, resistance to subscription? What would he have thought of many other signs of the times in Ireland which to us are cheering, but which would probably have driven him to a solution of the question proposed above, directly opposite to that which he appears inclined to adopt?

Dr. Calamy died in 1732, in the sixtieth year of his age, having rendered very eminent services to society in various ways, and leaving a reputation deservedly high, as a writer, a preacher, and a man. He is now, and will henceforth be, chiefly known as the historian of Nonconformity. His works prove him to have been given to very industrious research; though from the volumes before us we should have imagined the world rather than the study the scene of his exertions. His observation of the living world, public and private, appears to have been very extensive, and in many instances very acute and just; though in not a few cases, the prejudices incidental to his times and circumstances have perverted his judgment of facts, and impaired the value of his testimony. Such instances are so easily detected, that they are of little importance, and from their amusing character are likely to increase rather than lessen the good-humour which can hardly fail of existing in the mind of the reader on closing the work.

THE HOPE OF THE HEBREW.—A TALE.

THE ruddy dawn was breaking over the summits of the mountains which inclose the Lake of Genesareth on the eastern side, when Sadoc and his sister Michal came forth from Capernaum to walk on the beach, which was yet as silent as it had been during the night. They walked quickly and were mute till the city was hidden from them by the projection of a hill, whose base was washed by the waves. They then paused and gazed on a scene which they were wont to behold, but which now appeared in more than ordinary beauty. The deep vale in which the lake lay embosomed was yet reposing in a grey shadow, while the radiance of the morning streamed through the clefts of the opposite mountains, and crimsoned the tops of the western hills. The cedar groves which were scattered on the uplands, and the palms which were grouped among the recesses of the hills, waved their tops in the light cool breeze. The stork winged her slow flight above the groves, while the eagle arose from the highest summit of the rocks, like a dark speck in the sunlight. An aromatic scent spread among the flowering reeds on the borders of the lake, except where a sandy promontory jutted out into the waters, affording an advantageous station for the fishers, whose boats were seen, here and there, floating on the rippled surface, and whose nets were spread to dry in the morning sun.

Sadoc and his sister directed their steps to one of these promontories, whence they could gain an extensive view of the shores, and could even discern the issue of Jordan from the southern end of the lake. The few habitations which were distinctly visible, presented no sign of life without or within. No human being was in sight, and if the maiden looked around her in search of such a form, her search was vain.

"He cannot yet have passed," said Michal, "though it is said that he sometimes departs by night. It was full late when he dismissed the people, and perhaps he will yet remain another day."

"I would we could speak with him," replied her brother, "or at least that we could hear his teachings once again."

"My father fears lest we should do so," said Michal, "except in the synagogue. If he would return on the next sabbath we might hear him again without blame; and I surely believe that no man besides can explain the law and the prophets with such truth and power as he."

"His words alone would have awakened me as I am now awakened," said Sadoc; "but his works also shew that he is a prophet from on high."

"Yet our father will not behold nor believe."

"He will not see nor listen, because he is sure that no prophet can arise out of Nazareth. How this may be, I know not; but I know that by Jehovah alone can such a power of healing be given."

"My father says also, that in the Temple, with great power and grandeur, must the Deliverer appear."

"So have we always believed, and so it may be. This teacher may be but a forerunner of the Mighty One, and not the Messiah himself, as some say. We must know more before we can reason with our father; but I believe and will declare this teacher to be a prophet."

"He comes!" exclaimed Michal, as she saw the figure of a man advancing from the hill which hid the city from them. "But, no! he would not depart alone."

"It is our friend Paktiel," said Sadoc, as the man approached. "He is

come for the same purpose as ourselves. Didst thou observe how he listened to the words of the Teacher?"

"I observed nothing," replied Michal.

Paltiel seated himself on a stone beside his friends, and their discourse was still of the Teacher. In answer to the question whether he believed the man of Nazareth to be the Messiah, Paltiel replied,

"He hath not plainly said whether such be his office or no. But we hear nothing, we see nothing of preparation to deliver us from the Romans. It was but yesternight that Aram prayed him to be allowed to follow him to the war, and he answered by a blessing on the lovers of peace."

"My father objects," said Sadoc, "that he can have no commission to deliver our nation, as he has neither wealth nor power; and his very works, of which the fame has spread so far, have brought him no followers but those who are poor as himself."

"From Jehovah cometh the power," said Michal. "He raiseth the poor, and bringeth down princes to nothing."

"I have pondered the words of prophecy much of late," said Paltiel, "and have compared them with the words of the Teacher; and I will not fear to tell my friends the thoughts that are in my mind."

Sadoc and Michal turned eagerly to listen.

"I have thought that the office of the Christ might not consist only in the performance of one great deliverance. That he will restore us as a nation, cannot be doubted; but may he not cause other changes also?"

"His words are ever in favour of peace and brotherly love; and I know of something of which you have not heard. He refuses not to discourse and to eat with Samaritans."

Sadoc and Michal looked at one another with surprise and sorrow.

"It is but a few days," continued Paltiel, "since he told a woman of Sychar that neither at Jerusalem nor on Gerizim should men hereafter worship the Father. Whether his meaning can be understood, judge for yourselves. For my part, I suppose that he may reconcile the Samaritans unto us, and bring us together within a greater temple than hath yet been builded."

"It cannot be!" exclaimed Michal. "The Samaritans! Our foes, who opposed the building of our holy temple!"

"Who corrupted the law!" added Sadoc. "The vengeance of Jehovah shall swallow them up."

"Nay, Sadoc, beware," said Paltiel. "Remember that the wrath of man cannot avenge the Lord. Hold thy peace against this people."

"Thou hast given thy judgment, Paltiel. If I did not believe thee wrong, I would follow no more after this man."

"O! why," asked Michal, "did he talk with a woman of Sychar?"

"Moreover," said Paltiel, "he abode in Sychar two days."

"What would our father say, Sadoc?"

"What he now says, that this Jesus is a false prophet. Paltiel, what other changes may be wrought, as thou believest?"

"I can scarcely say that I believe or expect such changes," replied he; "but this man is like no other, inasmuch as he regards some of our customs, and strangely violates others. By his teaching, he confirms the law and the prophets, and yet some of his thoughts are not those of a Hebrew. He worships in the temple, and goes up to the feast; yet he has said that the temple shall be destroyed. He enters, as ye know, into the synagogue, on the Sabbath, and yet he keeps not the day altogether holy. He condemns

extortion, yet eats with publicans. He is pure, and he teaches righteousness, while he discourses with some sinners so polluted that all good men avoid them. No prophet hath done thus of old."

"What dost thou therefore believe?"

"I scarcely know: but when I behold how pure he is while doing thus, I inquire whether we might not also be more holy in our minds while less strait in our external observances. Many of us are sinful in our lives, while outwardly sanctified: and may not this be in some degree the case with us all?"

"I fear to listen further," said Michal; "and I now fear to meet the Teacher. I will return whence I did wrong to come forth."

She raised her head, which had sunk on her knees, and drew her veil around her face to conceal the tears which had sprung to her eyes. Grief had succeeded to hope, and she wished to avoid the mysterious Teacher who could not have been sent by the God of the Hebrews, since he had tarried two days at Sychar, boded evil to the Temple, and entered the dwelling of a publican.

Her brother and his friend accompanied her to the city, and then proceeded along the shore of the lake to the southward, still hoping to see and hear more of him who filled their thoughts.

They walked slowly, conversing earnestly concerning the expectation of their people, and the predictions of their Scriptures respecting it. They revived in each other's memory the words of grace and truth which they had heard in the synagogue from him who had expounded the law with an authority which none could resist. The remembrance at length awed them into silence, and they stood, leaning each against a palm, and gazing on the waters which were now gleaming in the full light of day. After a while, the breeze brought to their ears the voices of men, and as expectation was powerful within them, they, with one consent, pursued their way. They presently reached a little bay, where many boats were riding the waters. In those most distant from the beach, fishermen were busy at their toil; but those near the margin of the lake were deserted, and the men were collected in groups along the shore. Sadoc approached a man who stood musing apart, with his nets, which he had prepared, hanging over his arm.

"The fair morning calls thee to thy occupation, Lemuel," said Sadoc. "Hasten, lest the heat of day come on."

The man looked up, only replying, "The Teacher hath passed this way."

"Hath passed!" exclaimed Sadoc. "And we have lingered behind. Whither is he gone?"

"We know not," replied Lemuel, "but he hath called away some of our companions. Simon and Andrew have left their boat and followed him, and others also."

"Wherefore?"

"I know not; but Simon and Andrew had seen and heard him at Bethabara; and they tell such wonderful sayings of him, that they cannot but follow him when he calls."

"In what manner did he call them?"

"He said somewhat to them which made Simon cast down his nets in haste, and gird himself as if for a journey."

"Moreover, with great joy," said one who stood by, "The Teacher pro-

mised that they should be fishers of men. The meaning of the promise they will tell us when they return."

"What thinkest thou of him, Lemuel?"

"That he is a mighty one sent of God."

"Why then art thou here? Why didst thou not follow him also?"

"I feared to do so; but when our companions return, we shall learn more of the glad tidings he is said to bring."

"Let us follow," said Sadoc to his friend, "lest these men return not again."

One who was a Nazarene offered to join them, as he also sought the Prophet. He had heard him in the synagogue at Nazareth two sabbath-days before. He now related how this Prophet had read and applied to himself the saying, "The Spirit of the Lord is upon me, because he hath appointed me to preach glad tidings to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind; to preach the acceptable year of the Lord." The Nazarene told how this promise appeared to be fulfilled by the works of wonder and of love now daily witnessed in those parts which saw this great and long-promised light. He described the contempt with which the Mighty One was regarded in Nazareth, because he had dwelt there in a humble station while following an ordinary occupation. "They remember not," he continued, "that David was once but a stripling who tended his father's sheep, and that Solomon was descended from Ruth the Moabitess."

"Hast thou known,—didst thou ever discourse with Jesus before he was baptized?" asked Sadoc with eagerness.

"I have broken bread and drank of the same cup with him," replied the Nazarene, "and heard many words of wisdom from him. I have often marvelled that my heart burned within me while we discoursed of the hope of our nation. And when I have beheld how the eyes of his mother were fixed on him with deep and tender love, I have thought that she was blessed among women."

"And his brethren are also favoured of the Lord?"

"Nay, but they believe not on him. Mary, his mother, hideth her hopes in her heart; but his brethren marvel that the world is gone after him. Yet they were in much fear lest he should be dashed to pieces when his townsmen were full of wrath against him."

"Wherefore were they angry?"

"Because he restrained his hand from doing the mighty works which they sought. He rebuked them for their unbelief, and refused to put forth his power, lest they should scoff at the Most High. Then they thrust him forth to the ridge of the hill, and I verily thought that his last hour was come."

"And was his countenance calm?"

"He did not strive nor cry, but looked mournfully on the rebellious crowd. Presently he was gone, no one knew whither. I came to Capernaum, trusting to find him there, and I will not henceforth cease from following him."

"Paltiel," said Sadoc, turning to his friend, "in this thing hath Jehovah again testified that his ways are not as our ways. This man cometh not with power and an outstretched arm, as we supposed. He is mild and calm; and I cannot look upon him as the champion of Israel, and the conqueror of our conquerors. When I have hitherto thought of the day of our

deliverance, my spirit has risen while the horses and chariots of the mighty, the bands of armed men, and the tents of a host, were before me; while the trumpets sounded to the battle, and Israel was led forth by such an one as Joshua or Gideon, or as Maccabæus,—but with a brighter glory and a stronger arm. Thinkest thou that this Jesus will be to us such a leader? To me it seems that such can never be his office.”

The Nazarene interrupted him by saying,

“Doubt not thou the word of Jehovah. Hath he not said that freedom shall be brought by his mighty one? Remember too the dignity of the Prophet and the authority of his words. When he shall cast off his garments of peace and gird on his armour, who shall stand before him?”

Sadoc mused instead of replying, and they went on in silence, except that one or other, from time to time, repeated some promise or uttered some prayer from their scriptures, which the events of the time revived in their hearts with unwonted power. “O that thou wouldst rend the heavens, that thou wouldst come down, to make thy name known to thine adversaries, that the nations may tremble at thy presence!” “As the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth before all the nations.” “Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.”

The noon-day heats became oppressive: the way was now stony and sandy; the glare of the sun, reflected from the transparent lake, wearied the eye, and the travellers began to look around for a place of repose. Paltiel remembered that at the distance of two furlongs from the spot where they now were, a cluster of palm-trees grew in a recess of the hills, where a fountain of cool water gushed from a rocky cleft. As soon as they arrived within sight of the trees, they perceived, by the motion of garments, that some one was already at the spring. On approaching nearer, they saw an aged man couched on the ground as if asleep, while a maiden watched over him. She had spread her veil to shade his face from the light; but when she heard the sound of footsteps and perceived that strangers were drawing near, she hastily replaced her veil, and bent over the old man, as if speaking to him. He arose and surveyed the three companions, placing his hand above his eyes, as if even the softened light beneath the palm-branches was painful. Seeing that they paused, as if wishing yet fearing to join company with him, he courteously invited them to repose and drink. Before accepting his offer, Sadoc uttered the inquiry which was ever uppermost in his mind, whether the Teacher had passed that way.

“He hath,—blessed be his name, and the name of Jehovah who sent him!”

“Thou believest on him!” said Sadoc with joy.

“I must needs believe on him,” replied the old man, “for he hath wrought a great work of mercy on me. When yonder sun had been an hour above the mountains, all was dark as night to me, as it hath been for years past. I now see.”

“And the Prophet hath done this!”

“He laid his hands on me, and the blessed light returned to me. I have seen the face of my child. The sparkling of the waters also, and the fruit and leaves of these trees, greener and fairer than they were in my remembrance,—have gladdened my heart. Yet will they be more beautiful unto me to-morrow; for my sense is yet weak, and I can scarce even look upon you, though the face of man has been long as a dream unto me, and this

hour is like a pleasant waking. Blessed be he who hath gladdened my age with light !”

“Amen, Amen,” murmured the maiden, as she sat with her head bowed on her knees.

“But the Teacher,” exclaimed Sadoc. “How came he unto thee, and where ?”

“We rested beneath this tree,” replied the old man. “I heard the steps of men, and knew that a company approached. My daughter believed that the Prophet was among them, and therefore I went forth and bowed before him. He asked if I believed on his words, and looked to him for the salvation of Israel ; and then he removed darkness from me.”

Again the maiden spoke in a low voice,

“‘According to thy faith be it done unto thee.’—Those words shall be hidden in my heart evermore.”

“Wherefore have ye not followed him ?” inquired the Nazarene.

“I hastened to do so, when I should have bestowed my child in safety ; but the Teacher saw that my spirit trembled within me, and he took my hand and led me hither, and desired me to abide till the heat of noon should be overpast. And he gave us his blessing, and went on his way.”

“Didst thou not fear before him ?”

“I feared before the manifest power of Jehovah. But this man I fear not. On his countenance my opened sight first rested, and I gazed without confusion. It seems to me that whether men fear him or no, they cannot but love also. My heart has followed him, and if it please the Lord, I will offer my thanksgivings at the feet of his prophet once again.”

When Sadoc had heard all that the old man could relate, he was impatient to pursue his journey. Paltiel reminded him of his home, his family, and occupation ; but Sadoc earnestly replied,

“Shall Jehovah put forth his wonders in our land, and shall mine eyes not see and mine ears not hear ? I go not back till I have learned of his doctrine and sought to be his disciple.”

He retired to a solitary place to pour out his spirit before Jehovah in thanksgivings, that the long-desired year of salvation had opened gloriously, and in prayer, that Israel might be exalted over other nations, and that all the power and prosperity of the earth might be concentrated in the people of God. Not doubting of the holiness of his petition, he set forth once again with a glowing heart and a countenance of joy.

Now, wherever they passed, they heard the name of the Prophet. All who had been restored to health and pleasure by his hand and voice, praised him openly, or adored, in the depth of their hearts, the power by which he wrought ; but many who had learned of the scribes, many who were in esteem for wisdom, many whose faith was spoken of in the synagogue, and whose outward sanctity pointed them out as men of God, refused to hear or see a prophet who came from Nazareth, and warned those who followed, that the word of the Lord cannot be removed for ever. Already families were divided. Some who had seen could not but believe ; others who had not seen were grieved in spirit that a false prophet should draw a multitude after him. Many voices of warning, remonstrance, and contention, were heard in the dwellings of men ; many secret tears were shed in the solitude of their chambers ; many humble and fervent prayers ascended that Jehovah would be pleased to reveal his truth, to help wavering belief, to guard from impious delusion. Songs of joy were also heard to arise from the roofs of many dwellings, while the glad hearts of those who firmly believed caused

them to open their doors to the way-farers who sought the Prophet, or the followers who spoke of the wonders which he did.

There was, however, one dwelling where the name of the new Teacher had not yet been heard. It stood so far apart from the way-side, that no sounds had reached it from the busy throngs which had passed since sunrise on that memorable day. It was overshadowed by trees, and nearly hidden from the passers by. An aged woman abode there with her son, whose occupation prevented his mingling in the world, though he was careful to exercise hospitality, and was ever ready to open his gate to the weary traveller. He walked on the roof of his house at sun-set, and looked abroad on the deep valley where the shadows of evening had already fallen, when he perceived Sadoc and his companions, at a little distance, travelling slowly as if they were wearied and in need of some place of rest. He descended and went forth to invite them to pass the night in his dwelling. They gladly followed him, and received the greetings of his mother with respect, as she offered her house for their home as long as they chose to abide. Before the first rites of hospitality were paid, before their feet were washed, and the couches placed for the evening repast, the eager Sadoc had spoken on the subject nearest his heart, and heard with astonishment that no tidings of the excitement which prevailed elsewhere had yet reached this retired abode. So many inquiries were to be answered, so many details of surpassing interest were to be given, that it was late before the guests received the blessing of the night from their hostess; and even then, Sadoc did not retire immediately to his couch. He entered the Alijah, and in that still oratory, lighted only by the pale stars, and visited only by the night breeze, he poured out the thanksgivings with which his soul overflowed, and strove, by the awful offices of devotion, to lay to rest the stirring thoughts which had become too exciting for his repose.

By break of day all was prepared for their departure. The meal was spread, the hostess was ready with her parting blessing, and her son took his staff in his hand, that he might accompany his guests to the verge of the plain which they desired to traverse before noon.

"Return hither, my sons," said the hostess, "that if Jehovah be indeed about to establish the glory of our nation for ever, we may rejoice together. If our hope is vain, let us comfort each other with the words of promise. Let us not be as strangers henceforth. And now, my sons, God be with you on the way, and his angel lead you!"

Their host parted not from their company till they issued from the valleys, and saw before them the plain from the midst of which rises Mount Tabor in solitary grandeur. No other hill swells from the surrounding level to contrast with its height or impair its appearance of singularity. Its sides, towards the summit, were verdant with groves, and its rocky base rose abruptly from the plain. The ascent, though steep, was not long, and at the summit was a level space, whence a vast extent of country could be seen. Sadoc had often reposed there while he thought on the events which had taken place on this spot, or in scenes on which his eye rested. While the wild animals and birds were his only companions, he had often remembered that he stood where Barak assembled his hosts before he went forth against Sisera; that Sodom and Gomorrah were once visible where now dark exhalations only shewed where they had been built; that the walls of Jericho arose on the horizon, before they fell at the blast of the trumpets of Israel; and that the waters of Jordan might hence be seen, where they parted to admit the passage of the Ark of the Lord. Often had he gazed on the snowy peak

of Hermon, and on the sea of Galilee; and often had his eye rested on the town of Nazareth, as it sloped from the ridge of a hill into a deep vale, while he little knew that it would be hereafter sanctified as the abode of the Hope of Israel. Now, as the eyes of the travellers turned towards the mountain, they saw that its wonted stillness and solitude were disturbed. Groups of people were hastening in all directions over the plain towards Tabor; and on the mountain itself, moving figures could already be discerned. The three companions looked at each other, while joy flashed from their eyes, and they immediately quickened their pace, regardless of the increasing heat. As soon as they arrived within hearing of some who were hastening in the same direction with themselves, they rejoiced at the sound of eager voices exclaiming, "The Teacher," "The Prophet," "Jesus, the son of David." From that moment Sadoc heard and saw nothing of what passed around him. His whole soul was in his eyes, and they were fixed on the outlines of the Mount, where the objects became every moment more distinct. On the masses of rock were people seated. Groups stood beneath the trees. A multitude filled a shaded recess. Every moment the numbers were increased. Hundreds poured through every passage of the rocks. Thousands toiled up the steep pathway. Sadoc listened for voices of praise, for his own heart longed to break forth into singing: but no sound was heard but the rushing of busy feet over the plain. He looked yet again, he shaded his eyes with his hand that he might see more distinctly, and he beheld, at length, one who sat apart from the assembled multitude, and above them, one to whom all faces were turned, to whom access appeared impossible from the throngs which surrounded him. A dimness came over the sight of Sadoc as he gazed. He drooped his head and covered his face with his mantle, while, with his companions, he turned his face towards Jerusalem, and exclaimed, "Now with joy shall we draw water out of the wells of salvation. Exult, O Zion! for great is the Holy One of Israel in the midst of thee!"

REFORMATION IN SPAIN.*

THIS volume was originally intended to be in form what it, in fact, still is—a mere chapter of the work which, by a change in the first plan, obtained the distinct title of "The History of the Progress and Suppression of the Reformation in Italy." Dr. Mc'Crie seems, in his former volume, to have reached his bookseller's standard of the fitting number of pages before his subject was exhausted, and he has dilated the surplus into a second moderately sized octavo. Though now separated in form into a distinct work, it bears all the marks of the original character under which it was composed, and under the title of "The History of the Progress and Suppression of the Reformation in Spain," pursues, for seven chapters, a new division of the old subject, and then, in chapter eight, takes up the original design, and combines the history of the wanderings of the Spanish and Italian Refugees, so as to render each work dependent on the other for unity of design and execution.

* History of the Progress and Suppression of the Reformation in Spain in the Sixteenth Century. By Thomas Mc'Crie, D. D. 8vo. Pp. 424.

From this after-thought arrangement has arisen an obvious dilation of the Spanish chapter, from what it was meant to be, into a size commensurate, perhaps, with the importance of the subject, but exceeding the quantity of the materials collected. The running title of a "History of the Reformation in Spain," is somewhat ridiculously applied to the meagre notices which can be collected of the opinions and actions of a few individuals, whose plans, whatever they were, were crushed in the moment of their development, and to a short narrative, which only tends to shew that unfortunately there *was* no "Reformation" of which any one *can* write "the History."

Apart from these observations on the policy and arrangement by which we have two books, to convey what might more reasonably and with more convenience have been comprised in one, we are obliged to Dr. M'Crie for this continuation of the design of making his countrymen better acquainted with the scanty notices which are to be gathered from various sources concerning the efforts made by individuals to resist ecclesiastical tyranny in those countries where the attempt was attended with the greatest difficulties and hazards.

The first topic which naturally excites attention, in considering the ecclesiastical history of Spain, is the somewhat singular contrast which exists between the reputed and the real history of religious opinions there. Take the common report and popular assertion of the last three centuries as the rule, and one must believe, that if the church has been any where one and indivisible, pure and unspotted by taint or heresy, Spain has been the happy scene of that prolonged triumph of orthodoxy. Investigate the real facts, and no country exhibits, in its early history, greater vicissitude of faith, greater perplexity among the journeyers along the paths in which orthodoxy should be the directing line. The Spaniard, when he boasts the unchanging purity of his country's creed, is as wide of the real mark as when, with the same breath, he joins to the assertion that he is an "old Christian," the parallel boast that he is "free from all stain of bad descent;" the fact being, that no population was ever compounded of such a jumble, in which Iberian, Celt, Carthaginian, Roman, Greek, Goth, Jew, Saracen, Syrian, Arab, and Moor, throw in equal proportions to complete the mixture.

But when Dr. M'Crie talks of the erroneous opinion as to the purity of Spanish orthodoxy, as "originating in vanity," he is surely not so correct as he is in part when he describes it "as fostered by ignorance and credulity." Spain owes her delusion to the same cause to which she owed the destruction of her civil liberties and the suppression of every channel for the exercise of individual opinion, namely, to the craft and strength of temporal and spiritual tyranny, united under circumstances unfortunately adapted, in an eminent degree, to the promotion of their common object. Church and State in Spain had liberty to form themselves on the most perfect model; they had the game to themselves; they did their work well and thoroughly; and the success of their united exertions still remains to shew of what they are capable when left to exert their full and unrestrained influences. Not satisfied with punishing, in the most remorseless way, every deviation from the rule prescribed by the established authorities, it is plain that every art was used to turn national prejudices to account, and that the poor slave was actually brought to hug even his chains with pride, in the belief, first, that they were to himself the badges of honour, and next, that they had been equally the boast and ornament of his ancestors. The higher the romantic stories which recorded the deeds of his forefathers stood in the estimation of the Spaniard, the higher was he led to prize the bigotry which formed part of

the charm in his belief; and thus debasing delusions were falsely interwoven with the most ennobling patriotic associations.

Dr. M'Crie's first chapter contains a brief review of the ecclesiastical history of Spain before the æra of the Reformation. In this we have little that is new even to general readers, and no attempt is made at elucidating some very interesting points of early Spanish history, as connected with diversity of religious opinions among the great parties whose contentions occupy the romantic pages of the older annals of that country. In the second chapter the author gives an equally general view of the state of Spanish literature before the proper æra of the Reformers. The reader will perhaps find more acceptable matter in this chapter than in the first; but he will probably ask why Dr. M'Crie has left Ludovicus Vives with nothing but a casual reference. Was his orthodoxy too questionable to entitle him to appear in the group of early Reformers?

The third chapter contains a short history of the establishment of the Inquisition, which Llorente's pages have rendered familiar, in all its details, and thence we come to the four chapters which trace the "history," if so we are to call it, of "the Reformation in Spain." The two first names commemorated are those of Virves and Juan Valdes, to whom little influence on public opinion can, however, be attributed; and the author then proceeds to one who may, with more propriety, be commemorated as an apostle of reform.

"Valdes left his native country at an early period, but he contributed greatly to the spread of the reformed opinions in it by his writings, several of which were published in Spanish. Though he had remained, his personal presence would most probably have produced little effect. It required a person of less caution and more adventurous spirit to burst the terrible barrier which opposed the entrance of the gospel into Spain, and to raise the standard of truth within sight of the flames of the Inquisition. Such a person was found in the man of whom I am now to speak.

"Rodrigo de Valer, a native of Lebrixa, distant about thirty miles from Seville, had spent his youth in those idle and dissipated habits which were common among the nobility and gentry of Spain. The love of dress, and of horses and sports, engrossed his attention; and in Seville, which was his favourite residence, he shone in the first rank among the young men of fashion in every scene of amusement and feat of gallantry. All of a sudden he disappeared from those places of entertainment of which he had been the life and ornament. He was in good health, and his fortune had sustained no injury. But his mind had undergone a complete change; his splendid equipage was laid aside; he became negligent of his dress; and, shut up in his closet, he devoted himself entirely to reading and meditation on religion. Had he become unexpectedly pious, and immured himself in a convent, his conduct would not have excited general surprise among his countrymen; but to retire from the world, and yet to shun those consecrated abodes, the choice of which was viewed as the great and almost exclusive mark of superior sanctity, appeared to them unaccountable on any other supposition than that of mental derangement. Valer had acquired a slight acquaintance with the Latin language in his youth. He now procured a copy of the Vulgate, the only translation of the Bible permitted in Spain; and having by dint of application, by day and by night, made himself master of the language, he, in a short time, became so well acquainted with the contents of the Scriptures, that he could repeat almost any passage in them from memory, and explain it with wonderful promptitude and intelligence. Whether he had any other means of instruction, or what these were, must remain a secret; but it is certain that he was led to form a system of doctrine not different from that of the reformers of Germany, and to lay the foundations of a church in Seville which was Lutheran in all the main articles of its belief.

“When Valer had informed and satisfied his mind as to the truths of religion, he left off that solitary life which had been chosen by him as an instrument and not as an end. He now returned to company, but with a very different spirit and intention. His great desire was now to impart to others those impressions of divine truth which had been made on his own mind. With this view, he courted the society of the clergy and monks, with whom he dealt, first by argument and persuasion, and afterwards in the severer style of reproof. He set before them the general defection, among all classes, from primitive Christianity, both as to faith and practice; the corruption of their own order, which had contributed to spread infection over the whole Christian community; and the sacred obligations which they were under to apply a speedy and thorough remedy to the evil before it should become altogether incurable. These representations were uniformly accompanied with an appeal to the sacred writings as the supreme standard in religion, and with an exhibition of the principal doctrines which they taught. When the clergy, weary of the ungrateful theme, shunned his company, he threw himself in their way, and did not hesitate to introduce his favourite but dangerous topics in the public walks and other places of concourse. His exhortations were not entirely without success; but in most instances their effects were such as might have been anticipated from the situation and character of those to whom they were addressed. The surprise excited by his first address gave place to indignation and disdain. It was not to be borne that a layman, and one who had no pretensions to learning, should presume to instruct his teachers, and inveigh against doctrines and institutions which were held in reverence by the universal church, and sanctioned by its highest authority. Whence had he his pretended knowledge of the Scriptures? Who gave him a right to teach? And what were the signs and proof of his mission? To these questions Valer replied with candour, but with firmness, That it was true he had been brought up in ignorance of divine things; he had derived his knowledge, not from the polluted streams of tradition and human inventions, but from the pure fountain of revealed truth, through the teaching of that Spirit by whose influence living waters are made to flow from the hearts of those who believe in Christ; there was no good reason for supposing that these influences were confined to persons of the ecclesiastical order, especially when it was so deeply depraved as at present; private and illiterate men had convicted a learned sanhedrim of blindness, and called a whole world to the knowledge of salvation; he had the authority of Christ for warning them of their errors and vices; and none would require a sign from him but a spurious and degenerate race, whose eyes could not bear the brightness of that pure light which laid open and reproved their works of darkness.

“It was not to be expected that he would be long permitted to continue in this offensive course. He was brought before the inquisitors, with whom he maintained a keen dispute on the church, the marks by which it is distinguished, justification, and similar points. On that occasion, some individuals of considerable authority, who had secretly imbibed his sentiments, exerted themselves in his favour. Their influence, joined to the purity of his descent, the station which he held in society, and the circumstance that his judges either believed or wished it to be believed that he was insane, procured for him a milder sentence than that jealous and inexorable tribunal was accustomed to pronounce. He was dismissed with the loss of his property. But neither confiscation of goods, nor the fear of a severer punishment, could induce Valer to alter his conduct. He yielded so far to the importunities of his friends as to abstain from a public declaration of his sentiments for a short time, during which he explained to them in private the Epistle to the Romans.* But his zeal soon burst through this restraint. He considered himself in the light of a soldier sent on the forlorn hope, and resolved to fall in

* “Montanus, p. 168.”

he br each, trusting that others, animated by his example, would press forward and secure the victory. Resuming his former reproofs of the reigning errors and superstition, he was a second time denounced to the Holy Office, which condemned him to wear a sanbenito, and to be imprisoned for life. When conducted, along with other penitents, to the church of St. Salvador, in Seville, to attend public service on festival days, instead of exhibiting the marks of sorrow exacted from persons in his situation, he scrupled not to address the audience after sermon, and to warn them against the erroneous doctrine which they had heard from the preacher, whenever he thought it contrary to the word of God. This of itself would have been reckoned sufficient cause for adjudging him to the flames; but the reasons already mentioned had influence to save him from that fate. To rid themselves in the most quiet way of so troublesome a penitent, the inquisitors came to the resolution of confining him in a monastery belonging to the town of San Lucar, near the mouth of the Guadalquivir, where, secluded from all society, he died about the age of fifty. His sanbenito, which was hung up in the metropolitan church of Seville, long attracted curiosity by its extraordinary size, and the inscription which it bore,—‘Rodrigo Valer, a citizen of Lebrixa and Seville, an apostate, and false apostle who pretended to be sent of God.’—Pp. 145—151.

Next follows Egidius, Bishop of Tortosa, who, after all, however, attains to little more than the honour of being “violently suspected.” We will quote Dr. McCrie’s remarks on the eager zeal which was manifested by the clergy to perform the duties which Egidius, by his condemnation, ceased to supply.

“No sooner was it known that Egidius was condemned, than a flight of hungry applicants gathered round the fat benefice of Tortosa, like crows round carrion. The holy fathers assembled at Trent were not so intently occupied in watching over the interests of the Catholic Church as not to have one eye turned to Spain, and ready to discern what might happen there to their advantage. While the trial of the bishop elect was in dependence, Cardinal Granville, then Bishop of Arras and Prime Minister of Spain, had his table covered with applications, in which the incense of adulation was thickly sprinkled on rancid avarice. In a letter, dated from Trent on the 19th of November, 1551, the titular Bishop Jubin, *in partibus Infidelium*, writes: ‘We have received intelligence here, that the bishop elect of Tortosa has been condemned to perpetual imprisonment. I shall be infinitely obliged to you to think of me—the least of your servants—provided his lordship of Elna shall be translated to the bishopric of Tortosa, now vacant by this means.’ On the preceding day, the bishop of Elna had addressed a letter to the same quarter, in which, without giving the least hint of the object he had in view, he begs the premier to command him ‘as the meanest domestic of his household,’ calls himself ‘his slave,’ and assures him that the rare qualities of his eminence, his native goodness, and the favours he had conferred, were so deeply seated in the heart of his servant, that he remembered him without ceasing, especially ‘in his poor sacrifices, the fittest time to make mention of one’s masters.’ Two days after, the modest bishop has acquired as much courage as to name his request: he acknowledges that the bishopric of Tortosa was ‘too weighty a burden for his weak shoulders,’ but urges that he could discharge his episcopal functions better in such a tranquil spot than in the frontier province of Roussillon, where his pious exercises were interrupted by the noise of warlike instruments, and that he ‘felt a strong desire to end his days in tending his infirm sheep in the peace of God.’ The bishop of Algeri was equally disinterested as his brethren in seeking promotion. ‘It was not avarice that induced him to ask the favour’ to be translated from the island of Sardinia; he only wished to ‘have his residence on *terra firma*,’ that his spirit being relieved from the continual agitation in which it was kept by the restless waves which surrounded him, he might be ‘at more liberty to

serve God, and pray for the life of the king and his minister.' The bishop of Elna having been unsuccessful in his application, renewed it in the course of the following year, when he had recourse to a new line of argument in its support. After telling the premier 'that his hands had made him,' he requests him to remember, 'if he pleased,' that his majesty had certain rights in Valencia called *les bayles de Morella*, of which large sums were due to the treasury, as would appear from the lists which he had procured and took the liberty to transmit to his eminence; that most luckily the diocese of Tortosa included that district, though the episcopal seat was in his native country of Catalonia; and that, if it should please his majesty to gratify him with that bishopric, he could see to the payment of these dues without leaving his diocese, and 'thus would have it in his power to serve God and the king at the same time.'

"O the duplicity, the selfishness, the servility of the clergy! What good cause but one would they not have ruined? And how deeply has that been marred by them! Boccaccio relates, (it is a tale, but deserves to be repeated for the sake of the moral it teaches,) that two persons, a Christian layman and a Jew, lived together in a retired spot on the northern boundary of Italy. The Christian had long piously laboured to convert his neighbour, and had succeeded so far as to be in daily expectation of his submitting to baptism, when all at once the idea struck the latter that he would previously visit the capital of Christendom. Dreading the effects of his journey, the Christian endeavoured to divert him from it; but in vain. After an absence of some weeks the Jew returned, and repairing to the house of the Christian, who had given up his convert for lost, surprised him with the intimation that he was now ready to be baptized; 'for (added he) I have been at Rome, and have seen the pope and his clergy, and I am convinced that if Christianity had not been divine, it would have been ruined long ago under the care of such guardians.'"—Pp. 161—164.

Without the kingdom, several Spaniards (some of them seeking refuge in the alarm occasioned by the proceedings against Egidius) bore open testimony to the opinions of the Reformers. Dr. Mc'Crie commemorates among them the brothers of the name of Enzinas or Dryander, one of whom was seized and encountered martyrdom at Rome, in 1546. The next story, of Juan Diaz (pp. 180—188), furnishes an example rarely equalled in the annals of religious ferocity.

Dr. Mc'Crie's sixth chapter proceeds with details of the efforts (few and limited as they necessarily were) to promote the Reformed doctrines. The principal scenes of these operations were Seville and Valladolid.

The career of the Reformed doctrines was short; the Inquisition once for all placed its extinguishing hand upon the kindling flame in 1558. Its proceedings involved many eminent sufferers; but whether this is to be taken as evidence of the extent to which the spirit of Reformation had spread, or of the vindictive and ignorant policy of the oppressors, confounding, in one vague accusation, all who incurred its jealousy or suspicion, is perhaps doubtful.

Dr. Mc'Crie is inclined (p. 285) to estimate the numbers of the Spanish Dissidents at not "fewer than 2000 persons," and is persuaded (on the authorities which he cites) that, in the absence of the peculiar circumstances which enabled the church and government, by one simultaneous movement, so peremptorily to stifle the new cause in its birth, the Reformation would no where have found more decided and general adoption by the people.

The details of the bloody scenes which closed the story of Spanish Reformation, in the very moment in which the discovery made its existence

known to the world, exhibit the usual harrowing features which attend the march of religious persecution.

From these tragedies it is difficult to select one deeper in atrocity than another; but perhaps that of Herezuelo, an advocate of Toro, is most hideously marked.

“Herezuelo conducted himself with surpassing intrepidity. From the moment of his apprehension to that of his death, he never exhibited the least symptom of a wish to save his life, or to mitigate his sufferings, by compromising his principles. His courage remained unshaken amidst the horrors of the torture, the ignominy of the public spectacle, and the terrors of the stake. The only thing that moved him, on the day of the auto-de-fe, was the sight of his wife in the garb of a penitent; and the look which he gave, (for he could not speak) as he passed her to the place of execution, seemed to say, ‘*This is hard to bear!*’ He listened without emotion to the friars who teased him with their importunate exhortations to repent, as they conducted him to the stake; but when, at their instigation, his former associate and instructor, Doctor Cazalla, began to address him in the same strain, he threw upon him a glance of disdain, which froze the words on his recreant lips. ‘The bachelor Herezuelo (says the popish author of the Pontifical History) suffered himself to be burnt alive with unparalleled hardihood. I stood so near him that I had a complete view of his person, and observed all his motions and gestures. He could not speak, for his mouth was gagged on account of the blasphemies which he had uttered; but his whole behaviour shewed him to be a most resolute and hardened person, who, rather than yield to believe with his companions, was determined to die in the flames. Though I marked him narrowly, I could not observe the least symptom of fear, or expression of pain; only, there was a sadness in his countenance beyond any thing I had ever seen. It was frightful to look in his face, when one considered that in a moment he would be in hell with his associate and master, Luther.’ Enraged to see such courage in a heretic, one of the guards plunged his lance into the body of Herezuelo, whose blood was licked up by the flames with which he was already enveloped.

“Herezuelo and his wife, *Leonor de Cisneros*, were divided in their death, but it was in the time of it only, not the kind or manner; and their memory must not be divided in our pages. *Leonor* was only twenty-two years of age when she was thrown into the Inquisition; and when we consider that, during her imprisonment, she was precluded from all intercourse with her husband, kept in ignorance of his resolutions, and perhaps deceived into the belief that she would find him among the class of penitents in the auto, we need not wonder that one of her tender sex and age should have fainted in the day of trial, suffered herself to be overcome by the persuasions of the monks, or, yielding to the feelings of nature, consented to renounce with the hand that truth which she continued to believe with the heart. Such assaults have shaken, and threatened to throw to the ground, pillars in the church. But *Leonor* was not long in recovering from the shock. The parting look of her husband never departed from her eyes; the reflection that she had inflicted a pang on his heart, during the arduous conflict which he had to maintain, fanned the flame of attachment to the reformed religion which secretly burned in her breast; and having resolved, in dependence on that strength which is made perfect in weakness, to emulate the example of constancy set by one in every respect so dear to her, she resolutely broke off the course of penance on which she had entered. The consequence of this was, that she was again thrown into the secret prisons. During eight years that she was kept in confinement, every effort was made in vain to induce her to renew her recantation. At last she was brought out in a public auto-de-fe celebrated at *Valadolid*; and we have the account of her behaviour from the same pen which so graphically described that of her husband. ‘In the year 1568, on the 26th

of September, justice was executed on Leonor de Cisneros, widow of the bachelor Herezuelo. She suffered herself to be burnt alive, notwithstanding the great and repeated exertions made to bring her to a conviction of her errors. Finally, she resisted, what was sufficient to melt a stone, an admirable sermon preached, at the auto of that day, by his excellency Don Juan Manual, bishop of Zamora, a man no less learned and eloquent in the pulpit than illustrious in blood. But nothing could move the impenetrable heart of that obstinate woman.'”—Pp. 287—291.

CRITICAL NOTICES.

THEOLOGY.

ART. I.—*Library of Ecclesiastical Knowledge. No. I. On Free Inquiry in Religion.* Published for the Society for Promoting Ecclesiastical Knowledge. Westley and Davis. 12mo. pp. 48. 1830.

AMONG all societies, now so numerous, whose object is to increase mental power and moral influence by mechanical means, none ought to be regarded with a closer watchfulness or a deeper interest than the Association for the diffusion of Ecclesiastical Knowledge. It remains to be seen what is the extent of its resources, and how they are to be employed; but its avowed objects are all-important; and the avowal having been made the subject of public attention, the adherence of the Society to its professed principles, or its defalcation from them, must occasion incalculable good or harm.

The main object proposed is to establish a distinction between the laws of the Saviour's kingdom, and those of the kingdoms of this world,—between the Christianity of the New Testament, and those counterfeit resemblances of it which have long been received by the nations of the earth. For this purpose, original treatises are to be given illustrative of the history and principles of the Christian church, and reprints, entire and abridged, of such portions of the works of eminent divines as have an important bearing on the objects of the Society. Its affairs are, we are told, conducted by “Evangelical Dissenters,” in whose ranks, it might have been hoped, many members of every sect might be unhesitatingly included. But though an attachment to the principle of Dissent forms a bond of union already subsist-

ing, and though the vindication of this principle is the object of the Society, it is too plainly evident, that the term “evangelical” is not intended to apply to those who dissent from the doctrines as well as the discipline of the Church of England. This limitation of the term is the more remarkable as, in the treatise before us, the sanction of some heterodox Dissenters is brought forward very readily, in confirmation of the principles of the Association; and while Locke, Lardner, and others, are appealed to as triumphant vindicators of revealed truth, their disciples are forbidden to assist in establishing their principles and carrying on their work. In times like these, however, there is work for all; and the manifestation of this spirit of exclusion is chiefly to be lamented on account of those who entertain it. The excluded can observe and rejoice at the spread of truth, looking rather to the extent of its diffusion than to the narrowness of its source.

The publication of the Society's first treatise affords a high gratification to the friends of truth and the advocates of liberty of conscience. Its motto is “Prove all things; hold fast that which is good,” and its spirit is in accordance with this motto. We also find prefixed a passage from Locke on the duty of free inquiry, which is worth being written in letters of light, and of which the subsequent remarks afford a fair development. The hopes excited by the form and pretensions of the treatise are not disappointed at its close. It presents a clear exposition of the duty of free inquiry in religious matters, and a powerful exhortation to its fulfilment.

The materials of the essay are arranged under four heads, which com-

prehend the Province of Reason in reference to Religion; a short enumeration of the injurious consequences which have resulted from attempts to substitute the authority of man for the authority of God; observations on the practical tendencies of this spirit of inquiry; and lastly, a notice of some of the extensive benefits which have been conferred on the human race, and the numerous evils which have been checked or prevented by the spirit of holy freedom in religious inquiry.

After premising the truth that the Scriptures are the only infallible guide in spiritual researches, we are presented with an accurate description of that large class of nominal Christians, whose faith seems merely an inheritance or an accident, ending with the declaration, in which we heartily concur, that "*the great heresy is disregard of Scripture.*"

P. 4. In distinction from such heretics, our attention is fixed on the names of those venerated men who knew where and how to apply the divine faculty which forms the highest privilege of immortal natures; who were as intrepid in the investigation as submissive to the dictates of truth, and who, by a fearless use of the weapons of controversy, disarmed the foes of revelation while they protected the faith of its feeble adherents.

We would fain direct the eyes of all who impose or submit to ecclesiastical authority to the second department of the essay before us, and learn from them why, in a country professing the principles of the Reformation, the authority of man should ever be forced into an unnatural union with that of the gospel; why, having cast off the domination of the infallible church, the minds of men should be held in subservience to any other church, be it fallible or infallible; why, the Romish church being deserted because it denies the sufficiency of scripture and the rights of private judgment, Protestant Dissenters should be pronounced heretics because they find the Scriptures sufficient, and desire to exercise their natural mental rights. Let the Church of England read and consider, and then settle her differences as she best may between the Catholic Dissenters on the one hand, and the Protestant Dissenters on the other. She may, at the same time, endeavour to calculate how long her institutions can withstand the tendencies of a free spirit of inquiry. These tendencies are of general and individual concern. They are directed to the overthrow of error and the establish-

ment of truth, in which all men have a common interest; and in the individual mind, they induce humility, confirmation in Christian faith, and consequently an enlightened spirit of devotion.

Of the millions of rational beings who have been benefited by the Reformation, how many have been aware of the precise obligations they were under to the intrepid spirits of the age,—of the true nature of the advantages which have accrued from that memorable grapple with human authority?

"If we were required to put the proper answer in fewest terms to the question, 'What was then accomplished?' it would be, that *inquiry in matters of religion was diffused*. The struggle was, substantially, whether men should be allowed to think for themselves, or not; whether they should read the Bible for themselves, or not; whether they should give their consciences to God, or submit them to the authority of councils, emperors, and popes. Persecuting dogmatists demanded the public faith for themselves, or rather, that credence should supply the place of faith; indignant millions were led by the discovery of truth, to reply, 'We ought to obey God rather than man.' The great achievement of the age, then, consisted in this—the emancipation of the mind from its thralldom; the excitement, and then the direction, of a spirit of inquiry, by which public and private opinion were set free, and by which that great moral revolution was effected, which has impressed a character of grandeur upon the sixteenth century."—P. 33.

How many remain who have not carried out the principle to all its legitimate consequences!

"It is surely with an ill grace that those who maintain a great principle in their contests with the Church of Rome, and make it the very chief weapon of their warfare, should disown and discountenance the very same principle, when it seems to run counter to their prejudices or to their practices. Why does the Protestant separate from the Catholic, but for the same general reason that leads the Puritan to withdraw from the Conformist? Can the principle of separation be good in one case, and bad in another? Will he who pleads for the right of private judgment in one case, refuse it in another? If the Episcopalian possess by nature the right to judge and decide upon the claims of the papal hierarchy, and if he deem them inconsistent with scripture to resist the authority of that church; does not the Nonconform-

ist also possess the same indefeasible right to become a separatist, if he entertain a similar conviction with regard to the episcopal church which Protestantism has erected—to become a separatist, we say, without being branded as a schismatic? The true Protestant principle, then, all forms apart, is that for which we plead; and for their adherence to this principle, so salutary, so essential to true religion, to a religion founded in scripture and conscience, the early Puritans, and more especially the later Nonconformists, are worthy of immortal renown. It is this spirit of inquiry in religion which they have so rigorously and so long maintained, that constitutes the preserving power by which the mind is saved from the Scylla of spiritual despotism on the one hand, and the Charybdis of sceptical licentiousness on the other.”—P. 35.

The Society for the diffusion of Ecclesiastical Knowledge no doubt owes its formation to the prevalence of religious excitement and the disposition to religious discussion, which are unexampled in this country. To the same causes it will in a great degree owe its power and usefulness. Now, while the Church of England is split into parties, is the time for advancing the claims of Dissent. Now, while a revolution in the temporal affairs of the Catholics has drawn the attention of men to their ecclesiastical peculiarities, is the time to establish the leading principle of the Reformation. Now, that all “Evangelical Dissenters” are placed on a footing of political equality with their episcopalian brethren, is the time to ascertain the nature of the remaining divisions in Christian society. Now, when the strictest of all sects are desired, by an ordinance of their spiritual directors, to recur to first principles, is the time when the effort to induce Quakers to reason on religious matters may not prove utterly hopeless. Some peculiarity of circumstance appears, at the present moment, to prepare every religious body in this kingdom for the profitable agitation of questions which it is all-important to them as men and as Christians to understand.

We notice with pleasure the first motions of an engine which cannot but be powerful, and which promises to be extensively useful in its operations; and we shall watch our opportunity, from time to time, to add, according to our influence, a new impulse to its powers, or of interposing a check, should those powers appear to us erroneously directed. Such co-operation and opposition,

whencesoever they come, will be welcome to the Society, if it adheres to its avowed principles; and all who are zealous for the prevalence of gospel truth will be encouraged to anticipate and hasten the day when that union of sects in the promotion of a common object which is now cemented by mutual forbearance, will become, by the gradual development of truth, an union of understandings as well as hearts—a sympathy of the mind as well as the soul.

ART. II.—*The Atoning Sacrifice, a Display of Love, not of Wrath.*
By Noah Worcester. Cambridge, U. S. 1829.

THERE is a striking agreement between the subject and style of this little work. Its arguments in favour of the Divine benignity and in disproof of the partial cruelty too commonly imputed to the ordainer of salvation are urged in a spirit of conciliation which cannot fail of augmenting their power. The author has succeeded in his attempt to reason, not as the advocate nor as the opponent of any denomination of Christians, but as the friend of peace and truth.

The object of the work is to shew that the gospel dispensation is characterized by benevolence, and that this benevolence is exhibited in the inseparable connexion between repentance and forgiveness, in the undeviating veracity of God with regard to his threatenings, in the constant inculcation of the duty of forgiveness, and in the promotion of peace on earth by the ordination of the death of the Saviour. To effect this main object, various prevalent doctrines, totally irreconcilable with it, are ably combated; and it is proved that sacrifices cannot become substitutes for punishment except as indications of repentance, that the ransom paid for sinners is not independent of their own efforts, that vicarious punishment is inconsistent with justice, and above all, that salvation by Christ is a redemption from punishment solely by being a redemption from sin. The advocates of the popular doctrine of the atonement have been accustomed to insist on one or other or all of these points, in connexion with a belief in the impartial love of the universal Father; or, if inconsistencies were at length perceived, have been more ready to impeach the mercy of God, than to relinquish their conviction of doctrines which ought to be proved to be scriptural, before they can be conceived to be true. While the Christian dispensation, including the self-

sacrifice of its Founder, is universally represented as an ordinance of mercy, it argues as much presumption as weakness in men to insist on its being a manifestation of wrath, towards either the ransom or the redeemed. A sufficient refutation of this error is found in the parable of the prodigal son; a passage of scripture which bears as directly on the controverted point as any which can be adduced.

"It is remarkable how perfectly this parable precludes every idea of the necessity of vicarious suffering, in order to the pardon of the penitent sinner. Had it been the special purpose of our Lord to provide an antidote for such a doctrine, it is difficult to conceive what could have been devised better adapted to that end; and I verily believe that this parable has done more to counteract the natural effects of the doctrine of vicarious punishment, than any other portion of Scripture. Suppose an attempt should be made to improve the parable, and to accommodate it to the popular theory of atonement and forgiveness, by interpolating or adding such clauses as the following: 'Prior to the return of the son, the father had taken care to secure the honour of his law, by inflicting the penalty due to the prodigal on an innocent substitute; and on this ground only, the pardon was granted.' Who can deny that such an addition would mar the beauty of the parable, and change the character which our Lord gave to the forgiving father? But would such marring effects result from the supposed addition, if the doctrine of substituted punishment were the glory of the gospel? I may further ask, Does not the doctrine of vicarious sacrifice mar the gospel, as much as the supposed addition would mar the parable? Such, it appears to me, is the lamentable fact."—P. 215.

At the present time, it is difficult to say what the popular doctrine of the atonement really is; for so many and such various concessions have been made by its advocates, that if their statements were compared, it would be agreed on all hands that the orthodox doctrine of old days is fairly surrendered. Dr. Murdoch, in his Discourse on the Atonement, observes, "The bloody sacrifice of the Mediator was not what the law of God demanded or could accept, as a legal satisfaction for our sins. All it could do was to display the feelings of God in regard to his law; and to secure, by the impression it made, the public objects which would be gained by the execution

of the law." When we find this observation supported by the memorable concession of the Archbishop of Dublin, that suffering, strictly vicarious, is manifestly impossible, since consciousness cannot be transferred, we are tempted to inquire what has become of the doctrine which it is perdition to fail to recognize? The usual pleas of the necessity of satisfying the Divine justice and of establishing a perfect analogy between the provisions of the Mosaic and the Christian law, utterly fail; and nothing remains for the advocates of the doctrine of atonement but to suppose, that by some means unknown, some peculiar benefits, also unknown, are secured to men by the death of the Saviour; a supposition held by many of the heterodox.

Those who may refer to the chapters of the work before us which set forth the views which Christ and his apostles entertained respecting his sufferings, cannot fail of being struck by the absence of all intimation that the Saviour of men was the object of his Father's wrath. Even as the lifting up of the brazen serpent was a token of Divine love, so was the elevation of the cross: as the prophets suffered by the hand of men while peculiarly graced by the favour of God, so was the greatest of the prophets oppressed on earth and privileged from heaven. While the apostles preached repentance as the sole, indispensable condition of pardon, Paul speaks of himself as being *offered* upon the sacrifice and service of the faith of his converts; and as ready to be *offered*, when the time of his departure was at hand. The intimations which were given by Jesus of his approaching fate, and the observations of his followers when "preaching Christ and him crucified," are here brought together in a mode which constitutes a decisive proof to our mind that repentance and not satisfaction for sin was the doctrine originally preached and designed to be propagated.

After explaining, with great moderation and truth, the evil effects which may be expected to result from the ascription of different principles of justice and mercy to the Divine and to human beings, our author presents us, in the following passage, with what may be regarded as a summary of his views:

"How exceedingly different, and how much more affecting, is an atoning sacrifice made on the principle of overcoming evil with good, than a sacrifice made by a display of avenging justice on the innocent as a substitute for the guilty! Does not the latter theory approach too

near imputing to God the policy of overcoming evil with evil? I am far from supposing that such is the intention of those who adopt the hypothesis; but what better would they be able to make of the principle, should they see it adopted in any form of human government? But if we exclude from our views of the atonement every thing vindictive, regarding it as truly a display of love, and of such forbearing, forgiving love on the part of God, as was exemplified by the Son in praying for his enemies, how truly do we behold *a reconciling sacrifice*, in the highest degree adapted to melt the heart, and reconcile the sinner to God!"—P. 200.

ART. III — *An Essay on the Character and Writings of Fenelon*. By W. E. Channing, D. D. Liverpool, F. B. Wright; London, R. Hunter, and Teulon and Fox. 12mo. pp. 67. 1829.

Remarks on the Disposition which now prevails to form Associations, and to accomplish all Objects by Organized Musses. By W. E. Channing, D. D. E. Rainford. 8vo. pp. 36. 1830.

Two more pamphlets from the pen of Dr. Channing! Of them, as of all his writings, we say, Welcome be they! Welcome the freshness, the spirit, the originality, the glowing benevolence, and the lofty hope, which characterize them all! The Repository has never been slow to join a chorus which is more loudly sounded every year; but neither has criticism upon Dr. C.'s writings been excluded from its pages. In fact, Channing is one of the last men over whom we should take upon us to spread the wing of our protection. The determined purpose with which he goes about his work ought to convince every one that he has settled the matter with himself, and is ready to listen to all that can be said against him, we hope not in the spirit of defiance, but of courageous quietness. Of course, his is a perilous station; and he must have a care both of enemies and friends, but especially of his friends. His is one of those names we want to keep holy for the general good of Christendom. And his career is a brightening, we trust, and constantly improving one. In every fresh production of his pen, we delight to find symptoms of stronger faith, of warmer love, of more sound, substantial hope. If he does not value less the high intellectual

powers with which God has blessed him, we trust he prizes with more devout affection the better gift which has been breathed into his soul; the strong desire to serve his God and his fellow-creatures with those powers. Whatever, indeed, may be the opinions of a few scattered individuals among Unitarians, it seems to be pretty generally acknowledged that he has touched the right string, and that it has answered to his hand. He has kindled up more of true ardour, more of virtuous and independent feeling, among us, than all our critical scholars put together; and the reason is evident. *They* have laboured successfully to pull down; *he* is endeavouring to build up from a better foundation. The work is growing, and its progress is cheering the heart in every direction.

Dr. Channing's remarks on Fenelon are by this time well known to most of our readers; they contain splendid and beautiful passages, yet are not without exaggeration, and now and then somewhat contradictory. We are inclined to think Fenelon's views of human nature also not so dark as Dr. C. has depicted them. So frequently, at least, was this darkness dispelled by his view of the ever-present Deity, present in every soul of man; so perfectly synonymous in his mind were the ideas of God and goodness, that he never *could* have contemplated human nature in that state of abandonment in which Calvinists sometimes place it. In all his letters, his aim is to turn his correspondents from the unprofitable views of their own sinfulness, from the contemplation of human depravity to that of human recovery. Doubtless, he was obscure, but it is an obscurity which can be better cleared up by the heart than by the head. A thousand Christians can *feel* what Fenelon means, and derive from their own apprehensions of his meaning consolation and peace, for one who is puzzled and perplexed by his occasionally ambiguous expressions.

The second pamphlet is weighty and practical. Dr. Channing's aim is to put us on our guard against the danger to independence of character arising out of the present rage for union and association. We can only make room for one passage, but the tract ought to be in our readers' own hands.

"The common opinion is, that our danger from society arises wholly from its bad members, and that we cannot easily be too much influenced by the good. But, to our apprehension, there is a peril in the influence both of good and bad.

What many of us have chiefly to dread from society, is, not that we shall acquire a positive character of vice, but that it will impose on us a negative character, that we shall live and die passive beings, that the creative and self-forming energy of the soul will not be called forth in the work of our improvement. Our danger is, that we shall substitute the consciences of others for our own; that we shall paralyze our faculties through dependence on foreign guides; that we shall be moulded from abroad instead of determining ourselves. The pressure of society upon us is constant, and almost immeasurable; now open and direct in the form of authority and menace, now subtle and silent in the guise of blandishment and promise. What mighty power is lodged in a frown or a smile, in the voice of praise and flattery, in scorn or neglect, in public opinion, in domestic habits and prejudices, in the state and spirit of the community to which we belong! Nothing escapes the cognizance of society. Its legislation extends even to our dress, movements, features; and the individual bears the traces, even in countenance, air, and voice, of the social influences amidst which he has been plunged. We are in great peril of growing up slaves to this exacting, arbitrary sovereign; of forgetting, or never learning, our true responsibility; of living in unconsciousness of that divine power with which we are invested over ourselves, and in which all the dignity of our nature is centered; of overlooking the sacredness of our minds, and laying them open to impressions from any and all who surround us. Resistance of this foreign pressure is our only safeguard, and is essential to virtue. All virtue lies in individual action, in inward energy, in self-determination. There is no moral worth in being swept away by a crowd, even towards the best objects. We must act from an inward spring. The good, as well as the bad, may injure us, if, through that intolerance which is a common infirmity of the good, they impose on us authoritatively their own convictions, and obstruct our own intellectual and moral activity. A state of society, in which correct habits prevail, may produce in many, a mechanical regularity and religion, which is any thing but virtue. Nothing morally great or good springs from mere sympathy and imitation. These principles will only forge chains for us, and perpetuate our infancy, unless more and more controlled and subdued by that inward law-giver and judge, whose authority is from God,

and whose sway over our whole nature, alone secures its free, glorious, and everlasting expansion.

"The truth is, and we need to feel it most deeply, that our connexion with society, as it is our greatest aid, so it is our greatest peril. We are in constant danger of being spoiled of our moral judgment, and of our power over ourselves; and in losing these, we lose the chief prerogatives of spiritual beings. We sink, as far as mind can sink, into the world of matter, the chief distinction of which is, that it wants self-motion, or moves only from foreign impulse. The propensity in our fellow-creatures, which we have most to dread, is that, which, though most severely condemned by Jesus, is yet the most frequent infirmity of his followers; we mean, the propensity to rule, to tyrannize, to war with the freedom of their equals, to make themselves standards for other minds, to be lawgivers instead of brethren and friends to their race. Our great and most difficult duty as social beings, is, to derive constant aid from society without taking its yoke; to open our minds to the thoughts, reasonings, and persuasions of others, and yet to hold fast the sacred right of private judgment; to receive impulses from our fellow-beings, and yet to act from our own souls; to sympathize with others, and yet to determine our own feelings; to act with others, and yet to follow our own consciences; to unite social deference and self-dominion; to join moral self-subsistence with social dependence; to respect others without losing self-respect; to love our friends, and to reverence our superiors, whilst our supreme homage is given to that moral perfection which no friend and no superior has realized, and which, if faithfully pursued, will often demand separation from all around us. Such is our great work as social beings, and to perform it we should look habitually to Jesus Christ, who was distinguished by nothing more than by moral independence, than by resisting and overcoming the world."—Pp. 8—10.

ART. IV.—*The Christian Beatitudes.*

A Discourse on the Commencement of Christ's Sermon on the Mount: preached in Carter-Lane Chapel, Doctors' Commons. By John S. Porter. London: Hunter, Eaton, and Teulon and Fox. 8vo. pp. 44. 1829.

THE first twelve verses of the Sermon on the Mount afford so large a variety of

subjects for the divine, that it is evident that each can be only lightly touched on in the compass of a single discourse, however long. In the following passage we find the Christian virtues, which were hallowed by the blessing of Jesus, placed as a class in opposition to those qualities which are yet held in high esteem in Christian society. Our readers will agree with us in recognizing the truth and allowing the importance of the contrast.

"The qualities to which our Lord here and elsewhere assigns the most conspicuous place, though their names were long previously known to the world, had mouldered in comparative neglect. It was our Saviour's hand which first drew forth from the obscurity in which they had lingered, the virtues of meekness, purity of heart, placability, humbleness of mind, and patient endurance of wrong.

"In the Beatitudes which he pronounced in our text, this distinction is strikingly exemplified. Any person whose character perfectly corresponded to the rules which he here lays down, would be meek, complying, forgiving; silent and gentle under insult; anxious for reconciliation, where others would only pursue revenge; indulgent to the waywardness, and yielding to the obstinacy, of men. The world would call this tameness, feebleness, cowardice. I believe no such character was ever honoured with the applause of any moralist, till the Sermon on the Mount was delivered. On the other hand, we cannot find, either here or in other parts of our Lord's instructions, any approbation bestowed on the daring and active, impetuous and sensitive, character, which is distinguished by vigour in its determinations and inflexibility in its feelings, whether of partiality or aversion; and which, under the name of heroism, has always been popular.

"I have not pointed out this distinction as a matter of curiosity, although I think it remarkably curious, but because it places in a strong light the excellence of our Saviour as a teacher of morality. The fact is, that in the estimate formed of the comparative merit and demerit of the two sorts of characters referred to, the opinion of the world at large is totally wrong, and that promulgated by our Lord is perfectly correct. Of this I think any reasonable man, who would only exercise deliberate judgment, would soon be convinced. I imagine the unbeliever himself could be brought without much difficulty to acknowledge the justice of this principle: for it is one of that class

of truths which, however difficult to discover, appear extremely simple when once they are fairly stated and explained. To shew the correctness of the estimate furnished by the gospel, we have only to consider that the truth of any principle in morals ought always to be tried with reference to its universality. If a person states to me that a particular description of character is more excellent than another, he must mean that it would be for the good of the world, if that character which he commends were found in every individual of our race. Now, if the patience and meekness, the justice and temperance, enjoined in the gospel, were universally practised, the world would be a scene of concord, love and happiness: whereas if the whole of mankind were such heroes as men in general highly admire, resentments, discords, and animosities, would prevail to the end of time. The one system would perpetuate peace, the other would perpetuate confusion. Exactly in the same proportion as the Christian meekness and patience preponderated, would happiness and charity prevail over misery and enmity."—Pp. 31—33.

The above extract enables our readers to judge for themselves of the style of the discourse; and we are confident that the name which it bears will ensure their favourable prepossessions, and their hopes that intrepidity and ardour in the assertion and diffusion of evangelical truth may in this case, as in many others, prove hereditary.

ART. V.—*The Gentleness of the Christian Minister an Argument for Perseverance in the Faith. A Sermon occasioned by the Death of the Rev. Samuel Croxther, A. M., Vicar of Christ Church, Newgate Street.* By Daniel Wilson, A. M., Vicar of Islington. London: Saunders and Benning. 1829. Pp. 71.

THIS discourse is a very favourable specimen of preaching according to the school of *Evangelical Churchmen*. Its publication will have the effect of communicating, far and wide, an impression of the pious and faithful character which it delineates. The text is one of the most beautiful that could have been adapted to the subject. 1 Thess. ii. 7: "But we were gentle among you, even as a nurse cherisheth her children."

The preacher thus describes the peculiarity of the ministerial office: "We are entrusted with the gospel of Christ,

with the ministry of reconciliation." The minister of Christ, he says, has "to prepare for the gospel by teaching the guilt and condemnation of man, his accountableness to Almighty God, his obligations to obedience, the holiness and goodness of the law which he has broken, *his fallen and corrupt state, his blindness of understanding, his perverseness and disorder of will, his interior and deeply-seated enmity against God.*" In this language, with much of a like nature, it is probable that the preacher, with many others of the same school, has confounded the state of corrupted human nature with human nature itself. The latter is pure and holy, as it comes out of the hands of its Maker, and to revile this is to revile God. The gospel is well defined by the preacher in the words of an Evangelist, "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Is this the language of Calvinism? Does this imply the deity of Christ? To be a son of God is the privilege of all Christians. And as to the term "only-begotten Son," truth compelled even the *orthodox* Parkhurst to declare (see his Greek Lexicon), that he apprehended it strictly and properly belonged to Christ's *humanity*. Yet the preacher, in the same page, speaks of the incarnation of "*God the Son.*" Where does he find that phrase in the Bible? This is not all. He speaks also of the efficacious grace of "*God the Holy Ghost.*" "The grace of God," we frequently read of in our Bible; "the grace of the Lord Jesus Christ," we would treasure up in our minds; the grace of the Holy Ghost, or Holy Spirit, we believe is not a scriptural expression; but *the grace of God the Holy Ghost* is language which we may safely say would have been condemned by Jesus Christ and the apostles. Paul, at the close of his second letter to the Corinthians, expresses a devout wish for his brethren, that they might enjoy the grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit. This would read, in our preacher's language, the communion of *God the Holy Ghost*! Would this have been intelligible to Paul? But it was the religion of *Cranmer*. It was the form of the Christian religion agreed to by the archbishops and bishops of both provinces, and of the Convocation, holden at London, in the year 1562. Therefore all candidates for situations in the Church of England, must even now, in the year 1830, declare their unfeigned assent and

consent to this Athanasian heresy. Is this state of things always to continue amongst us? Shall then the lapse of almost three centuries introduce no reformation into God's worship? And cannot we see more clearly than the men who were nursed in Popery, and who confessedly received their first impressions of Christianity, not from the Bible, but from the Church of Rome? Preachers of the same stamp with Mr. Wilson are the minority, but probably an increasing body in the church; yet *all* have subscribed the same creed, however opposite their belief may have been—the *Parrs* and the *Simpsons*, the *Richmonds* and the *Paleys*, the *Hawkers* and the *Laws*,—and this is done "to avoid diversities of opinions"!

But there was a greater uniformity in the first ages of our Protestant church. This is well put by the preacher himself:

"Did he not" (viz. the departed Vicar of Christ Church) "cordially, and from the bottom of his heart, enter into the Articles, Homilies, and Liturgy of the Church of which he was a minister? Did he not preach the same doctrines in his day which Cranmer, and Ridley, and Latimer, Noel, and Hooker, and Sandys, did in the age of the Reformation; and which Hull, and Davenant, and Pearson, and Beveridge, and Hopkins, and Leighton, did in the century which succeeded it?" We dare say the zealous preacher is correct in his implication, and that his hearers, so far as they can be supposed to be acquainted with these fathers of the Church of England would answer *Yes*. But there is a much more pertinent question to ask, and it is this: Were the doctrines of these great men identical with the religion of the New Testament? Is this the question to which the *chief* attention is paid by the clergymen of the Establishment? We think it cannot be, while the articles of Cranmer are to be subscribed. We blame not those who preach *faithfully*, and we doubt not that this is true of the author of the Sermon before us. He is faithful according to his knowledge, and his knowledge happens to be that of the sixteenth century.

The late Dr. Edmund Law was also, we believe, faithful in the doctrine which he preached, and his "Considerations on the Theory of Religion," display an acuteness of judgment, an extent of scriptural knowledge, a piety of spirit, and a reasonableness of belief, which will bear comparison with the *Latimers*, or with any other of the *lights* of the English Church. Yet Bishop Law believed Unitarianism to be the religion of the Bible.

And we rejoice to be assured by his son, still sitting on the Episcopal bench, that "no alterations or additions whatever have been admitted into the edition of 1820, except the author's last verbal corrections." Now, what advantage for the discovery of truth, which Cranmer possessed, was not amply enjoyed by Law? And did not many great inconveniences impede the researches of Cranmer in the sixteenth century, from which Law, in the eighteenth, was entirely free? Why then should Englishmen prevent their church from going on to perfection?

Mr. Wilson has enriched his discourse with many very interesting biographical and some ingenious critical observations.

We only add, that the profits of the sale are designed to increase the comforts of the widow and the fatherless.

GENERAL LITERATURE.

ART. VI.—*Jefferson's Memoirs and Correspondence.* Vols. III. and IV.

We have already remarked of the first and second volumes of this work, that they will be more acceptable to the historian than to the public: the same may be said of great part of the third, but *not* of the fourth. In the fourth we have the venerable patriot himself in the foreground, and stripped of his armour; he tells us that, in his old age, he is again a hard student; that he rises with the sun, and never goes to bed without an hour, or half an hour's reading of "something moral whereon to ruminate in the intervals of sleep;" that his digestion is as good as ever, and that he has not lost a tooth. These little "egotisms" (as he is pleased to call them) are duly intermingled with the topics of the day, with political and moral discussion, and with metaphysical speculation. "In the bosom of my family, and surrounded by books," says the writer to one of his friends, "I enjoy a repose to which I have been long a stranger. My mornings are devoted to correspondence. From breakfast to dinner, I am in my shops, my garden, or on horseback among my farms; from dinner to dark, I give to society and recreation with my neighbours and friends; and from candle-light to early bed time I read." Tacitus and Horace, he tells us in another place, are again familiar to him, and his early passion for mathematics has returned. "With my neighbours," says he, "I talk of ploughs and harrows, seeding and harvesting, and of politics, too, if they

choose it, with as little reserve as the rest of my fellow-citizens, and feel at length the blessing of being free to say and do what I please, without being responsible for it to any mortal."—Vol. IV. p. 145.

"Your puzzling letter," says he to another friend, "with its crowd of scepticisms, kept me from sleep. I read it, and laid it down again and again: and to give rest to my mind, I was obliged to recur ultimately to my habitual anodyne. 'I feel therefore I exist.' I feel bodies which are not myself: there are other existences then. I call them *matter*. I feel them changing place. This gives me *motion*. Where there is an absence of matter, I call it *void*, or *nothing*, or *immaterial space*."—"I can conceive thought to be an action of a particular organization of matter, as well as that *attraction* is an action of matter, or *magnetism* of loadstone. When he who denies to the Creator the power of endowing matter with the mode of action called *thinking* shall shew how he could endow the sun with the mode of action called *attraction*, which reins the planets in the track of their orbits, or how an absence of matter can have a will, and by that will put matter into motion, the Materialist will be lawfully required to explain the process by which matter exercises the faculty of thinking." We have already noticed that in the earlier part of Mr. Jefferson's career, his opinions were hostile to the claims of revelation; in his subsequent correspondence with his intimate friends, he explains himself on this subject more fully, and with a candour and rightness of mind which we cannot but respect, whatever we may think of his doctrine. "To the corruptions of Christianity," says he to Dr. Rush, "I am indeed opposed, but not to the genuine precepts of Jesus himself. I am a Christian in the only sense in which he wished any one to be; sincerely attached to his doctrines in preference to all others; ascribing to himself every human excellence, and believing he never claimed any other." "The free exercise of reason," says he elsewhere, "is all I ask for the vindication of the character of Jesus. We find in the writings of his biographers matter of two distinct descriptions. First, a ground-work of vulgar ignorance, of things impossible, of superstitions, fanaticisms, and fabrications. Intermixed with these again are sublime ideas of the Supreme Being, aphorisms and precepts of the purest morality and benevolence, sanctioned by a life of humility, innocence, and simpli-

city of manners, neglect of riches, absence of worldly ambition and honours, with an eloquence and persuasiveness which have not been surpassed. These could not be inventions of the grovelling authors who relate them. They are far beyond the powers of their feeble minds. They shew that *there was a character, the subject of their history, whose splendid conceptions were above all suspicion of being interpolations from their hands.*”—“That Jesus did not mean to impose himself on mankind as the Son of God, physically speaking, I have been convinced by the writings of men more learned than myself in that lore.” (Alluding, probably, to Dr. Priestley’s History of the Corruptions of the Christian Church, which Mr. Jefferson elsewhere praises highly.) “But that he might conscientiously believe himself inspired from above, is very possible.”—“Elevated by the enthusiasm of a warm and pure heart, conscious of the high strains of an eloquence that had not been taught him, he might readily mistake the corruscations of his own fine genius for inspirations of a higher order.”—Vol. IV. p. 336.

The solution is obviously inapplicable to any thing but the mere *words* of Christ, (as reported by the Evangelists,) and leaves the *facts* of his own miracles and resurrection, and the lives and deaths of his apostles, unexplained; but the workings of such a mind as Mr. Jefferson’s cannot be uninteresting or un instructive, and his conviction of the originality and beauty of the character of Jesus (bearing down, as it does, on his system, every thing like truth and reason before it) is extremely impressive and striking. Of nominal Christianity, (or Platonism, as he calls it,) Mr. Jefferson expresses his opinion on every occasion, in a most unceremonious manner; it is “a hocus-pocus phantasm,” “a counter-religion made up of the deliria of crazy imaginations, as foreign from Christianity as is that of Mahomet.” “I trust,” says he, in a letter to Dr. Waterhouse, “that there is not a *young man* now living in the United States who will not die an Unitarian.” To a friend, who had sent him some Unitarian pamphlets, he expresses himself as follows: “The pure and simple unity of the Creator of the universe, is now all but ascendant in the Eastern states; it is dawning in the West, and advancing towards the South; and I confidently expect that the present generation will see Unitarianism become the general religion of the United States.” Nothing can be more amiable, or more characteristic of real elevation of mind,

than the advances which we find Mr. Jefferson making towards his old friend and political opponent, John Adams; the care with which he excuses to himself and his friends any little harshness or irritation into which the eagerness of party feeling may have betrayed his antagonist; and the cordiality with which he reminds him of the days when they fought side by side, and accomplished the great work together. When all intercourse between them was suspended, and Mrs. Adams, in condoling with Mr. Jefferson on the death of his daughter, to whom she had been greatly attached, thought proper to subscribe herself as “one who had *once* been his friend,” we find him labouring, through the intervention of a common friend, to bring about a reconciliation. “With a man possessing so many estimable qualities,” says he to Dr. Rush, “why should we be dissocialized by mere differences of opinion in politics, in religion, in philosophy, or any thing else? His opinions are as honestly formed as my own. Our different views of the same subject are the result of a difference in our organization and experience. I never withdrew from the society of any man on this account, although many have done it from me; much less should I do it from one with whom I had gone through, with hand and heart, so many trying scenes.”—Vol. IV. p. 171.

The personal accusation which was unsparingly invented and repeated by the respective factions, he nobly set out of the question. “Mr. Adams never said so,” was the spirit of his reply to those who informed him of the calumnies of the opposite party; “if we were both to die to-morrow, they would set up two other names, and carry on the same system.” Amongst Mr. Jefferson’s correspondents, we particularly noticed the great and good General Gates, who did what we cannot but wish that Washington had done—manumitted his slaves during his life-time. There is also an interesting letter to Mr. Jared Sparks on the subject of African colonization.

ART. VII.—*Letters and Journals of Lord Byron, with Notices of his Life.* By Thomas Moore. 2 vols. Vol. I. 4to. pp. 670.

OUR present notice of this volume must be confined to telling those of our readers whom it may not yet have reached what they may expect to find in it. And truly it is a noble bill of fare, though, after all, nothing can thoroughly reconcile us to the destruction of that

MS. which Mr. Moore, in an evil hour for his own reputation for mental courage and fidelity, committed to the flames. It would have been something to know that such an unsparing self-analysis as it was said to be, such an exposé of the arcana of aristocratical life, such a contribution to the philosophy of the human mind and character, had been still in existence, though its publication had been reserved for the third or fourth generation. But it is gone; we must be thankful for what we can get; and we have got here a book of deep interest—an interest which, from the variety of its sources, cannot fail of being as universal as it is intense.

The bulk of the volume consists of the correspondence and memoranda of Lord Byron,—a treasure of philosophy, wit, and grace. The prose of poets is usually admirable,—witness Southey's histories and Wordsworth's prefaces and essays,—to go no further back than our own time. The notes to Byron's poems are, by some, relished almost as much as the poems themselves; but, graceful as they are, they had little prepared us for the splendid display which this volume affords. A collection of 240 letters furnishes, of course, a great variety of subjects and of style; but whatever their tone, whether they breathe despondency or reckless gaiety, whether addressed to a school-boy, a literary acquaintance, or one that "sticketh closer than a brother," the same vigour, originality, and beauty, are evident in all. We can give but a random specimen.

"To Mr. Dallas.

"*Newstead Abbey, Aug. 12, 1811.*

"Peace be with the dead! Regret cannot awake them. With a sigh to the departed, let us resume the dull business of life, in the certainty that we also shall have our repose. Besides her who gave me being, I have lost more than one who made that being tolerable. The best friend of my friend Hobhouse, Matthews, a man of the first talents, and also not the worst of my narrow circle, has perished miserably in the muddy waves of the Cam, always fatal to genius:—my poor school-fellow Wingfield, at Coimbra,—within a month: and whilst I had heard from *all three*, but not seen *one*. Matthews wrote to me the very day before his death; and though I feel for his fate, I am still more anxious for Hobhouse, who, I very much fear, will hardly retain his senses; his letters to me since the event have been most incoherent. But let this pass—we shall all one day pass along with the rest—the world is

too full of such things, and our very sorrow is selfish.

"I received a letter from you which my late occupations prevented me from duly noticing,—I hope your friends and family will long hold together. I shall be glad to hear from you on business, on common place, on any thing, or nothing—but death. I am already too familiar with the dead. It is strange that I look on the skulls which stand beside me (I have always had *four* in my study) without emotion; but I cannot strip the features of those I have known of their fleshy covering, even in idea, without a hideous sensation; but the worms are less ceremonious. Surely the Romans did well when they burned the dead.—I shall be happy to hear from you, and am yours," &c.

His "Detached Thoughts," from which we are favoured with large extracts, are yet more valuable than his letters. They are thrown off with the utmost ease and carelessness; and we are thus furnished with the pleasant employment of picking out his opinions and ascertaining his feelings on subjects of the deepest interest in the midst of graceful nonsense, and the most trivial details of every-day life. Take, for instance, the following sentences, mixed up with memoranda about biscuits and soda-water, and declarations of affection for Junius, because "he was a good hater."

"I awoke from a dream—well! and have not others dreamed?—Such a dream!—but she did not overtake me. I wish the dead would rest, however. Ugh! how my blood chilled!—and I could not wake—and—and—heigho!

"Shadows to-night
Have struck more terror to the soul of
Richard
Than could the substance of ten thousand
Armed all in proof, and led by shal-
low —."

"I do not like this dream,—I hate its 'foregone conclusion.' And am I to be shaken by shadows? Aye, when they remind us of—no matter—but, if I dream thus again, I will try whether *all* sleep has the like visions. Since I rose, I've been in considerable bodily pain also; but it is gone, and now, like Lord Ogleby, I am wound up for the day."—P. 447.

Again,
"All are inclined to believe what they covet, from a lottery-ticket up to a passport to Paradise,—in which, from description, I see nothing very tempting.

My restlessness tells me I have something within that 'passeth show!' It is for Him who made it, to prolong that spark of celestial fire which illuminates, yet burns, this frail tenement; but I see no such horror in a 'dreamless sleep,' and I have no conception of any existence which duration would not render tiresome. How else 'fell the angels,' even according to your creed? They were immortal, heavenly, and happy as their apostate *Abdiel* is now by his treachery. Time must decide; and eternity won't be the less agreeable or more horrible because one did not expect it. In the mean time, I am grateful for some good, and tolerably patient under certain evils—*grace à Dieu et mon bon tempérament.*"—P. 455.

Though there is no reason to doubt the sincerity of the foregoing passage, it is but fair to give, as a set-off, some lines which we elsewhere find :

"Forget this world, my restless sprite;

Turn, turn thy thoughts to Heav'n :
There must thou soon direct thy flight,
If errors are forgiven.

To bigots and to sects unknown,
Bow down beneath th' Almighty's
throne ;—

To him address thy trembling prayer ;
He, who is merciful and just,
Will not reject a child of dust,
Although his meanest care.

Father of Light ! to thee I call,

My soul is dark within ;
Thou, who caust mark the sparrow fall,
Avert the death of sin.

Thou, who canst guide the wandering
star,

Who calm'st the elemental war,

Whose mantle is yon boundless sky,
My thoughts, my words, my crimes for-
give ;

And, since I soon must cease to live,
Instruct me how to die."

The delicate and difficult subject of Lord Byron's scepticism is beautifully handled by his biographer. Mr. Moore has, in this instance, as in most others, admirably combined the fidelity of the historian with the tenderness of the friend. His task has been one of peculiar difficulty. To exhibit, with a friendly hand, the singularities of the most singular of minds ; to reveal its deformities while bespeaking due honour to its beauties ; to abstain from extenuation or eulogy, where the temptation to both is peculiarly powerful, evinces no little principle, judgment, and taste. The minor excellences of biography also abound. The style is simple, the narra-

tive conducted with grace, and animated throughout with an interest, the credit of which ought, perhaps, to attach, in some degree, to the narrator, as well as to his subject. The plenitude of the details has surprised and gratified us ; but their interest, alas ! only aggravates our repinings for what we have lost. The following passages will shew how well Mr. Moore understood, and can make others understand, the niceties of the subject of which he treats.

"The general character which he bore among the masters at Harrow was that of an idle boy, who would never learn any thing ; and, as far as regarded his tasks in school, this reputation was, by his own avowal, not ill founded. It is impossible, indeed, to look through the books which he had then in use, and which are scribbled over with clumsily interlined translations, without being struck with the narrow extent of his classical attainments. The most ordinary Greek words have their English signification scrawled under them,—shewing too plainly that he was not sufficiently familiarized with their meaning to trust himself without this aid. Thus, in his *Xenophon*, we find *νεοί*, young—*σώμασιν*, bodies—*ἀνδραποῖς τοῖς ἀγαθοῖς*, good men, &c., &c.—and even in the volumes of Greek plays which he presented to the library on his departure, we observe, among other instances, the common word *χρυσός* provided with its English representative in the margin. But, notwithstanding his backwardness in the mere verbal scholarship, on which so large and precious a portion of life is wasted, in all that general and miscellaneous knowledge which is alone useful in the world, he was making rapid and even wonderful progress. With a mind too inquisitive and excursive to be imprisoned within statutable limits, he flew to subjects that interested his already manly tastes, with a zest which it is in vain to expect that the mere pedantries of school could inspire ; and the irregular, but ardent, snatches of study which he caught in this way gave to a mind like his an impulse forwards, which left more disciplined and plodding competitors far behind. The list, indeed, which he has left on record of the works, in all departments of literature, which he thus hastily and greedily devoured before he was fifteen years of age, is such as almost to startle belief,—comprising, as it does, a range and variety of study, which might make much older 'helluones librorum' hide their heads. * * *

"To a youth like Byron, abounding

with the most passionate feelings, and finding sympathy with only the ruder parts of his nature at home, the little world of school afforded a vent for his affections, which was sure to call them forth in their most ardent form. Accordingly, the friendships which he contracted both at school and college were little less than what he himself describes them, 'passions.' The want he felt at home of those kindred dispositions which greeted him among 'Ida's social band,' is thus strongly described in one of his early poems:

"Is there no cause beyond the common claim,
Endear'd to all in childhood's very name?
Ah! sure some stronger impulse vibrates here,
Which whispers, friendship will be doubly dear
To one who thus for kindred hearts must roam,
And seek abroad the love denied at home:
Those hearts, dear Ida, have I found in thee,
A home, a world, a paradise to me.'

"This early volume, indeed, abounds with the most affectionate tributes to his school-fellows. Even his expostulations to one of them, who had given him some cause for complaint, are thus tenderly conveyed:

"You knew that my soul, that my heart, my existence,
If danger demanded were wholly your own;
You knew me unalter'd by years or by distance,
Devoted to love and to friendship alone.
You knew—but away with the vain retrospection,
The bond of affection no longer endures;
Too late you may droop o'er the fond recollection,
And sigh for the friend who was formerly yours.'

"The following description of what he felt after leaving Harrow, when he encountered in the world any of his old school-fellows, falls far short of the scene which actually occurred, but a few years before his death, in Italy,—when, on meeting with his friend Lord Clare, after a long separation, he was affected almost to tears by the recollections which rushed on him."

"It is but rarely that infidelity or

scepticism finds an entrance into youthful minds. That readiness to take the future upon trust, which is the charm of this period of life, would naturally, indeed, make it the season of belief as well as of hope."—"Unfortunately, Lord Byron was an exception to the usual course of such lapses. With him, the canker shewed itself 'in the morn and dew of youth,' when the effect of such 'blastments' is, for every reason, most fatal,—and, in addition to the real misfortune of being an unbeliever at any age, he exhibited the rare and melancholy spectacle of an unbelieving school-boy. The same prematurity of development which brought his passions and genius so early into action, enabled him also to anticipate this worst, dreariest result of reason; and at the very time of life when a spirit and temperament like his most required controul, those checks which religious prepossessions best supply were almost wholly wanting.

"We have seen, in those two Addresses to the Deity which I have selected from among his unpublished poems, and still more strongly in a passage of the Catalogue of his studies, at what a boyish age the authority of all systems and sects was avowedly shaken off by his inquiring spirit. Yet, even in these, there is a fervour of adoration mingled with his defiance of creeds, through which the piety implanted in his nature (as it is deeply in all poetic natures) unequivocally shews itself; and had he then fallen within the reach of such guidance and example as would have seconded and fostered these natural dispositions, the license of opinion into which he afterwards broke loose, might have been averted." He associated, however, much with sceptics. "It is not wonderful, therefore, that in such society, the opinions of the noble poet should have been, at least, accelerated in that direction to which their bias already leaned; and though he cannot be said to have become thus confirmed in these doctrines—as neither now, nor at any time of his life, was he a confirmed unbeliever,—he had undoubtedly learned to feel less uneasy under his scepticism, and even to mingle somewhat of boast and of levity with his expression of it. At the very first onset of his correspondence with Mr. Dallas, we find him proclaiming his sentiments on all such subjects with a flippancy and confidence, far different from the tone in which he had first ventured on his doubts,—from that fervid sadness, as of a heart loth to part with its illusions,

which breathes through every line of those prayers that, but a year before, his pen had traced."—Pp. 125, 131.

On a life and character full of anomalies, ministering food for interminable speculation, opening sources of feeling which can never be exhausted,—we must, at least on the present occasion, forbear to touch.

ART. VIII.—*The Oracle of Health and Long Life; or Plain Rules for the Attainment and Preservation of Health, &c.* By Medicus. London: Sherwood, 1830.

WOE to physicians! The people are beginning to take their own cases into their own hands. Every man is fast becoming his own physician. We take the multitudinous volumes which have succeeded Buchan, and which, if they have not caused his name to be forgotten, have sadly shaken his authority, to establish this point beyond the necessity of further proof. A few years ago, the authority of the Domestic Medicine was absolute: there was no rival which even so much as pretended to dispute its dogmas, much less to share its glory. Now, the Treatises on Diet, the Manuals for Dyspeptics, the Arts of Invigorating Health, the Peptic Precepts, the Oracles of Health, outnumber even the cook's own oracles, and nearly equal, long as it is, the very physician's catalogue of diseases. We cannot presume to say whether fewer horses are lamed in consequence of every man's becoming his own farrier; but we are pretty sure that fewer stomachs would be deranged if people would exercise a little common sense as to the quantities and qualities of the food they put into them: and we seriously believe that life might in all cases be prolonged, and in many cases be more than doubled, if what is already ascertained relative to the laws of the animal economy, and to the *juvantia* and the *lædencia*, were part and parcel of the public mind. We therefore hail every such work as the Oracle of Health, as a new indication that people are beginning to pay some rational attention to their physical and mental health and vigour: and with regard to the present little volume, we may safely say, that while it is

more plain and intelligible than most oracles, it is seldomer delusive; that if sometimes, amidst the number and apparent contradictoriness of its enunciations, it leaves the inquirer in doubt what to do, it nevertheless supplies him with general principles which are commonly sound and sufficiently obvious to prevent serious mistake, wherever there is any portion of common sense; that it suggests many useful hints, points out many dangers not obvious to all, though manifest to some, and inculcates many precepts of excellent virtue, which, like other truths not altogether medical, it may be useful even for the learned occasionally to bring to mind, seeing they are considerably more easy to be understood than to be practised.

ART. IX.—*The Grammatical and Pronouncing Spelling Book. On a New Plan.* By Ingram Cobbin.

THE novelty of the plan of this little work appears to consist in the connexion between the mechanical effort of spelling, the intellectual exertion of comprehending the words of our language, and the pleasant relaxation of looking at the cuts by which they are illustrated. If the method of teaching to spell by a spelling book (we question whether it be a good one) be adopted, it is certainly desirable to enliven the dullness of all tasks by introducing the greatest practicable variety among the ideas engaged in the process.

ART. X.—*Rich's Short-hand, improved by Dr. Doddridge.* Edited by the Rev. S. Wood, B.A. London: R. Hunter.

THIS system of Short-hand is well known to be peculiarly adapted for theological purposes, and to have been long and extensively used by divines. Those who have occasion for an acquaintance with it, to enable them to decipher the MSS. of others, and those who are disposed to employ it in the composition of their own, should feel obliged to Mr. Wood for the trouble and cost at which he has brought out this neat and useful edition. It is a beautiful specimen of lithography.

MISCELLANEOUS CORRESPONDENCE.

On Extempore Preaching.

To the Editor.

SIR,

I CANNOT doubt that many of your readers, as well as myself, have perused with great and increasing interest the able and important series of papers which have of late appeared in the Repository under the title of *The Watchman*. And although fidelity in his station has obliged the Watchman to uplift among us the voice of warning and reproof, and to acknowledge, even before the public, some truths which our feelings perhaps would rather have prompted us to leave in their obscurity, yet I trust that a general sense of obligation will be felt to one who has evidently the cause of truth so much at heart, and who has laboured with so much talent and zeal in its promotion. I trust that he will not yet cease from his wholesome and necessary admonitions, but continue to wax still bolder and more earnest in endeavouring to rouse the cold and slumbering body of Unitarians from their dangerous lethargy. As a feeble but not less sincere labourer in this good work, I am about to make a few additional remarks on one of the subjects of his expostulations.

Not, as it appears to me, without very good reason, the Watchman has expressed a wish that the habit of *reading sermons* should be laid aside in Unitarian pulpits. In my own opinion, this is a point so essential to the extensive success of our cause, that till it be done, that cause neither will nor can prosper. I shall attempt in the sequel to exhibit in detail the advantages of *extempore* preaching, and to analyze the sources whence they spring. At present it will be well to recall to mind the undeniable fact, that every popular and spreading religious party has adopted this method: that scarce an instance occurs of any high degree of religious interest being awakened or kept alive without it: that among ourselves there has been a rapid decline in most of those old congregations where it has been disused; and, in short, that every thing goes to prove that hardly any thing short of the ponderous *vis inertiae* of the establishment, and hardly even that, has been able to maintain its ground without it.

I shall not attempt to decide the question, whether the present disuse of *extempore* preaching among Unitarians be rather to be attributed to the ministers or their hearers. That it is so exclusively owing to the preferences or fastidiousness of the latter, as the Watchman seems to suppose, may certainly admit of much doubt: my own observation would lead me to a different conclusion. I know a congregation that insists on *extempore* preaching as a *sine qua non*: and another that remunerates its minister expressly on the ground of his giving *extempore* evening lectures. Among individuals, I have generally found a decided preference for this mode of discourse, provided only that it be fulfilled in a respectable and competent manner. I fully believe that were our ministers more generally to make the attempt, they would find themselves encouraged in it by the great majority in their congregations.

Some, however, will be ready to say, Why, what does it signify? Do we not get quite as good, or even a better sermon, when the minister reads it, as when he preaches without book? And others positively dislike *extempore* preaching, or at least affect to do so, associating it in their minds with rant and enthusiasm, or urging that all-conclusive objection, that it is *methodistical*. Many entertain these sentiments from inveterate prejudice, but others probably from want of reflection; and hoping that some of these latter may chance to cast their eyes over these lines, I will now endeavour to manifest their unfoundedness by pointing out the advantages of *extempore* preaching in detail. They will fall under three heads.

1. An unwritten address from a competent minister will in general, for the purposes for which it is or ought to be designed, be better than a written one in itself. That the truth of this assertion may be admitted, it is necessary for a moment to recollect what the great purposes of religious preaching are. It is not to inculcate on his hearers an elaborate and nicely-adjusted system of theology, that the preacher of the gospel is mainly concerned; nor to make them critics in disputed and difficult questions; nor, in short, in any way to promote in

them *merely intellectual* acquisitions. For things of this kind there is a proper season, but certainly they are not the main business of the pulpit. The burden of the faithful minister's addresses will be things few, and plain, and generally known: some misconceptions, indeed, he will have to correct; some difficulties to clear up: but these are by the bye. His great work is, by pointed appeals to the conscience, to excite his hearers to a practical regard to known but neglected truths; to awaken the careless, to abash the presumptuous, to expose the hypocritical, to rebuke the iniquitous, to encourage the virtuous, to console the dejected; to animate all with a conviction of the realities of faith, and with the divine experience of love. Now, in respect to all this, the style of compositions penned in the study is seldom the most efficacious. Critically speaking, it is *too good*. The sentences are too long: the language too bookish and refined: the very ideas too elegant and *recherchés*: conceived, written, revised, and corrected, in all the calmness of the closet, it becomes the *wrong sort of thing*, and has not the proper tone and feeling of a homily of the living minister to his assembled hearers. The unwritten address will commonly have more force and point: it will both be conceived and expressed with more simplicity: hence it will be better understood; it will also be composed in a more animated and energetic state of mind; and hence it will be better calculated to excite the feelings.

2. Moreover, the unwritten discourse is likely to be better delivered. This particular, though of very great importance, appears so self-evident as not to require any illustration. No one expects from a mere reader, the animation, expression, and varied gesture, natural to a speaker: the nature of things does not allow of it. Yet is it not to the manner of *delivery* that we must look, as one of the principal advantages which a sermon heard from the pulpit has over as good, or a better one, read at home? Of how great importance, then, must this point be to the general power and influence of the pulpit!

3. The last point which I shall notice, and I think it the most important of the three, is the advantages of preaching over reading sermons in respect to the personal feelings existing between the minister and his people. After all, were it not for this consideration, the shortest and best way of dispatching pulpit duty would be *to provide a well-selected stock*

of printed sermons, as the church did her homilies, and thus reduce the duty of the minister to that of a mere reader. It is evident that sermons thus drawn from the first masters would, in intrinsic merit, exceed all the ordinary performances of our pulpits; and if the collection were sufficiently voluminous, no evil could be felt from want of variety. Why then would not this plan be preferable to our present plan? I know not what other reason can be assigned why it should not be so, except that arising from the topic which I am now considering: namely, the influence of personal feeling between the minister and people. To speak plainly, it is not only *what* is said, nor *how* it is said, but likewise *who* says it, that affects the influence of an address. Why is this? Plainly for this reason: that the sympathy of minds is much stronger than the power of words. This is the *great secret of the power of extempore preaching*. When a minister reads a written discourse, this sympathy is comparatively but little excited: his hearers have no absolute assurance that it is even of his own composition: or, though it be, still it may have been written many years ago, and be little more the expression of his present feelings than if it were not his own: at any rate, we sympathize more readily with what a man speaks, than what he writes; it generally savours more strongly of his real feelings, and exhibits more of the habitual current of his thoughts. The very effort which the people witness in *extempore* preaching, interests their feelings; the laborious exertions of their minister in his duty are manifest before them; the workings of his mind are exposed to them; they become sensible that his heart is in his work, and that he employs his best energies in their service: while the comparatively unstudied character of his address gives them a greater assurance that it is the genuine expression of his own feelings. It is thus that religious feeling is excited, and its sympathy caught from man to man, while the pulpit obtains a living, energetic power capable of producing the greatest effects. But it is not the people only who will be influenced by this sympathy of souls: doubtless the situation of a man who is addressing an attentive and congenial assembly on an important subject, is one of the most animating that can exist: it naturally tends to produce in the speaker a high, and often a sublime, excitement of mind: it gives his fancy a vigour, his feelings a glow, and all his thoughts an energy and expression which he could hardly com-

maud in any other circumstances, and certainly is not in general likely to be favoured with, when the advanced period of the week obliges him to sit down to the comparatively lifeless occupation of writing his sermon.

In what I have hitherto said, I have been considering merely the direct influence of the two practices on the efficacy of pulpit addresses. Much might be added on their influence on the minister's own character, and on his general efficiency among his flock; but space will not allow me to enlarge on these topics. I can only say that it appears to me, that the mere reader of written sermons, as he but little imitates the apostolic style and character, can as little expect to imitate the apostolic influences and success.

In conclusion, I have two remarks to make in order to guard against misconception. In the first place, in speaking of unwritten discourses, I by no means intend to imply *unpremeditated* discourses. Assuredly, the minister who ascends the pulpit without having maturely meditated on his subject, and arranged the topics of his intended homily, is unmindful of the dignity of the place, and the responsibility of his office. Neither would I blame the use of even copious notes, if they are found to be an assistance. I only ask that the sermon shall neither be read from a book, nor *recited* from memory, which last seems to be great labour to very little purpose. Secondly, let me not be thought to recommend the *entire* disuse of written sermons: there are many excellent ministers who, from diffidence or want of practice, are scarcely able to go through their duties by any other means, but who nevertheless are able and faithful men, whom to remove from their stations, or even to discourage in their work, would be most unjust and mischievous. In this, as in all other things, something must be conceded to existing circumstances: but if the arguments which have been advanced in favour of unwritten discourses be sound, let ministers do their best to attain this *higher style* of their office, and let congregations lay aside their lukewarm fastidiousness, and cordially encourage them in the attempt.

FILARET.

University of London.

To the Editor.

SIR, Gateacre, near Liverpool.

THE Reviewer of the Rev. Mr. Dale's Introductory Lecture on Theology observes, that the title of that production, being headed "University of London," has "a deceptive tendency." In confirmation of his opinion on this point, I can say that it has actually deceived. On my arrival lately in London, I was told by an intelligent friend that the Council of the University had lamentably varied from the principles on which that establishment was founded, by authorizing Mr. Dale within the walls of the building to deliver lectures, in which he attacked all sects of Christians who did not believe in the essential Divinity of Christ. I was greatly astonished and much grieved, on receiving this information, and immediately conceived the idea that such a proceeding would justify a strong remonstrance on the part of those proprietors of the University who disapproved of it. Before taking any steps, however, for this purpose, I thought it expedient to state the information I had received, and my consequent intentions, to the warden, Mr. Horner. That gentleman received me with his usual politeness, and, to my great pleasure, assured me that the Council had nothing to do with Mr. Dale's lectures, which constituted no part of the University course, but were strictly and literally the private affair of himself and others of his own religious persuasion.

So far Mr. Horner's declaration will, I am persuaded, be perfectly satisfactory to those friends of the London University who are anxious to maintain its fundamental principles. If any one thinks that the Council might have interfered respecting Mr. Dale's title, he will perhaps change his opinion when he reflects that as they are answerable for nothing which passes out of the walls of the University, so they have no right to call their professors to account for their extra professional proceedings, and that Mr. Dale in his quality of theologian is as independent of their jurisdiction, as the speculators who some time ago set up the London University Magazine, or the London University Oyster Shop.

WILLIAM SHEPHERD.

OBITUARY.

MISS ANNE LINDSEY ALEXANDER.

1829. Dec. 4th, at the house of her father, ANNE LINDSEY, elder daughter of Mr. William ALEXANDER, of *Yarmouth*.

Miss Alexander had been for many years a sufferer, yet, excepting at intervals, her appearance did not indicate it; meek and retiring in her habits, the world knew it not. A decided and unwavering Christian Unitarian, and in all things regarding ingenuous simplicity as of primary importance, she never shrunk from the avowal and advocacy of what she deemed genuine Christian truth. Confined to her room but a few days, these were days of perfect quietude, resignation, and grateful feeling.

MISS ISABELLA MITCHELL.

Dec. 27th, on Sunday, at the house of her aunt, in *Eldon Place, Newcastle-upon-Tyne*, aged 34, ISABELLA, third daughter of the late Mr. Thomas MITCHELL, formerly of that town, whose patient and even cheerful submission under long and painful disease, engaged the approving sympathy of her friends, and evinced the strength and genuineness of truly Christian principles.

The following sketch of the leading points in the character of the deceased, as given in a letter by one who knew her well, and could fully appreciate her worth, is due to her memory.

* * * "I am not fond of much being said in obituary memorials: the best principle that they can go upon is, that of usefulness to the living; for even honour to the dead, another motive for such memorials, is never more advanced than by that which proves useful to the living. I think, however, that a just representation of one or two characteristics of her might do good—might encourage the same dispositions, and deepen the same convictions, and confirm the same principles, which formed her amiable and happy character.

"The deep sense that she entertained of the goodness of the Deity, and of his constant superintending providence, produced that gratitude which formed so prominent a feature in her religion, and which, associating with every object and with every circumstance that gave

pleasure to her pure mind, afforded her a luxury, if I may say so, in the indulgence of religious contemplation, which was really enviable. The sweet ties which bound her so close to every member of her family, she felt as a rich blessing; and her universal benevolence was well evinced in the readiness with which, at all times, she entered kindly and energetically into the feelings of others. She made herself instantly a sharer in their distresses or their enjoyments, whatever they might be; this is a characteristic which it is useful to remember, because it may be easily imitated, and it is surely the Christian character; for is it not 'weeping with those who weep, and rejoicing with those who rejoice'? Humility and simplicity were likewise strikingly manifested in her; but these seem parts of a character which in themselves are not so much objects of imitation as results derived from the cultivation of other principles. To a pure love of truth, which we all ought to cultivate, may be traced that guileless simplicity of character for which she was so distinguished; while her generous admiration of the virtues and good deeds of her fellow-creatures was productive of that genuine humility of which she exhibited so excellent a pattern."

WILLIAM NASH, ESQ.

Dec. 30, at *Royston*, WILLIAM NASH, Esq., in the 85th year of his age. He retained to the last period of his life all his moral excellence and peculiar sweetness of disposition, though the vigour of his mental faculties had been long and gradually impaired. His mind was of a superior order, remarkable for acuteness, decision, and independence of spirit; and his general character was so amiable, that from his childhood to his death, few persons have been more universally beloved.

Disinterested in his own conduct, he shewed a deference to the feelings of others, which, joined to his natural courtesy and vivacity of temper, gave an indescribable charm to his manners and deportment.

But the brightest feature of this admirable man's character was an all-pervading sense of religion. This was the

rudder that steered him through the many difficulties and trials that beset the earlier period of his life.

A deep reverence of the Deity, and an ardent love of his universal goodness, were accompanied in his mind by an anxious wish to discharge, to the uttermost, every duty of his situation, and were kept alive by the daily offices of devotion, and by the reading of the Scriptures. This custom he commenced in very early life, when he confirmed the habit by a vow never to leave his chamber without first reading a portion of the sacred volume.

Humility was a striking feature of his character. Always unassuming, free from ambition, contented, and perfectly satisfied with the lot assigned him by Providence, he never aspired to any distinction, and not even the warm approbation of the most distinguished characters, though highly honoured and valued by himself, could ever excite in his well-disciplined mind the least feeling of self-applause.

The subject of this memoir was remarkable for his fearless and ardent inquiry after truth, and never hesitated to avow and to justify his opinions. Several of his friends being, like himself, self-educated, and fond of reading and conversation, they threaded together the intricate mazes of religious controversy, but without lessening the exercise of their devotional feelings. His early connexions led him to the Established Church. At that time he occasionally attended the preaching of Mr. Berridge, and afterwards had the happiness and advantage of enjoying the friendship of the Rev. Robert Robinson, of Cambridge, of whose church he was for many years a member and deacon.

For the last forty years of his life he was a decided Unitarian, and often expressed to those of his friends who thought with him on the subject, the perfect satisfaction and comfort he derived from that system of opinion. It was a phrase frequently repeated by him, and now affectionately recollected by one of his nearest connexions, that "since he had become a Unitarian the New Testament had become a book of light and knowledge to him."

In politics he was always a Whig, and took an active and useful part in the important political events that occurred during the middle period of his life.

He was long eminently useful to his connexions and neighbourhood as a solicitor, and his name is now honoured by numbers who have been benefited by his disinterested integrity and great knowledge of his profession.

But the charm of the every-day character of this interesting man cannot be delineated in this hasty sketch of his virtues and talents, which shone forth in his benevolent and finely-featured countenance, and will never be erased from the memory of those who were privileged, throughout his long life, to witness the exercise of so many excellencies, and who now most feelingly deplore his loss.

MRS. ANNE YERBURY REID.

1830. January 3, at *Newland-Valley House, Gloucestershire*, ANNE YERBURY the wife of Mr. John REID, and second daughter of Richard Perkins, Esq., of Penmain, Monmouthshire, in the 32nd year of her age, deeply lamented by her family and friends, who esteemed her for those valuable and endearing qualities that characterize and adorn the Christian. In an eminent degree she combined purity of mind with the highest and best qualities of the heart and understanding; and with an uncommon disinterestedness and undeviating integrity in the various relations and duties of life, a fervent piety, and an universal and glowing charity. Her religious views and principles were at once simple and influential. Zealous in maintaining those doctrines which she believed to be derived from the purest source, and which are professed by the Unitarian Christian, she was animated by the kindest disposition towards those of different sentiments. Her last moments, as might be expected, were peaceful and happy. Regarding her children and those about her with sentiments well befitting the awful occasion, in the spirit of adoration and prayer she calmly resigned herself to death.

INTELLIGENCE.

Unitarianism in Guernsey.

SIR,

THE existence of a Unitarian congregation in the island of Guernsey is a fact with which many of your readers are probably unacquainted. Having recently visited the island and become personally known to some of the members of the congregation, I am desirous of occupying your pages with a few remarks respecting it; and I indulge the hope that my communication may interest a portion of your readers, and excite their sympathy at least in favour of a church of Christians which is, in more than one sense, insulated.

Before I visited the island I knew that a few Unitarians resided upon it; but the circumstances which called for my presence there, were of such a painful nature as forbade my seeking them on my arrival. As soon as these circumstances permitted, we were introduced to each other, and I must express the satisfaction I experienced in the brief intercourse I had with them before my return.

I need scarcely observe that the congregation is small; but the principal members of which it is composed are men of inquiring minds, and although, for the most part, closely engaged in business, have possessed themselves of considerable information, especially on religious subjects. They are decidedly Unitarian; and the course of inquiry which they have pursued in attaining to a belief in the strict unity of God, whilst it has fully satisfied their own minds, has qualified them for defending their opinions against the attacks of their brethren who differ from them. Before they adopted the sentiments they now hold, they formed a part of the society of Methodists. Dissatisfied with some of the tenets of that sect, they met together in private for the purposes of examination and discussion: the doctrine of eternal punishment was one of the first subjects to which their attention was directed, and having rejected this as unscriptural, they proceeded, step by step, to that eminence on which, in my view, they are placed; they rejected the common dogmas of orthodoxy, and embraced the truth as it is in Jesus.

That such proceedings would be relished by the society to which they belonged, was not to be expected. On the contrary, they soon incurred the odium which so frequently and unjustly falls upon those who deserve even the highest praises of their brethren. Religious animosity was soon excited against them. Calumnies were invented and circulated to their prejudice; and all that bigotry could do was effected to terrify them from proceeding. But they were not to be deterred from the objects of their pursuit by the unrighteous zeal of their neighbours; they felt themselves bound, by a sacred obligation, to seek even at its source the light of truth which was dawning on their minds, and the obligation was fulfilled. The result of their investigations has been already mentioned—they became Unitarians from the study of the Scriptures alone.

Is it not, Sir, a cause for rejoicing, when we behold our fellow-christians gradually emancipating themselves from prejudice and every other bias of the mind, and attaining to that glorious liberty with which Christ has made them free? And does it not add even to the strength of our own convictions of religious truth, when we know that from the Scriptures, and from these alone, they derive the same convictions? Such was the case with the small band of inquirers at Guernsey. Ignorant of the existence of Unitarianism, unaided by the personal services or the writings of those who profess it, they became Unitarians. And such is the consequence of a free, manly, and dispassionate investigation of the volume of revelation—such the power and the majesty of divine truth!

Having imbibed these sentiments, they were no longer able to worship as they had been wont, even if their late associates had desired to retain them in their connexion. They proceeded, therefore, to form themselves into a church, and this they did by solemnly binding themselves to the observance of a small number of articles, which were not so much articles of faith as of conduct, requiring only such a confession as is purely scriptural, and insisting upon the performance of the many personal and relative duties prescribed and sanctioned by their divine

Master. In this respect the constitution of the Guernsey Unitarian Society differs widely from our own: how far the difference is beneficial I do not pretend to say. An advocate for unbounded religious liberty, I am inclined to look upon the imposition of *articles* with jealousy. If any be expedient, no exception can be made to those which the Unitarians of Guernsey have subscribed, and to which they require a subscription from others before they regard them as members of the church.

Since the time just mentioned, the public services of religion have been regularly performed, and this chiefly through the zealous exertions of Mr. Weston, who, possessing the will, but not the ability, to devote himself entirely to the ministry, almost gratuitously performs the duties of that office. I wish I could add that the exertions made by himself and his friends are eminently successful; but the truth is, they are still a small band of Christian worshipers, and as such lightly esteemed at home, or regarded with suspicion; unconnected abroad with those who hold the same sentiments with themselves; and uncheered by that religious intercourse in which it is deeply felt that as "iron sharpeneth iron, so a man sharpeneth the countenance of his friend."

That their labours are not prosperous, may be partly accounted for by a reference to the same causes which operate to retard the spread of our opinions, and to limit the number of our congregations, in this country. When certain opinions are generally misrepresented, when they are said to affect in a very fatal manner the eternal welfare of those who embrace them, it is not every man who is disposed even to investigate them, much more to make them his own. He looks upon them with suspicion and mistrust; he fancies that some poison lurks beneath them: he turns from them with indifference, and not unfrequently with a secret dread of being captivated if he dare to approach them. He has been told that they are the suggestions of the arch enemy of mankind, and he fears the fate of the poor bird fascinated by the basilisk glance of its enemy, aware of its danger, but at the same time unable to provide for its safety by flight. With this suspicion and fear our own opinions have been regarded, especially where they have been for the first time professed, and were decidedly at variance with established habits of thinking. And if any individual has been so consistent as to vanquish the prejudices of his own mind,

and so bold as to enter upon an examination whether the things asserted by those who profess the strict unity of God be indeed so, he is sure to find some friend ready to draw him away by mild means from the inquiry, or with presumption to warn him that he stakes the welfare of his soul in pursuing it.

There is, moreover, in the simplicity both of our faith and worship, but little to attract those who are disposed occasionally or entirely to unite with us in the services of the sanctuary. In stating the fact, I would not be understood to mean that it is an evil. We are aware how much the province of religion is misunderstood. According to the ideas of many Christians, its office is rather to excite the feelings than to purify the heart—to influence the imagination than to convince the judgment. Religious excitement is now, alas! greatly in demand, and to keep up this excitement a vast machinery is put in motion. *This* is an evil—one which, till lately, has only been found to prevail in orthodox Dissenting congregations; but it is now spreading more widely, not only crossing the threshold of the Established Church, but entering into its public services, and insinuating itself into the more private engagements both of the clergy and the laity. To those who have long been subject to this excitement, what have we to offer of a similar kind as a substitute? We cannot fill them with raptures by the assurance that they are purified for ever by the blood of Jesus, nor terrify them with the horrors attendant upon a rejection of him as a propitiation. In a word, we cannot feed the flame in which, as religionists, they only seem to live. They may be compared to the voluptuary, who cannot lose the stimulus he has been accustomed to receive from his highly-seasoned dishes, and has no relish for the simple viands prescribed and furnished by nature. In Guernsey a fondness for this excitement displays itself in a remarkable degree. In addition to the Calvinists and Methodists—the latter especially are very flourishing—there is a considerable party in the Established Church assuming, as in this country, the title of Evangelical. To all of these the sentiments and religious experience of Unitarians appear cold and uninteresting. In a system which speaks so much to the mind, to the passions so little; which is characterized by openness and simplicity, and not veiled in impenetrable mystery; whose object it is to refine and purify the heart, "to mould the human passions into love," and not to excite the

heats and fervors of imagination and inspire a spiritual pride and self-complacency, there is nothing to attract, to win—nothing in their view to compensate for the sacrifices they are required to make. It is too pure, too intellectual, for their taste.

The brethren of whom I am speaking, find a further bar to their progress in their incapacity to support a minister who shall give his undivided attention to their interests. Their insular situation is another cause of their ill success. Unconnected with the Unitarians of England, they are not only deprived of their sympathy, but also of their aid. They are left to make their way alone, and, to use a figure suggested by the scene in which they live, are tossed about by the wave and shattered by the tempest, without meeting the friendly pilot who shall aid them in reaching to the haven of their hope.

The first minister from England who has officiated in their place of worship, I was gratified by the attention my discourse received from strangers as well as from the regular attendants, and assured that a continuation of such assistance would be greatly beneficial to them. Hence I would suggest to my brethren of the ministry a voyage to those who feelingly exclaim, "Come over and help us," which would recruit their own health, worn down by study and exertion, and give strength to the cause of true religion in the island. To the Unitarian Association I would suggest the circulation of tracts on the leading doctrines of Christianity, and the employment, for a short period, of an able missionary, whose exertions would stimulate curiosity, gratify that curiosity, and contribute to strengthen, extend, and perpetuate, the yet infant cause. Such an employment of its energies and its funds would, in my opinion, be more successful, and produce more immediate fruits, than the operations which embrace a much wider, but more distant field.

E. WHITFIELD.

Ilminster, Nov. 28, 1829.

Salford Chapel Anniversary.

On Sunday and Monday, Dec. 27 and 28, was celebrated the fifth anniversary of the opening of the Unitarian Meeting-house, Green Gate, Salford. In the morning of Sunday, the Rev. Dr. Carpenter preached in Salford on the character of the Bereans, to a numerous congregation. In the evening, the Rev. Dr. Hutton delivered, in the Cross-Street

Chapel, a most impressive and interesting discourse on the death of Christ as contrasted with the death of other martyrs, to a very large assembly of persons of various religious sentiments. And on the Monday morning, Dr. Carpenter preached in the Unitarian Chapel, Mosley Street, a valuable sermon on the efficacy of the death of Christ, which he has kindly consented to publish. The collections on these occasions towards the discharge of the debt due on the Green-Gate Meeting-house, amounted to £71. 12s.; in addition to which, the Rev. R. B. Aspland, of Chester, put into the Treasurer's hand the sum of £7, sent by his congregation. On Monday afternoon, the subscribers and friends of the Salford society, about 140 in number, sat down in the school-room of the meeting-house to a comfortable dinner prepared by members of the congregation; Mark Phillips, Esq., of the Park, Prestwich, in the Chair, the duties of which he discharged highly to the satisfaction of the company. After dinner, various sentiments of a religious character were proposed by the Chairman, and the company were addressed on the state, the duties, and the prospects, of Unitarian Dissenters; on the Arian separation in the north of Ireland, and other topics suited to the occasion, by the Revds. Dr. Carpenter, Dr. Hutton, J. R. Beard, J. G. Robberds, J. J. Tayler, R. B. Aspland, C. Wallace, and other ministers; and by Messrs. Richard Potter, J. E. Taylor, Robert Phillips, Richard Collins, and G. Gill. In particular, the interests of the Monthly Repository were strongly recommended, and, it may be hoped, not without some good effect. We should not do justice to our own feelings if we did not express the satisfaction we felt at the unity of feeling and the brotherly kindness which prevailed at the meeting—the natural result of that entire harmony which exists among the ministers of Manchester and the great portion of their congregations. We were also pleased to find that the meeting possessed on this occasion a decidedly religious character; and the only thing we felt the want of was an opportunity for those who, from various causes, were prevented from attending at the dinner, to hear the interesting and instructive addresses which were given at this religious festival. It is surely desirable to interest as large a portion of our body as possible in the great objects pursued on occasions such as this. If so, the addresses delivered in towns where the Unitarian portion of the population is comparatively great, ought not to be

limited to the dinner-table, but delivered in the place of worship, or in some other room fitted to accommodate a large and miscellaneous assembly.

Halifax Sunday-School Meeting.

THE Annual Meeting of the Teachers and Supporters of the Sunday-Schools connected with the Halifax Unitarian congregation was held on New-year's day. The children having been assembled in the chapel in the course of the afternoon, the friends of the institution, to the number of 130, adjourned to partake of tea in the school-room. The Annual Report was then read, and much interesting conversation ensued relating to the present state and prospects, and to the future management, of the schools, to the welfare of the religious society with which they are connected, and to the general interests of the Unitarian body. One fact, of a less pleasing nature, mentioned in the Report, occasioned some discussion. It appeared that out of 140 scholars, not fewer than 70 were the children of parents who were members of no religious society, and were not in the habit of attending any place of worship. Several friends undertook to visit these poor people, and endeavour by argument, persuasion, and remonstrance, to bring them to a better mode of thinking on a subject so important to themselves and to their young families. In this way, and by the distribution of tracts, tending to explain the nature and importance, and enforce the obligation, of public worship, it is hoped that some useful impression may be made.

W. T.

The Wareham Chapel.

WE recorded in our last volume the proposition for a settlement of the controversy respecting this chapel by six arbitrators, three nominated by the Calvinistic County Association, who were to have met three others appointed by the Southern Unitarian Society. The resolutions of the last-named body declining the meeting for reasons which are therein assigned, were afterwards inserted, p. 888. The number of the arbitrators was still further reduced by the illness of the Rev. D. Gunn, of Christ Church. Under these circumstances little importance can attach to the decision at which the remaining two Calvinistic nominees have arrived. However respectable the Rev. Messrs. Keynes and Durant may be, they cannot be regarded as unbiassed judges; and they have, in substance, confessed

that there was only *ex-parte* evidence before them. As the subject has, however, been so often adverted to in our pages, we deem it incumbent on us to record their published opinion, that "the present occupants of the place are, upon every principle of equity, entitled to that possession; that no dishonourable measures have been employed to gain or retain it," that "the individual whose conduct has been arraigned" is "utterly undeserving of the censures passed upon him, and that, on the contrary, he deserves well of the congregation itself and of the public." Such is the verdict of this fraction of one side of the jury which was to have been impannelled. Valeat quantum valere potest.

Address to the Rev. W. J. Fox.

AN Address, of which the following is a translation, has been lately presented by the Committee of Spanish Refugees, to the Rev. W. J. Fox, in acknowledgment of the Sermon which he preached in aid of the funds collected for their distressed countrymen. The sermon was not, as the Committee seem to have supposed, published in English; but a Spanish translation of it has been very extensively circulated.

"*London, Dec. 1, 1829.*

"REV. SIR AND ILLUSTRIOUS PATRIOT,

"A Spanish Translation of the eloquent sermon by which you excited the benevolence of your most respectable congregation in favour of those of our fellow-countrymen who were dependent on the exhausted funds of the City Refugee Committee, having reached our hands; and learning by the translation that you took the lead, by first elevating your voice in the midst of a Christian congregation, in advocacy of a cause so holy as that of succouring the necessitous, by calling forth from the tribute of the gospel the word *Charity*,—a word to which the Unitarians so generously responded,—this Committee (which, till now, has had no opportunity of hearing a sermon, but little circulated in English, an idiom with which the greatest part of them are unacquainted) feels itself deeply moved by the sublime touches of Christian eloquence with which it overflows, to state that not only the object of the sermon, but the manner in which the subject has been treated, compels them to declare their gratitude—a declaration they deem eminently urgent upon them, as the only Committee of Spanish Refugees existing in this capital.

"But the pressure of the circumstances

which surround the Spaniards in general, leaves us no other appropriate means of expressing our gratitude than a public testimony of our cordial thankfulness, of which these lines are the evidence, signed by our names, assuring you, that the name of W. J. Fox, and the generous aid contributed by the Unitarians, will be topics of indelible remembrance on the minds of this Committee, as in those of the other Spanish Refugees in this capital. And, be it granted by Heaven, Sir, that the political gloom which surrounds us may disperse, and that, restored to the bosoms of our families, they, our friends, and Spain, may unite to bless this hospitable nation, and to remember Mr. Fox and the Unitarian body.

"J. M. DE TORRIJOS, General.
 "JUAN LASANA, Colonel.
 "PEDRO CARASOLA, ditto.
 "FRAN. VALDES, ditto.
 "ANTONIO RUBIO, Captain.
 "RAMON BARRERA, ditto.
 "BENITO LOSADA, Cornet.
 "IGN. LOPEZ PINTO."

INDIA.

RAMMOHUN ROY is expected in this country early in the spring, as Ambassador from the Emperor of Delhi to the British Court. This appointment is understood to have been conferred upon him solely in consequence of that high and extensive reputation which his character and talents have obtained, and to which it is an honourable testimony.

We are happy to find that it is the intention of the Unitarian Association Committee to send for the second son of William Roberts, of Madras, a youth of promising talents and good disposition, and to have him educated in this country, so as to qualify him to return to India as their Missionary. The age of his father, and the rise of a second native Unitarian congregation in the neighbourhood of Madras, render this measure very expedient. We cannot but anticipate from it important and beneficial results. The success of Wm. Roberts will, we believe, bear a very advantageous comparison with that of any missionary of any denomination now in India; and if his son be the inheritor of his piety, his principles, and his diligence; and, to the advantages which he will possess as a native, be enabled to add those arising from English education, and from being sent thither as the accredited agent

of the Association, we may reasonably expect a large extension of the good already accomplished, and which, though sometimes overlooked, is in reality far from being inconsiderable.

Abolition of the Suttee in British India.

—Lord William Bentinck has, by proclamation, and on his own responsibility, prohibited the burning of widows; and it does not appear that there is likely to be any of the opposition which was apprehended from either the prejudices of the people or the influence of the Brahmins.

Sketch of Proceedings relative to the Secession of the Remonstrants from the Synod of Ulster.

IN the Monthly Repository for August last, an account was given of the debates in the Synod of Ulster, assembled at Lurgan, in the latter end of the preceding June; and our readers were informed that the consideration of the main question between the majority of the body and the Remonstrants, was deferred till the second Tuesday of August, when a special meeting was to be held to determine that important affair.

It may appear strange, although it seems to be the fact, that by the Irish public the blame of the indecent bickerings which for some years have disgraced the Synod of Ulster, was thrown *equally* on the nominally Orthodox, who were in every instance the aggressors, and the small party who, with Mr. Montgomery at their head, stood forward as the advocates for freedom of conscience, and who in every instance acted purely on the defensive. It would appear from some expressions which have been dropped, that no small degree of censure was cast upon the latter class of persons, even by those who ought to have been better able to appreciate their conduct and estimate their motives. False as this judgment was, these gentlemen were willing to defer to it, since it only affected themselves as individuals; and in order to take away every pretence for cavil, they agreed to absent themselves from the special meeting at Cookstown. They sent forward a Remonstrance, urging the Synod to return to its ancient practice as defined in the Code of Discipline drawn up previously to the agitations of the last few years, or else to appoint a Committee to confer with them on the terms of an amicable separation; farther union, under present circumstances, being no longer practica-

ble. The Remonstrance was to be presented by Mr. Porter, who in his official capacity as clerk was obliged to attend the meeting of Synod, but who it was understood was not to take any part in the discussion which was expected.

The following speech which this gentleman pronounced at the Ordination Dinner of his nephew, the Rev. John Porter, in Belfast, a short time before the special meeting of Synod, is supposed to express the feelings of the minority at that period.

His health having been given from the Chair, coupled with the Synod of Ulster,

Mr. PORTER rose and said, "Mr. Chairman, and Gentlemen—The announcement of that toast has placed me in a situation of considerable delicacy. Owing to certain transactions which have lately taken place, I stand in a position, with respect to the Synod of Ulster, which renders it expedient that my words, on the present occasion, should be few, and, if possible, well chosen. That they should be well chosen can hardly, under existing circumstances, be expected; but I think I may venture to promise that they shall be few, and perfectly inoffensive.

"The time was, Mr. Chairman, when I could have addressed you, on behalf of the Rev. Body to which I belong, without the slightest difficulty or embarrassment. The time was, when I could have characterized the members of the General Synod as advocates for the exercise of private judgment in matters of faith, and defenders of the sacred rights of conscience. The time was, when I could have held them up to view as an assembly of theologians, differing from one another on many of those points, by the discussion of which the Christian world has been divided, and yet preserving the unity of the Spirit in the bond of peace. It grieves me to say, that those times are gone. A few restless and intolerant individuals have risen up amongst us, who, by the incessant agitation of questions on which it is well known that we entertain discordant opinions—by fomenting the prejudices of the uneducated and uninformed multitude, and by stirring up the expiring embers of political and religious animosity—have created discord and contention in our church, and lowered our character as a body in the estimation of the public. I do not despair, however, of seeing better days;—the present fermentation will soon subside—men's passions will gradually cool—their minds will emerge from the mist of misrepresentation, and they will perceive the delusions which have been practised

on them. I am convinced, Mr. Chairman, that amongst our Calvinistic brethren in the Synod, there still exists a mass of quiescent good sense, a store of latent liberality. I am convinced, Sir, that there are men amongst them who do not wish to impose restrictions upon conscience, or prescribe limits to religious inquiry—who do not wish to say to the traveller in quest of truth, 'Hitherto shalt thou go, but no farther.' It is to be hoped that those men will at length lay aside their retiring timidity—their mischievous modesty. Now that the moment of emergency has arrived, it is to be hoped that they will step forth in the character and attitude of men, and insist on a return to Presbyterian principles and practice. The questions which agitate the Synod are not points at issue between the Unitarians and Trinitarians; no, they are points in dispute between the friends of peace and of genuine Presbyterianism, and men who, let them disguise themselves as they may, are, in fact, the enemies of both. On the part of those ministers of our body with whom I am in the habit of acting in concert, I have one thing to state which we consider a hardship: we think we have cause to complain of being unkindly dealt with, even by liberal-minded members of our church—even liberal-minded laymen, when speaking of the existing Synodical contentions, do not sufficiently discriminate between the assailed and the assailants—between the party aggrieved and the party guilty of aggression. They cast equal blame upon both, and represent them as equally chargeable with doing discredit to the Presbyterian cause. This we cannot help feeling as a censure unmerited by us. Throughout the whole of the late unpleasant transactions, we have acted entirely in self-defence. In no one instance have we manifested a desire to impose our opinions on others. In no one instance have we made the slightest encroachment on the religious freedom of our brethren. In no one instance have we attempted the slightest innovation in ecclesiastical discipline. All we ask, and all we wish, is, that the constitution of the Presbyterian Church may be restored to the state in which it was when we were encouraged to enter on the ministry—a state which was deliberately, formally, and unanimously ratified by the Synod in the year 1825. Our opponents are the innovators. If separation is inevitable, *they*, not *we*, are the persons who ought to secede.

"There is another ground of complaint

to which I request permission to advert. We make no claim to infallibility: our opinions, however sincere, may be erroneous; but even on the supposition of their being so—surely we cannot be considered as deserving the obloquy and opprobrious appellations with which we have been loaded by some of our fellow-christians. We may be vastly inferior to our orthodox neighbours in judgment, talents, and information; but our purity of intention can hardly be disputed; and, on this ground alone, instead of meriting reproach, we think ourselves entitled to esteem. Instead of reviling us, the advocates of orthodoxy ought to compassionate our involuntary error, and endeavour to convert us by mild persuasion. It is impossible—morally impossible, that we can be actuated by any other principle than that of conscientious conviction. Does the profession of Unitarianism contribute in any one way to our worldly advantage? Does it contribute to our temporal ease and comfort? Does it contribute to the augmentation of our professional emoluments? Does it contribute to the augmentation of our popularity? Does it contribute to the augmentation of our influence in society? No, Sir, instead of *promoting*, it *injures* our interest in all these respects. I ask, then, what selfish or sinister motive can we have for adhering to a cause which, whatever may be its concomitants in other countries, yields neither profit nor popularity in this? We can have no other inducement than a desire to obtain the testimony of a good conscience, unless it be supposed that we expose ourselves to persecution in this world in order to secure perdition in the next. If we are not honest men, we are mad men. That there are very few evils which are not attended by some good, is an observation as well founded as it is common. The present theological agitation has excited a spirit of inquiry which must ultimately terminate in the advancement of evangelical truth. If the doctrine which we have been led to espouse, is of men, most fervently do we pray that it may soon come to nought;—but if it is of God, human strength will not be able to prevail against it, and every attempt to suppress it will only contribute to its propagation. One word, Mr. Chairman, relative to a matter of personal concern, and I shall no longer occupy your time. Let the result of certain recent proceedings be what it may, I owe to the Synod of Ulster a debt of gratitude which I will always be ready to acknowledge. The only lucrative si-

tuation which its members have the power of bestowing, they bestowed on me. The emoluments connected with that situation, I will not affect to disregard; at the same time, I can safely say, that it was principally valuable, in my estimation, as being a testimony of the kindness and confidence of my brethren. But, however highly I may prize this token of esteem, it shall be respectfully returned to the donors, the moment it can no longer be retained with honour; and my friends may rest assured, that I shall surrender the appointment with feelings not less comfortable than those with which I received it at first. I received it with a feeling of gratitude to others—I shall surrender it with a feeling of respect for myself.”

Expectations had been entertained that the members who are styled “orthodox and moderate,” would have come forward at Cookstown to oppose the proceedings of the more violent Calvinists. Had they done so, they possessed strength enough to carry the decision as they professed to wish; but, with the characteristic irresolution of *moderate* counsellors, their courage failed when it was put to the trial, and no effectual opposition was offered.

The meeting took place, according to appointment, on Tuesday, August 18. After the transaction of some routine business, memorials from several congregations were presented, on the subject of the Overtures of last year, and the division of the Body; most of them praying for the adoption of this measure. The Remonstrance against the Overtures was also read. A desultory discussion succeeded, respecting the conduct of the Committee for Theological Examination of Candidates for the Ministry; in the course of which several members took occasion to deliver their sentiments on the general question of the late regulations. Mr. Elder expressed his respect and esteem for Mr. Porter, but could not hold ministerial communion with him, as he is an enemy to the Lord Jesus. Mr. F. Dill thought it was more deplorable that Arians should be over the people, than that a few ministers should be spoiled of their goods.

Mr. RICHARD DILL, Sen., said, “An unsound minister is a poisoned fountain, sending around noxious exhalations and death. I would rather leave a hundred ministers and their families to starve, than put an unsound minister over a congregation. Arianism is not Christianity. I will not say that an individual Arian is not a Christian; but I say Arian-

ism is not Christianity. I am not sure that Arianism contains a single principle of Christianity, with the exception of the doctrine of the resurrection. I wish to be charitable; but charity begins at home. I must say, if Calvinism be Christianity Arianism is not."

Mr. HAY said, he could not satisfy himself with giving a silent vote on this important question, but wished to state, briefly and distinctly, some of the reasons why he could not conscientiously support the re-appointment of the Committee. The House, he said, would have it in recollection, that when that Committee was established, he had expressed his doubts and fears of the propriety of the measure. He had given it very much of his consideration since; and he had often prayed to God to direct him in all he should say and do upon this occasion. First, he could not vote for its re-appointment, because, notwithstanding all that had been so ingeniously urged, he considered it contrary to the spirit of Presbyterianism, and superseding the legitimate authority of that part of our own body from which we are called Presbyterians. The Synod have a power, if they will exercise it, of obliging Presbyteries to do their duty; and let Presbyteries be enjoined and obliged to do this duty—to be scrupulous and minute in ascertaining the principles of young men, before they are permitted to preach the gospel, and anxiously and earnestly to ascertain that they possess fervent and genuine piety. All this a Presbytery can do, and the spirit of Presbyterianism be preserved. But in the appointment of this Committee, as now constituted, Presbyteries, as such, had no power of appointing their constituent members. The conduct of the late Committee had been unanimously approved by the Synod, and most deservedly. He rejoiced that the aspersions that had been cast upon it had been stated here, and that an opportunity had been afforded for such satisfactory explanation. But though that Committee had done nothing wrong, and though the next should do the same, yet such great power vested in that body is subject to vast abuse, and may yet be productive of much injury, without almost the possibility of appeal or redress; and, therefore, he thought the Synod should be cautious before they gave it permanence. He knew the sentiments of many orthodox ministers respecting its probable tendency, who are not at this meeting; and they entertained the same views and ultimate apprehensions from it that he did. He said, a formula for admission to the

ministry he conceived to be much preferable to this Committee. In the one case you would have, as it were, labelled on your door, the express and precise terms on which a person can become a member of this body. If your terms were such as he could not conscientiously conform to, he might pass your door and go to a society congenial to himself. On these grounds he could not, in his conscience, with his present view of it, vote for the re-appointment of this Committee.

Mr. GRAY (Dungiven).—"I last year thought the Overtures only a temporary measure that would soon expire. I regarded them as a cloud throwing a shade over the landscape for a time, but which was soon to pass over, and leave us to enjoy the fair prospect around us. I now find, however, that the cloud is still to brood over us; and there is good reason to apprehend that its darkness will continue to thicken, till we shall be at last involved in the gloom of midnight. Against such an event, it is our business to endeavour to guard. I was well aware that certain favourite measures were to be compassed; and that in order to effect such objects, every possible means was to be pressed into the service; but I saw that such attempts produced the effect of convulsing this Synod to its very centre; I saw that the measures brought disgrace upon this body; and I felt convinced that the means adopted were most impolitic. I did look forward, however, with something of hope to the adoption of a milder course of procedure, and one more in accordance with the gospel of Christ, and therefore did I conceive it to be my duty to address you for a little, to try if I can persuade you to abandon your present unchristian course. I am well aware that clamours may be resorted to, and that the cry of the Arian heresy may be raised against me for the course which I purpose to pursue; and I know that the fear of such unjust clamours has kept many ministers from attending here; but, as my opinions are well known, as I have always believed in the Deity of Christ, I have no grounds of fear, and shall therefore speak openly.

"You have it now in your power to put down Arianism by any enactments of yours. What is the character of your present measures? You are rearing a motley pile of heterogeneous materials, which can never continue permanent, but will crumble down around you from its instability. Your enactments are incapable of effecting the objects which you contemplate, and they are opposed to the

principles laid down in Scripture. Instead of tending to introduce genuine piety amongst us, I fear they are calculated to propagate and foster a hollow religion. Look at the working of your Committee. How can it go on well, when one part of your body may do what another part are competent to undo?—for I tell you that you have not the power to prevent Presbyteries from sending out men to preach the gospel. Are these men accountable to you? Do you think it likely, that when *twenty-six* of the most influential members of your body are combined, they will not be able to carry the majority of this House? Besides, how can you have any hold upon them, or by what means will you be able to ascertain accurately, in what manner they may have discharged their duty? Their doors are closed against you, and their operations are completely concealed from your inspection. Will the young men venture to appeal from their decision? If so, what will be the result? How will their insulated and individual testimony—for the young men are examined apart from each other—have any chance whatever of meeting, effectually, the combined and concentrated testimony of your powerful Committee? The thing is not to be expected; and when the characters of your young men shall have been thus stamped by defeat; and when they will thus have awakened the opposition of such individuals, they may go and preach to the Hindoos, or the Hottentots if they will, but their prospects of succeeding in the ministry in this country are gone for ever. There will exist in this body two forces likely to operate against each other—and how, then, are we to move on, thus propelled? There is reason to dread that, instead of advancing steadily, the body will become stationary, or more properly retrograde. But we have been told that the Committee is a Presbytery, and that the members of the one are the members also of the other; I tell you, Sir, what power is vested in this Committee. It has just the same power that his Majesty has over the bench of Bishops. He can call them together, and if they do not adopt the course which he wishes, he may dismiss them without allowing them to do any thing. Will gentlemen tell us that this is no power? Our church is formed upon the model of one described in the Scriptures, and the moment you deviate from your original constitution, you forsake your character, and abandon the original form of your church. Our forefathers contended and suffered, that they

might preserve our form of church government undisturbed; and what is the course which we now see about to be adopted? I say this is one of the boldest attempts that ever was made to sap the interests of Presbyterianism. It is an attempt to overturn the sound and Christian policy which has hitherto prevailed amongst us, and to impose upon us restrictions destructive of the interests of religion. It is an attempt of such a character as would be immediately crushed, but for the fevered state of affairs in which we are at present situated.

“The ostensible object of your Overtures is to put down Arianism; but let me tell you, that I consider it to be merely one step of a premeditated course of procedure designed to overturn the constitution of our church, and to introduce visionary theories, that will be most injurious to our body. If I were sure that the measure was adopted only as a temporary expedient, I would not be so forward to complain; but I fear that it will be permanent in its operation. There is no country in which liberty of conscience has not been fostered; but I would ask, is religious liberty recognized in this Committee? On the contrary, does it not rest with the will of a few to select such individuals as they may deem qualified for preaching the gospel? Is this consistent with our privileges? Is it consistent with Scripture? I tell you it is not. I may be told that expediency warrants the adoption of the measure. But no considerations whatever, on the ground of expediency, can justify you in going beyond certain limitations. Instead of lodging so much power in the hands of a few individuals, the preferable plan would be to form a code of laws, leaving for error very little ground of latitude. From the worth of these gentlemen I am not at all disposed to detract; but they are nothing more than men, liable the more to error as they possess ample room for abusing their power. They have cleared themselves from the charges alleged against them; but after all that has been said, I have no doubt whatever that many visionary ideas were broached by them. Knowing this to be the case, the young men will come prepared for such a course; they will not venture to differ from their ‘grave and reverend seniors.’ They may be convinced of the error and impropriety of the proceedings; but they are subjected to the operation of strong temptations. In short, I would leave fancy to her wildest flights, and defy her to hit upon any measure more likely to

fail in accomplishing its end. I ask, would parents now send forward their children to the ministry as freely as they would have done some years ago? If there were a test of faith laid down, they would see their way, and might think proper to accept of it; but that they will submit to the will of your Committee, is by no means probable. The consequence will be, that talent and true piety will be kept off. The question is not on what terms, or with what opinions young men will be admitted; but it is whether this Committee be the fittest plan, or whether some other might not be devised. I beseech you to give the matter full and fair consideration, and shew to the world that you are not adopting a measure inconsistent with the gospel. What did our church do before this time? Were there Arians in our body a hundred years ago, when no such Committee existed? I would suggest that the power be lodged in the hands of Presbyteries. I do not intend to move on the subject, but would be glad that some other person would take it up. Presbyteries have a right to make every inquiry that your Committee can make; and by entrusting them with that power, I would hope to see every good end answered, and an end put to the unfortunate distractions which have prevailed in our body.

"I was surprised to hear some gentlemen state that this Committee is merely a Presbytery. I think it would have been better for them to come forward and avow candidly that it was merely a matter of expediency. This, in reality, is the true state of the case; but we have no right to legislate unconstitutionally for the purpose of expelling any man. Now, let any man shew me that this measure is according to scripture, according to your constitution, or even according to common liberty. I view the measure, not as a question of doctrine, and I believe it to be unconstitutional and unscriptural, and I therefore feel bound to oppose it. I would return to our former rules, and leave it to the Presbyteries to question the young men. The case of Geneva may be cited against me; but there subscription was either practised merely as a matter of course, or not attended to. In this country, we have the example of Presbyteries enforcing subscription, and such Presbyteries never sent out any young man infected with errors in doctrine." [The foregoing is but a faint outline of one of the most eloquent and impressive speeches delivered during the course of the Synod.]

Mr. S. DILL spoke at great length, in

order to prove the *scripturality and constitutionality* of the Overtures. He rebutted the charge of diminishing the authority of scripture, as alleged by the Remonstrants. He charged the Unitarians and Arians with opposing the authority of Christ to that of Paul, and one text to another, in order to neutralize both; with stating that the epistles are only to be taken as epistolary writing, not intended for the use of posterity.

Mr. WINNING, of Kingscourt, admitted the existence of great evils in the constitution of the Synod, and he ascribed their origin to the laxity of discipline that formerly prevailed. When he was licensed by the Tyrone Presbytery, no subscription of any kind was required of him. Still, though he coincided with the spirit of the Overtures, yet there appeared to be in them much that was objectionable. If it should be asked, Has the Presbytery a right to examine young men? it would be answered, It has. Has the Committee also a power of examining them? It has. Hence, if a difference of opinion should take place between the Presbytery and the Committee, it becomes a matter of serious concern for the Synod to determine to which of them a preference should be given. The case of America had been cited; but that, in reality, gave no countenance to the present procedure, because the American church vested the right of examination exclusively in the Presbytery, though it went the full length of the Overtures in regard to personal religion. He held in his hand the Constitution of the American Presbyterian Church, and on its authority he made his statements. After a great number of remarks on the disunited state of the Synod, and its resulting evils, Mr. Winning proceeded to specify those parts of the Overture to which he chiefly objected. As a healing measure, he wished the Committee abolished, and the right of examination vested in Presbyteries, as formerly.

Mr. JOHN BROWN rose to move an amendment, for the purpose of bringing the Synod back to its original constitution. He did not conceive the Committee to be so objectionable as had been alleged. In Rome, it was usual to appoint a Dictator on extraordinary occasions; and, in the same way, the usual constitution of the Synod might be suspended for a time, and an extraordinary Committee be appointed. There should, however, be a jealous watch kept over it; and if the Presbyteries were to choose the members, that might be a sufficient safeguard. His view, however, was, that

they should return to subscription to the Westminster Confession of Faith, with the limitations which exist in the church of Scotland. He was anxious to avoid the disagreeable bickerings which had prevailed in the Synod; and these could scarcely be avoided, as long as Arians were in the body. If we worship the true God, they must be idolaters. There is nothing so extraordinary in the mythology of Greece, Rome, or Hindoostan, as Arianism. It is an outrage upon common sense. He could not believe the Arians to be sincere in their objections to creeds. At Geneva, they declaimed about the right of private judgment, and against creeds. Their numbers increased: they got into the ministry, and polluted it; and finally enacted a decree, that none of the orthodox doctrines should be taught in their churches. One man had read the Bible, and judged for himself; and when he ventured to teach the gospel, the cry from the Arians and semi-infidel multitude was, "Down with Jesus Christ." It is not true that the Arians are the sufferers. They are basking in the sunshine of popular favour. Neither are they over-delicate in their treatment of us. Through the public prints we are made to suffer. In the Synod, also, they have attacked us.—He had read of the savage Indian leaping from his lurking place on the unwary foe; and, after he had stabbed him to the heart, standing over his fallen victim with his red tomahawk, whilst the life-blood was gushing out: and not less ferocious was the appearance of those individuals in this house, when destroying the character of individuals. He concluded with moving, that subscription to the Westminster Confession of Faith, with certain exceptions, should be made imperative.

Mr. STEWART thought this amendment should not be put at present, and it was accordingly withdrawn.

(To be continued.)

Ministerial Removal.

ON the removal of the Rev. W. Wilson to Newbury, in July last, the Rev. George Kenrick was elected the Pastor of the Unitarian congregation at Hampstead, for six months, and has since been permanently appointed to that situation, on the duties of which he will enter in June next.

NOTICE.

THE Anniversary Meeting of the Society for the Relief of the Widows and Children of Protestant Dissenting Ministers will be held on Wednesday, the 7th April next, when a Sermon will be preached at the Old Jewry Chapel, removed to Jewin Street, in Aldersgate Street, by the Rev. John Scott Porter, of Carter Lane. Service to begin at Twelve o'clock precisely. The friends of the Society will afterwards dine together at the Albion Tavern, in Aldersgate Street.

LITERARY NOTICES.

Lately published, An Introduction to Greek Grammar, on a new Plan, for the Use of Schools and Private Students. By Thomas Foster Barham, M. B., late of Queen's College, Cambridge. This Grammar, rejecting imaginary though long-established distinctions, reduces the tenses of the Greek verb from *nine* to *six*, and the voices from *three* to *two*: it exhibits throughout models of the *standard language*, which in the common grammar is not done, and is simplified with a view to practical utility in every department.

Mr. Harris has in the press a small work in 8vo., "The Verb of the English Language Explained."

Dr. Bowring is, we understand, about to publish, by Subscription, "The Songs of Scandinavia," in 2 Vols. 8vo., dedicated by permission to the King of Denmark.

CORRESPONDENCE.

Advertisements. We must again request that advertisements be sent *only* to Mr. Horwood, at the Repository Office, 3, Walbrook Buildings.

Will Philanthropos favour us with the remainder of the series?

Our readers generally would, we apprehend, object strongly to any more "Wareham Controversy."

Received, An Unitarian; Y. M.; P. Horton; A. E. S.; An Inhabitant of Bloomsbury; N. C.; Rev. E. Higginson, Jun.; and the Young Unitarian in reply to an Unitarian Elder, according to the request of the writer, in consequence of its rejection in the quarter to which it was originally sent.

The Watchman, No. XII., next month.

THE MONTHLY REPOSITORY

AND

REVIEW.

NEW SERIES, No. XXXIX.

MARCH, 1830.

CROMBIE'S NATURAL THEOLOGY.*

It would be well for society if such philosophers as Dr. Crombie were more common than they are. He is a Joseph Hume in philosophy,—an acute detector of errors, a persevering rectifier of abuses. Highly as we respect his talents, we respect yet more the love of truth which has determined his choice of a field for their exercise. To apply the fruits of laborious research, and the powers of a discerning intellect, to other purposes than the increase of his own fame, argues no small self-denial; and less gifted inquirers after truth are not a little indebted to the friendly guide who is more careful to remove stumbling-blocks from their path, than to find a new one for himself where they might not be able to follow him. We know not whether most to admire the spirit of enterprise which prompted to such a task as the work before us, or the patience and fidelity with which it is executed. It is irksome enough to a Theist to go over, in conversation, the arguments for a belief which has long been the groundwork of all his other convictions, and of his whole course of action. It is painful enough to be occasionally reminded of the depths of absurdity and the heights of impiety which the human mind has reached, in the endeavour to compass the most stupendous object of human inquiry. How much more irksome and painful must it be to refute by so slow an instrument as the pen, arguments which have been already a thousand times refuted, and to bring together systems of false philosophy so absurd as to make it scarcely credible that they can have been so mischievous as it is well known they have been! How great must be the courage and zeal of him who voluntarily engages in another struggle with the hydra-headed monster of Atheism! And what do we not owe him if he should succeed in shewing that the world has beheld

* Natural Theology; or Essays on the Existence of Deity, and of Providence, on the Immateriality of the Soul, and a Future State. By the Rev. Alexander Crombie, LL.D., &c. 2 Vols. Hunter, and T. Hookham. 1829.

the upper parts of the monster through a multiplying glass ; or, at least, that many of the heads sprout from one neck, and may be struck off by a single blow ! It has been a common error to suppose that there have been almost as many systems of Atheism, as there have been Atheists ; and hence has arisen an excessive dread of the effects of the Atheistical philosophy, and an exaggerated estimate of its strength. Dr. Crombie has rendered an important service by shewing what the philosophy really is, and how its various forms may be referred to a very few false principles. Whether such a service is needed in the present state of society, may be questioned by some who, like ourselves, have never seen, or are not aware of having ever seen, an Atheist. To us, an Atheist is a pure abstraction. We even find it difficult to form a conception of such a being : but we are obliged to believe the word of Dr. Crombie and others who attest his existence ; and his existence being admitted, the utility of the work before us (if well executed) follows of course.

“ The work is offered to the public,” says the author in the preface, “ under the persuasion that it may be useful in contributing somewhat to check the spread of the most baneful delusion that can darken the human mind—a delusion which, there is reason to apprehend, extends farther than is generally believed—much farther, certainly, than every friend to religion and humanity would wish. In this country, the degrading doctrine has, in some recent publications, been rather insinuated, than openly avowed. In a volume, entitled ‘ *Academical Questions*,’ by the late Sir William Drummond, the hypothesis of Atheism has been advocated without disguise, and with no reserve. On the continent, several works have lately appeared, by the authors of which it has been either openly inculcated, or insidiously recommended. Some of them being scientific productions, but with the poison covertly infused, find many readers who would shrink from the perusal of a book professing the advocacy of an infidelity so noxious and so debasing.”

If the race of Atheists was, however, extinct—if we could only infer their former existence from the scattered remnants of their works, as we argue concerning the lost species of antediluvian animals from their fossil remains, Dr. Crombie’s book would still answer an important object, by its examination of the metaphysical arguments for the existence of the Deity. If this mode of argument be unsatisfactory and inconclusive, it is most desirable that it should be shewn to be so ; lest the champions of truth should be again sent forth in some future warfare, with brittle armour and untempered weapons. Metaphysical arguments have been used to prove that the Deity does not exist. Reasoners on the opposite side of the question have been anxious to meet their adversaries on their own ground, and have adopted the same method to establish a contrary position. The results have been far from satisfactory ; and if the prevalence of error has been prolonged by the choice of an injudicious mode of defence, it can at no time be unimportant to expose the imprudence, and thus to guard against its recurrence.

The other objects of the work before us are to establish the doctrine of the Being of a God, by the argument from Design ; to treat of the Attributes of the Deity ; of his Providence ; of the Immateriality of the Soul ; and of the natural arguments for a Future State.

After an introduction, in which the author recommends a calm discussion of disputed points, in preference to contempt and invective on the one side, and levity and presumption on the other, and adds his testimony to the value of Theism, he proceeds to display the causes of Atheism.

These causes are—the tendency of philosophers to employ, and of their

disciples to adopt, terms, without any accurate notion of the meaning of the sign, or any certainty of the existence of the thing signified; the habit of confining the attention to such views and speculations as have a tendency to confirm a sceptical disposition; overweening self-confidence, and the contrary extreme of excessive deference for the opinions of others; the use of an inappropriate species of argument; degrading apprehensions of the nature of Deity; and finally, the carelessness and deadness which are apt to follow a familiarity with those appearances of nature which afford the best proof of the Being of a God.

From some of these causes may be traced the origin of every Atheistical system, from the atomic theory of Epicurus to Hume's medley of inconsistencies. The founders of each sect have been misled by inattention to the indispensable consideration, "*Ad veritatem inveniendam, præcipuum est cavisse, ne voces male intellectæ nobis officiant, quod omnes fere monent philosophi, pauci observant.*" Their disciples have been prejudiced by familiarity with only one side of the question, and by excessive deference to the authority of their teachers; while all have been encouraged and confirmed in mistakes by the injudicious modes of defence, and the imperfect conceptions, adopted by the advocates of Theism.

There is nothing Atheistical (however absurd) in the belief of the eternity of matter. No one of the ancient philosophers appears to have attained to so exalted a conception of the nature and attributes of God as Plato, who declares the world to be necessarily "an Eternal Resemblance of the Eternal Idea." Aristotle asserted the eternity of the world, not in opposition to the belief of the being, or of the power, wisdom, and goodness of God, but because he fancied that an eternal Cause must produce an eternal Effect. The same doctrine was held by some of the primitive Christians; and Justin Martyr informs us that it generally prevailed in his time, quoting Moses as its original propounder. The belief arose, no doubt, from the impossibility of conceiving how matter could be created; men being ever prone to constitute their own conceptions the measure of possibility. It will be time enough, however, for us to assert the impossibility of the creation of matter when we know what matter is, and how it exists. In the mean time, if obliged to admit the eternity of an immaterial existence, it is clearly unphilosophical to assert two eternal existences, when one is sufficient to account for the origin of all others.

Some philosophers, perceiving this, have chosen to reject one of these eternal existences, and, clinging to their difficulty about the creation of matter, have declared the belief in an intelligent Cause to be unnecessary. The question next arises, how matter became moulded into its present forms. According to Leucippus, Democritus, and the Epicurean philosophers, the elements of matter were, in the revolution of ages, by accident, or the laws of an intelligent nature, shaped into their present appearances. This doctrine has found advocates in almost every age. Whether Hume adopted it, it is not easy to say; for his systems were almost as various as the moods of thought in which he sat down to favour the world with his speculations. He now declares that, in an infinite series of ages, matter could not but fall into every possible variety of forms, and that therefore the supposition of intelligence is not needed to account for the most delicate organization; and presently he asserts that "Chance has no place on any hypothesis, sceptical or religious." Again, he supposes a Principle of Order inherent in matter, which, as he says, "at once solves all difficulties;" and presently, supposes that "the universe may have been, for many ages, in a continued

succession of chaos and disorder ;” during which period, we must suppose the principle which he assumes to have suspended itself.

The Epicurean system rests on the assumption that certain active powers are inherent in matter ; an assumption which the Theist denies. Assumption and denial are, however, useless where the question must be decided by argument. It is the part of the Theist to prove first, that we know not that matter possesses any active powers ; and, secondly, that if it did, we know not that they are eternally and independently its own. All that we know of the question of power is, that certain consequents regularly follow certain antecedents, and we therefore suppose that a connexion exists between them, but of the nature of that connexion we are wholly ignorant. It is a universally received principle, that no being can act where it does not exist ; and therefore, those who believe in the active powers of matter, are bound to disprove the existence of a vacuum. If the existence of a vacuum be allowed, the question occurs, how the sun and the earth can act on each other where they are not : if it be denied, it remains to be explained how the resistance which matter offers to matter has not been sufficient, in the course of an eternity, to stop the progress of the globe through the regions of space. If a vacuum exists, the power exerted resides in an immaterial being : if a vacuum does not exist, some powers inherent in matter are in opposition to other powers—attraction to repulsion, &c. ; while it still remains to be explained how the *vis inertię*, which all unite in ascribing to matter, was originally, and is perpetually, overcome. It is natural enough that men should be dissatisfied with their ignorance of the connexion between causes and effects, and that their dissatisfaction should prompt them to interpose a something between the antecedent and the consequent, to which they give the name of power : but there is nothing in a name ; and it has never been shewn that there is more meaning in the “ inherent powers” of the Atheistic philosophers, than in the *φύσις* and *εχθρά* of Aristotle. “ What is there,” says Malebranche, “ which Aristotle cannot at once propose and resolve, by his fine words of genus, species, act, power, nature, form, faculties, qualities, *causa per se*, *causa per accidens* ? His followers find it very difficult to comprehend that these words signify nothing ; and that we are not more learned than we were before, when we have heard them tell us, in their best manner, that fire melts metals, because it has a solvent faculty ; and that some unfortunate epicure or glutton digests ill, because he has a weak digestion, or because the *vis concoctrix* does not perform its functions well.”

Dr. Crombie offers a brief but satisfactory examination of the cosmogonies which have been invented under this system ; all of which are liable to the same objections, and all inconsistent with what knowledge we possess of the properties of matter. La Place’s theory is only worthy of more consideration than the rest, from being presented with modesty and diffidence. Having assumed that matter consists of nebulous particles highly attenuated, it is very easy to declare that by one process those particles are conglomerated into planets, and by another into a comet’s tail, and so on : but the question is, how came these particles to be nebulous ? What originated the various processes ? Whence proceeded the powers by which the processes were modified ? And yet La Place expressed astonishment and regret that Newton should have considered a presiding Power to have been necessary for the accomplishment of a work which attraction alone is capable of effecting. It would have been no more than reasonable to explain what attraction is, before requiring any mind to assent to its all-sufficiency.

To assume that Chance or Necessity will account for the production of the material universe, is yet more unsatisfactory. What is Chance? What is Necessity? An active power? A substantial existence? A state or mode of existence? Or a conception of the human intellect? If either of the two first, where can we detect their presence? How shall we trace their operation? And how did they originate? If not a substance, how can the existence of eternal substances be modified by them? Again our doubts are met by words—mere words.

Supposing, however, that the globe was formed, surrounded with an atmosphere, and supplied with light and heat, by the concourse of atoms conglomerated by chance, how are we to account for organization and life? Does sensation depend on the position of particles? And if it does, has it ever been produced by any other medium than that of animal operation? Our experience affords as great a certainty as experience can give, that brute matter can be animalized only by animal operation. Whence then arose the first animal? Mr. Hume, following his Epicurean masters, may tell us that with a finite number of elements, all possible combinations must take place in eternity, and may thus imagine that all arrangements are accounted for; but something more than arrangement requires explanation.

“We have to explain how life, sensation, and intellect, originated. No assemblage of atoms, though they should assume, by chance or necessity, the shape of a man, could form a sentient and intelligent being, any more than a human creature can be produced, when the statuary has chiselled his marble from the block.”—Vol. I. p. 175.

The hypothesis, advocated by the author of the *Système de la Nature*, that the earth originally possessed a conservative and nutritive power which hatched certain particles into animated beings, may be dispatched with the same reply. What evidence have we of such a power, and by whom or what was it conferred? What has become of it, and why does it not still exist? Mr. Hume's “eternal principle of order” deserves no more consideration. A principle is a beginning, a spring, or cause; so that, according to Mr. Hume, order arose from a cause of order: and this truism, he declares, solves all difficulties! This principle of order he supposes to be an internal, unknown cause; so that it appears all difficulties are not yet solved. “There is no more difficulty,” he says, “in conceiving that the several elements, from an internal, unknown cause, may fall into the most exquisite arrangement, than to conceive that their ideas in the great universal mind, from a like unknown cause, fall into that arrangement.” Passing over the gross irreverence of this comparison, it may be asked, what those ideas are; for Mr. Hume is careful to inform us that he dismisses matter and mind as nonentities, retaining only impressions and ideas. These must, with the principle which arranges them, consist of some third substance, which, for ought he could tell, might be Deity. The hypothesis of the Principle of Order is adopted by Sir W. Drummond, the author of “*Academical Questions*.” He, however, asserts the existence of matter, whose primary particles he declares to have been originally precisely similar in all respects, except as to position; and that according to their various modes of motion, is the present diversity in the phenomena of nature. How these particles came to be differently placed, is left to conjecture; as also, how life originated. But we agree with our author that “it is time to dismiss these extravagant cosmogonies, which resemble the dreams of a distempered fancy, *agri somnia*, more than the grave speculations of a rational and phi-

losophic mind." He asks with great propriety, whether the discordance of these various sceptical hypotheses arises from the "principle of order" so strongly advocated by their authors? If not, perhaps it may be accounted for by Chance, Nature, or Necessity. That truth will be turned up among them, however, appears a very remote contingency.

The theory, advocated by many, that the world has existed from eternity in its present state, is refuted by those advocates themselves when they assert that causes are in operation which will work its destruction. "For as a system which has been from eternity, must, in its essence or construction, be everlasting, so a system which must come to an end, must have had a commencement. If there be causes now in operation which must ultimately derange our globe, its vegetable and animal beings must have had an origin." If, as recent observations render it highly probable, not to say morally certain, the whole solar system is gradually moving towards the constellation Hercules—if the moon is gradually approaching nearer to the earth—if friction and resistance retard, however little, the projectile motion of our globe, how does it happen that the earth has existed through an eternity? How can it be declared to have so existed in its present state, while its future destruction is, at the same time, predicted? How is the intellectual condition of man to be accounted for, on this hypothesis? Granting that his progress may be infinite, it is clear that, as invention and discovery are the means of that progress, it must have had a beginning. If the human race be supposed to have existed for an eternity of ages without any exertion of intellect, it is clear that the world was not then, as the hypothesis states, in its present condition: and, on the other hand, an infinite series of inventions and discoveries is an evident absurdity. The farther we go back, the nearer we approach to a limit, till the series is exhausted.

The system of Spinoza, which is supposed to have numerous adherents abroad, and a few advocates in this country, is examined at considerable length by our author. Its chief importance is derived from the mystery with which it is invested, and to which alone, we conceive, it owes its reception by any rational mind. His disciples themselves have never been able to agree as to whether his system is to be called Atheistical or Pantheistical; whether it contains doctrines irreconcilable with Theism, or derogatory to the character of the Supreme Being; or whether he believed no such Being to exist, or held him to be material. As far, however, as his meaning can be gathered from his ambiguous terms, his false assumptions, his identical propositions, and inaccurate definitions, it appears to be this: That it is impossible for any thing to be created or produced by another thing: that it is impossible for God to have produced any thing different from what it now is: that every thing that exists must be a part of the Divine nature, by absolute necessity, and not as a modification caused by the Divine will; in short, that the universe itself is Deity. The charge "*Deum verbis ponere, re tollere*," may therefore be fairly alleged against Spinoza; and if it be true that his disciples are yet numerous, the time which Dr. Crombie has employed in exposing the fallacies of his philosophy, has not been ill-spent. It is clear that the arguments employed against all the other systems which assume the eternity of matter, afford a sufficient confutation of this also; and it thus appears that all the absurd cosmogonies, all the conflicting hypotheses of Atheism, have arisen from a very few false principles, and may be overthrown by the application of a very few correct ones.

We fully agree with our author respecting the inapplicability of metaphysical arguments to the proof of the existence of Deity: and his remarks

on the nature of Evidence, we esteem the most valuable part of his book. His exposure of the inaccuracy of Dr. Clarke's reasoning, we hold to be complete ; and we can only wonder that the errors in that writer's "Demonstration," &c., should have been current so long ; and that in conversation, in books, and from the pulpit, we should still be plied with arguments which to the Theist are needless, and which the Atheist has always been able to elude.

"So confidently," says Dr. C., "has this mode of argumentation been employed, that it has even been asserted, that no mathematical deduction, or intuitive truth, is accompanied with a clearer evidence. Now, the existence of a Supreme Being is not a necessary truth ; it is a question of fact. It cannot be demonstrated that a Deity must be, or that the contrary proposition involves an absurdity. That something must have existed from eternity, is self-evident ; and what this something is, constitutes the question between the Theist and the Atheist. The one asserts the eternity of matter ; the other that of an Intelligent First Cause, the Author of all existence. The question of Deity then being a question of fact, and the subjects of metaphysical evidence being the necessary and immutable relations of our ideas, it is clear that this species of argument is wholly inapplicable to this, as to every question which relates to actual existence. These metaphysical reasonings, therefore, have failed to convince. They are not only abstruse and perplexing, but, when strictly examined, will be found inconclusive. Hence they have proved injurious to the doctrine which they have been offered to establish."—Vol. I. p. 49.

"The learned and sagacious Dr. Clarke, though he resorted to metaphysical reasoning to demonstrate the existence of Deity, seems to have been fully aware that this species of argumentation is much less calculated to produce conviction than that which is derived from the phenomena of nature. This is sufficiently manifest from a conversation which passed between him and Mr. Whiston, on the subject of his celebrated work on the Being and Attributes of God. 'I was,' says Whiston, 'in my garden, against St. Peter's College, Cambridge, where I then lived. Now I perceived that in these sermons, he had dealt a great deal in abstract and metaphysical reasoning. I therefore asked him how he ventured into such subtleties, which I never durst meddle with ; and shewing him a nettle, or some contemptible weed in my garden, I told him that weed contained better arguments for the Being and Attributes of God than all his metaphysics. Clarke confessed it to be so ; but alleged for himself, that since such philosophers as Hobbes and Spinoza had made use of those kinds of subtleties *against*, he thought it proper to shew that the like way of reasoning might be made better use of *on the side of* religion ; which reason or excuse I allowed to be not inconsiderable.' (Whiston's Memoirs.) Such was the motive, it would appear, which induced Dr. Clarke to resort to the employment of abstract arguments, in order to overthrow the reasoning of these subtle metaphysicians, and to establish the doctrine of Theism. While we acknowledge the necessity of meeting an adversary on his own ground, we must at the same time remark, that it is one thing to expose his fallacies, and quite another thing to attempt the establishment of the doctrine which he impugns, by arguments equally inapposite as his own. It would have been quite sufficient, and less dangerous, if Dr. Clarke had rested satisfied with disproving the abstract doctrines of Spinoza."—"But though the existence of an Intelligent First Cause cannot, from the very nature of the subject, be evinced with the same certainty as a mathematical truth, or its contrary be proved to involve a metaphysical contradiction, it will be found on examination to rest on evidence so clear and conclusive, as to compel the assent of every candid inquirer, whose understanding has not been entangled in metaphysical subtleties, and whose reason is not inaccessible to the authority of that evidence, of which alone the question is sus-

ceptible. It is quite as ridiculous for a man to refuse his assent to a fact, because it cannot be demonstrated by scientific reasoning, or is incapable of mathematical proof, as to deny sound, because it cannot be seen, or smell, because it cannot be touched. It is on moral evidence on which the question rests, the sources of which we shall now briefly explain."—Vol. I. pp. 351—354.

After treating of the sources of Moral Evidence, and shewing that no process of abstract reasoning has been instituted to evince the existence of an Intelligent First Cause, which may not be either evaded by an opponent, or in which may not be detected the circular sophism, or a *petitio principii*, the author proceeds to unfold the evidence by which the most important of all facts is established.

Wherever we find order and regularity obtaining either uniformly, or in a vast majority of instances, where the possibilities of disorder are indefinitely numerous, we are justified in inferring from this fact an intelligent cause. If it be inquired, "Whence this inference?" it is replied, that "it is intuitively obvious that out of any given number of equally possible results, the chance of one taking place in exclusion of the rest, must be as 1 to the number of the others. Our belief, therefore, that a given one will not take place by accident, must be more or less strong, as the others are more or less numerous; and where an indefinite number on one side is opposed to unity on the other, to believe that unity will, not only in one instance, but in an indefinite number of similar instances, be accidentally the result, is much the same as to believe that unity is equal to infinity." Not that it is to be imagined that the inference usually depends on any nice calculation of chances, or that scientific computation is necessary to the conclusion. A person who knows his letters, and little beyond, perceives intuitively that the chances in favour of the alphabet being laid in regular order by design prodigiously overbalance those which exclude intelligence, though he may be unable to calculate their relative proportions. A like inference is deducible from an obvious suitability of means to ends; a concurrence of causes, various and complicated, towards a production of effects. These furnish conclusive evidence of design; and design necessarily implies the existence of intelligence. From whatever principle this conviction is supposed to originate,—from the clear evidence of mathematical probability, from the perception of analogy, from an instinctive principle, or a process of association, it matters not to the argument to decide. It is sufficient that it is universally admitted in theory, and acted upon in common life. Mr. Hume himself always proceeded on the belief that books were printed by types, that houses were made to live in, and flowers and fruits to be smelled and eaten.

The species of evidence being thus unfolded, we are next led to the inquiry, whether the phenomena of the universe present such indications of order, beauty, and harmony, as justify us in attributing their origin to a Designing Cause. Our author has added some valuable and interesting facts to the number collected by Vince, Paley, and many other writers in support of Theism. The evidence of an Intelligent Cause which he educes from the intellectual and moral constitution of man is peculiarly striking. Our disagreement with him on some minor points of his philosophy (which, however, we have no room to notice) rather enhances than impairs the pleasure which we feel in adopting his conclusions, and sympathizing with his admiration of the wisdom which originated the powers of thought, and

so combined the intellectual with the organic faculties that man is enabled to ascend from the perception of material objects to that of individual truths, thence to the general conclusions of science and philosophy, and by a process of moral discipline yet more striking and beautiful, to that spirituality which overcomes the world.

The attributes of Deity, viz. Unity, Infinity, Immateriality, Wisdom, Power, and Goodness, are next established on irresistible evidence. The objections to the infinite benevolence of God, founded on the existence of evil, are candidly and luminously treated. Accustomed as we are to hear these objections stigmatized as impious, or despised as foolish, it is a satisfaction to find that Dr. Crombie admits their force, while his faith in the Divine benignity remains unshaken. To us it appears that the origin of evil has never been accounted for, and most probable that it never will be explained, in the present state of being; and while we gratefully acknowledge the wisdom and love which are apparent in the process by which good is educed from evil, we cannot see why infinite power and goodness could not have effected the same purposes by different instruments. Not only under the pressure of suffering, but in hours of pure enjoyment, the "obstinate questionings" which cannot be satisfied, and will not be silenced, recur, and must still recur; and "Whence is evil?" is the inquiry which we must echo or be mute. It is, doubtless, well for us that such a necessity is imposed. It is good for human reason to be reminded that there is a boundary which she must not pass; it is well that faith should be taught to look through darkness, that hope should be invigorated by doubt, and charity taught to look back with awe on her mysterious origin. It is impossible that the restless intellect should not strive to break the bars which confine it; that the mind which loves truth should not painfully feel its inability to reconcile inconsistencies which cannot be overlooked; but the intellectual is not the highest department of our constitution; and while the understanding sinks baffled and exhausted, the powers of faith may be strengthened for a steady and a lofty flight. It is enough for the support of our trust to see that the majority of evils produce a preponderance of good, and to believe that the same tendency exists in all; it is animating to dwell on the conviction that evil is only a present aspect of things which will be changed as our sphere of vision becomes enlarged; it is consoling to mark within ourselves the transmutation of sin into holiness, of sorrow into peace; it is productive of perfect satisfaction to review the evidence for the perfect love and unbounded power of the Father of our spirits. But still the reason is unsatisfied. It is useless to say that beings must be finite, and therefore imperfect. Finite beings may be relatively perfect. It is useless to urge that the majority of evils are incidental, that they produce a balance of good, and originate the most exalted virtues. Did not the Deity foresee the evils which are termed incidental? Or, foreseeing, could he not exclude them? Why was not the balance of good, why were not the virtues, produced by other means than the intervention of suffering? We know not: and in our ignorance we must acquiesce, assured that when a further insight into the mysteries of Providence shall become beneficial to us, it will be granted. Among the various salutary purposes to which evil is made subservient, Dr. Crombie advances one, which he is not aware has been presented by any preceding writer. He believes that it is through the medium of evil that man arrives at the knowledge of a Wise and Designing Cause. The ground on which his opinion rests, he thus states:

"When we infer design from the construction of any curious and compli-

cated piece of machinery, we perceive that the materials of which it is made, the formation of the several parts, and the arrangement of them into one whole, are such as are adapted to the effect which we presume to have been intended. But if we had no conception of unfit materials, or of an improper form of parts, or an incongruous arrangement, the machine, how ingeniously soever constructed, could not impress us with any indication of design, nor, in truth, could we form any notion of ingenuity. This is self-evident: for in design are implied the contemplation of an end, and the adaptation of means; but to adjust means to an end, implies a choice of circumstances; and where there can be no conception of defect, imperfection, or error,—no idea of greater or less aptitude, or an unfitness for the purpose, there can be no idea of choice, no exercise for discrimination. It is the selection of certain materials out of many sorts, the adoption of certain out of various forms of parts, and the arrangement of the whole out of various possible collocations, that display the hand of intelligence in the construction of any piece of mechanism. The same observation is applicable to the constitution of the universe. It is from the selection of fit means to beneficial ends, out of numberless possibilities of a contrary tendency, that we infer the intelligence and benevolence of the Author. As from uninterrupted light, we should have no idea of darkness, so from a state of things uniformly good, we should have no conception of evil or imperfection, and therefore no evidence of design or benevolence.”—Vol. II. p. 217.

The reader will judge for himself of the justice of this argument. We will only suggest that it appears to exclude the possibility of a state of perfect happiness; as we can imagine no happiness which is independent of action; and no action which is not carried on by the adaptation of means to ends. Wherever such an adaptation is used, it is clear that there may be conceptions of a Wise and Designing Cause. In the following conclusions, it is the privilege of all consistent Theists to agree:

“Where infinity is the subject, we are necessarily bewildered; but without perplexing ourselves with discussions, respecting the compatibility of evil with the infinitude of the Divine attributes, discussions, to which our limited faculties are wholly unequal, every reasonable man will feel his happiness sufficiently secured in the perfection of the Deity, the source of all excellence, the most powerful, and, at the same time, the wisest and best of all Beings. The orbs, that fly with inconceivable velocity through the regions of space, proclaim his power: the manifold adaptation of means to ends, in this our lower system, displays his wisdom: and we ourselves, with the sentient creation around us, exhibit evidences of his goodness. Our enjoyments are numberless, our sufferings comparatively few. Why the latter are not wholly excluded, or why an equal degree of happiness is not produced without the medium of evil, is a question which we vainly essay to solve. Under the charge, however, of incomprehensible wisdom, inconceivable power, and unchangeable goodness, we need entertain no apprehensions, that our happiness will not be effectually consulted. God is powerful, wise, and benevolent. Here, then, let us confidently rest, submitting, with due humility, our weak reason to the counsels of Eternal and Unerring Wisdom.”—Vol. II. p. 248.

[To be continued.]

CANTATE. BY LAMARTINE.

[DE LAMARTINE has just been elected to the French Academy. He has the merit of poetical talents, the far greater merit of devotion to the Bourbons. Politics often make a part, sometimes the whole, of a man's deservings in France, and especially at the door of the Academy; but in

Lamartine's case no faction was found to complain of the honour done him. The original of the following Cantate was lately written by him to obtain the entrance of a young protégé into the Orphan House of St. Nicholas. It was sung by the children, and would we had been there to hear them ! Some men subscribed silver—he subscribed song ; and in France he was considered to have as good a title to a nomination as any Cræsus whatsoever. Poetry has not in England such a money value. Would Christ's Hospital, or any of our Asylums or Institutions, sell an admission for an Ode, even if Milton came hither again to write it ?]

SILENCE the temple of the Lord o'erhung,
And holy hymns on harps celestial slept ;
The odorous embers in the censers swung
Were dead—like a vast cloud the incense swept
Over the sacred city's walls ; and there
Doctors of law, interpreters of prayer,
Sat in their pride ;—
Their pensive eyebrows o'er their eyes were bent ;
Or, flinging scornful glances as they went
To lecture timid youth, they turn'd aside,
And wrinkles shewed on wisdom how intent.

* * * * *

A child came forth, with such a natural grace,
That gathering crowds at his approach gave place ;
They tracked the blessed steps where he had gone :
He seemed to brighten all the space
With supernatural day—all saw—save he alone.

* * * * *

Chorus.

O marvellous story !—What a glorious lay
For mother's voice o'er infant's couch to swell !

A Voice.

What said the child ?

Another.

Go, ask the angels—they,
And only they, can tell.

A Voice.

Whence came this loas ?

First Voice.

From life's shades profound—
From exile, silence, and from misery.

A Voice.

How did he hide him from the crowds around ?

First Voice.

He sought obscurity—
In the low labours of an unknown road ;
The dawn beneath a cloud ;
Hid twenty years 'neath his humility ;—
At last he roused him from the mystery—

Heav'n down to earth he brought ;
 On land and water grav'd the truths he taught,
 And walked to death—to death on Calvary,
 The willing victim ; veiling all the sin
 Of man, whom he would win ;
 His blood the thirsty seeds of truth supplying,
 And from his Father buying
 Ransom'd humanity.

Chorus.

Master of wisdom and of innocence—
 Torch of heav'n-guiding ray—
 Soul that sublimes the sense,
 The life, the truth, the way.

Second Voice.

To him whose hand our coming once forbad,
 He said, “ Nay, let them come.”

Third Voice.

And now a gentler hand, in welcoming glad,
 Bids us poor children find in him a home.

Second Voice.

He said, “ Lay not up treasure where the rust
 Corrupteth, and where thieves break through and steal.”

Third Voice.

And see what hands, munificent and just,
 Ope at his bidding, and their gifts we feel.

Second Voice.

He said, “ In God ye trust, so trust in me ;
 The wandering swallow hath no place of rest,
 Yet, on the solitary turret, she
 Hath found a nest.”

The twittering sparrow sows not, neither reaps,
 Yet Providence for all its riches keeps,
 And this 'neath palace roofs, this 'neath straw-cottage sleeps.

Chorus.

We are the swallows, and our tongues can tell
 How he hath raised a roof above our head ;
 We are the sparrows of the parable,
 We harvest not, and yet are fed.

Third Voice.

What said he more ?

Second Voice.

“ The lilies of the field
 They toil not, neither do they spin,
 Yet all the robes that pomp and labour gild,
 And all the glorious garments wealth can win,

E'en Solomon's most gorgeous vanities,
Are far less fair than these."

Chorus.

We are the lilies of the vale,
For us the sheep no fleecy wool hath given ;
Ours is the gospel tale,
Clad are we by the unseen hand of heaven.

Third Voice.

What are the deeds that gratitude demands?
We have no wealth—alas! no power have we—
But silent we lift up our little hands
To thee—O God! to thee!
Thine is the beneficence—
Thine be the recompense!

Second Voice.

Can Kings do more with all their mightiness,
For those who have such blessings here supplied ?
Bless, then, and help our tongues to praise and bless—
Praise passing through young lips is purified.

Fourth Voice.

Blessed is he for whom another bears
The prayer to heaven above ;
God sends from heaven, to meet an orphan's prayers,
More than an orphan's love.

Fifth Voice.

Prayer is that white and unpolluted thing,
Which, to the Almighty's throne,
Man on a snowy tabature must bring
In vessels pure alone.
Come not with rusty copper, for the skies
Will welcome nor impurity nor art ;
From gold and crystal should your incense rise—
The purest vessel is an infant's heart.

Sixth Voice.

How oft our vows in fruitless breathings fall !
But borne from other lips aspiringly,
Like a voice heard in some sonorous hall,
Echoed—re-echoed back from wall to wall,
It sounds, spreads, strengthens to eternity.

Seventh Voice.

'Tis the rays of lovely light
From the prism that sparkling fly,
Brighter—as their glory bright
Plays upon the brightening eye.

Second Voice.

Pray then—the prayers of innocence refine,
 As to the mercy-seat their strains it bears ;
 And angels wing them to the throne divine
 With blessings and the incense of your tears.
 Pray then—the prayers of innocence refine,
 As to the mercy-seat their strains it bears.

Song.

O Thou whose ear of mercy bends
 To the poor sparrows' nest—nor deems
 The flower unworthy care that tends
 In thirsty longing tow'rds the streams :
 O provident, indulgent heaven,
 Thou knowest by whose humble care
 That secret bounty has been given
 Which recompensed the poor man's prayer.
 Thou holdest in thy judgment-hands,
 At will, exhaustion and excess ;
 Hence grow, beneath thy high commands,
 'The need, the claim, the power to bless.
 And be it thine, O Providence!
 Our benefactors' steps to trace,
 And all their deeds to recompense
 With plenitude of gifts and grace.
 Our spirits know them not—we feel
 The love their sympathy has won ;
 From their left hand their lips conceal
 The generous deeds their right has done.
 Yet may the work of mercy, hid
 Beneath the mantle of their faith,
 Soar upwards—though by them forbid,
 And plead their cause in holiest breath.
 May every wish their hearts repeat,
 May every sigh their bosom heave,
 Be answered from thy mercy-seat,
 Before the prayer their bosom leaves.
 O may their happy mothers see
 The peaceful flow of quiet years !
 And never may their children be
 Doom'd to pour out an orphan's tears !
 O let them like the forests rise,
 That tower aloft on Mamra's plain,
 Where, when the ancient oak-tree dies,
 A younger oak-tree sprouts again !
 Or like the streams that ever flow
 From holy Siloa's fountain rill,
 Where all the wavelets as they go
 Wake other waves to sparkle still !

ON LOVE TO GOD.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind."—Luke x. 27.

THERE is not a passage in Scripture which the Christian has more need to scrutinize narrowly in all its bearings than this; it is truly the sum and crown of all practical teaching, comprising every thing that deserves the name of duty. Being, however, so very comprehensive, it is impossible to dwell upon it at large in the limits of a moderate essay, and at this time we feel an inclination to contemplate it under *one* of its divisions only—that which respects the intellectual part of our nature—"Thou shalt love the Lord with all *thy mind*"—and would ask the reader to accompany us to the examination in the spirit of sincere desire to know the breadth and depth and height of this commandment of God.

When we mention the word *mind*, we mean, of course, all the various powers of the mind—perception, attention, memory, judgment, abstraction, imagination: with all these we are to do homage to the Creator of the whole. There is no reservation, no deduction; all are destined to perform a part in the service of God. But it is lamentable to reflect how often, while we allow in a general way the claims of the Creator to supremacy over his mental creation, we forget the practical application of the Divine law to the different mental powers. We are content to cultivate some and neglect others, to train them often to do a great deal of worldly work, to give them a facility of acting, much akin to that mechanical dexterity which our limbs are sometimes taught to acquire; and having done so much as this, we call in religion to reduce our confusion to order, and think there will be no difficulty in subjecting our powers to her influence. No form of character is more common than one cultivated in all those powers for the world, and supposed to be complete, with the reservation of a few finishing touches to be made hereafter by the hand of religion. It will not do—there is an error at the foundation. The mental eye that should have surveyed the world as an open book, "written all over with the characters of divine wisdom and goodness," has acquired the habits of strong but short sight, which enable it every where to discern things chiefly as ministering to its own selfish uses and pleasures. Memory is overwhelmed with its burden of unimproved and (to such a mind) unimprovable facts; imagination is not the pure and lofty gift it was destined to be; judgment, too, is rather exercised on things which the more they are considered the more frivolous do they appear, than on the high realities of our actual condition in the universe; and after this training has gone on, year after year, are we not looking for a miracle, when we expect at once that we can "serve the Lord our God with all our mind"?

Few, indeed, are they who, exploring the usual state of their mental powers,—their measure of strength, their proportion, the degree in which they are willing and efficient agents in the service of God—will not see cause to be dismayed at the contemplation. Great as may be original differences arising from different bodily constitution, these are probably of much less account than is commonly supposed. Think of the multitudes of human beings born into this world, seemingly with no mental deficiency—healthy and vigorous in childhood, no way inferior—up to a certain point, to the

rarest specimens of after-eminence ; and how obvious it is that natural obstacles to the cultivation of what has been given are comparatively few !—It is not the powers—it is the difference of their application ; it is, that in one individual the mind has been awakened to spiritual consciousness. One human being has, in early life, learnt to propose to himself a great object ; and it beams upon him through all the studies, the objects, the pleasures that attract him. He may be more or less learned or accomplished, but his mind does not therefore dwindle away and perish. An almost super-human energy, superior to the results of the most laborious cultivation, is sometimes afforded to those who dedicate themselves to the service of their fellow-creatures, for God's sake—not presumptuously neglecting the diligent use of means, yet, perhaps, unable to obtain all they wish, because they care not to pay the full price. “But *vigour* of intellect,” it may be said, “is, in after life, scarcely attainable—if the powers of the mind themselves have been little cultivated in early years, the matter must be given up, and we must commit ourselves quietly into the hands of God, trusting that he will not expect to reap where he has not sown.” Granting that, with some great limitations, this doctrine is true, and that we rarely meet with a case in which the defects arising from education have been completely overcome, there are two points connected with the improvement of the mind, which must never be lost sight of, viz. the *proportion* and *harmony* of its different faculties, such as they are, and the *direction* which may be bestowed upon them. Where we cannot re-create, we are certainly allowed the liberty of reducing inequalities. We may be always attending to the weaker points of our minds, withdrawing the aliment which has pampered one portion till it has become like a mighty incubus weighing down the rest. We may restore healthy action to the whole, if we cannot endue each power with gigantic strength ; and turn into paths of usefulness and peace well-regulated and well-disposed minds. It is certain, that our chief need is that of being awakened to the knowledge of God and of ourselves. No kind of instruction given to the intellectual faculties will form a truly noble character without this. We have seen, and do constantly see, instances of astonishing power in beings not so awakened—but for want of submission to a higher influence, for want of knowing the great Power of powers, and Spirit of spirits, these are like wild and wandering fires, not to be trusted, however beautiful and like reality. *With* this submission, wonders may be done in self-correction. Only let the heart impressively feel its duties, and the mind will gather materials for improvement from every thing that lives, and be never weary of bringing in that rich harvest. Only let it know itself, free from impure desires and unworthy aims, and it will feel its dignity, and reverence the Divine image in itself. It is grievous to know how extensive is the error of indifference to the right and conscientious application of our intellectual powers. It is indeed so universal, that we are all, in a great measure, hardened on the subject, and we much fear that in our day it is making rapid progress. Many are sensible of the evils of immoral conduct, who scarcely seem to bestow a remorseful thought on the most profligate wastes of time, on the most intemperate employment of particular powers of the mind. Great efforts are making by philanthropists to give the intellectual faculties a preponderance over the animal, and for this purpose many mental banquets are provided ; the object is unquestionably good and valuable ; but still we look onward—onward. Much reading is infinitely better than much drinking ; but wisdom is better still than knowledge ; and there are multitudes of readers who seem no farther advanced in deep, practical wisdom, than they were before. But,

in fact, a habit of mere desultory reading for amusement's sake, is one of those habits which have a direct bearing upon our power of fulfilling the duty of the text, and which we ought therefore to make the subject of consideration for ourselves, as well as for others. Books are about us at all hours—books, the blessing or the bane of character—books, that now and then, by means of a few “words that breathe and thoughts that burn,” will kindle up a never-dying flame of virtue in the soul—but oftener, pouring down upon us a stream of insignificant words and ideas, drive out of our minds better thoughts, and cheat us of hours not to be redeemed. It is Milton who puts into the mouth of his sacred Hero, the opinion, that

“Who reads,
And reads incessantly, and to his reading brings not
A spirit and judgment equal or superior;
Uncertain and unsettled still remains,
Deep vers'd in books and shallow in himself.”

Paradise Regained, Book iv.

It is one of our besetting sins. We revel in useful discoveries, and discover nothing ourselves. Our minds rarely come to just conclusions on the countless subjects that are thrown open to them; nor indeed do we seem to make any point, in general, of their coming to a conclusion at all, for we mostly read to be amused. Our minds are like a strand, on which one wave deposits only something which the next will wash away.

If these remarks should appear somewhat harsh, let it but be put to the candour of those who will chiefly read them — of Unitarians, (for unfortunately the *Monthly Repository* must not look for a much wider circle of critics,) whether they do not apply to *them* more nearly than could be wished. It is certain that *they* are better read in modern literature than their orthodox brethren either are or wish to be; but do they not err on the side of indulgence? To them all fields are open; and there is not a tree of knowledge of which they may not gather the fruit and eat. No severe censor comes in and calumniate their favourite tastes; no priest thunders forth maledictions against their favourite authors; no voice of awful warning forbids them to cultivate the beautiful gift of a poetic and imaginative spirit; and it is right that they should feel the glory of being thus free. But having thus obtained, as it were, space for their minds in the boundless regions of thought, they may well submit to, and should the more gracefully wear, the yoke of Him “whose service is perfect freedom.” Let it not be thought that they desire liberty for any other or dearer purpose than to prove themselves the more his devoted servants. Let them exercise a spirit of more severe personal scrutiny, of more earnest dedication of themselves and pursuits to the worthiest, the justest, the most exalted aims—contemplating what they do from day to day, in all its bearings, as it respects the advancement of an immortal being. Considerations like these may indeed check levity—fewer words may be uttered and fewer sentiments recorded; but peace of conscience and self-respect will be increased; more practical wisdom will be diffused in our circles; display will not be so active a motive; and, above all, we shall take better account of time. This last point seems to enter less into our calculations than it did into those of our forefathers. Days and years do not seem to teach wisdom; and though no lovers of austerity, we cannot afford to lose the refreshing contemplation of that quiet dignity of character which is invariably the attendant of those who estimate the years of man's life at what they are really worth. We deify the human intellect too much—but the world wants not commanding or tyrannous spirits, but

sincere souls, disentangled themselves from the web of sophistry, loving knowledge for her own sake, and for *his* whose wonders furnish unceasing subjects for delightful study ; it wants them filled with the love of their fellow-creatures, that they may be ready to call out and bear witness to the gifts of God in other souls ; that they may lend their aid to all who desire to emancipate themselves from the bondage of corruption, and to enter into "the glorious liberty of the children of God."

ON THE CHARACTER AND WRITINGS OF THE REV. T. BELSHAM.*

(Continued from p. 38.)

IN resuming our consideration of Mr. Belsham's services to the cause of Unitarian Christianity, attention is next claimed by numerous productions of humbler pretension, smaller size, and more temporary interest, than those already adverted to ; Pamphlets, Sermons on particular occasions, &c., &c.

Whenever Unitarianism or Unitarians were assailed by calumny, Mr. Belsham was ready to stand forth for their defence ; and if, in the discharge of this duty, it proved needful or expedient for him to become in turn the assailant, he was always found to be a vigorous and formidable one. His pamphlet style was excellent. There was no *prosiness* about him ; no flat, cumbrous, involved, interminable sentences. No controversy is more readable ; more full of stimulus and vitality. It is not declamatory ; it is not humorous ; but there is a wholesome, manly vigour in it which keeps the reader awake and alive. We doubt whether any of his antagonists did not heartily wish to be well rid of him.

With most of the excellencies of an accomplished controversialist, let it be conceded that he had his share of the failing which has so commonly clung to that character. Plain truths, repeatedly demonstrated, yet pertinaciously cavilled at, he did sometimes re-assert with somewhat of a supercilious and dogmatical air, and an impatient tone. He did sometimes tie to his chariot wheels the foe whom he had vanquished, but who would not confess his discomfiture. The unworthy and base behaviour of certain theologians did sometimes tempt him to the boundaries of "due Christian animosity" of language, though not of feeling. And there were, perhaps, some few occasions in which he was offensive without the palliations which such provocations afford. That this should have been the case we regret ; but we do not wonder. Who of the living that has had much to do with controversy shall cast the first stone ? Who of the mighty dead that struggled valiantly for the truth has come out of the conflict more stainless ? Every virtue of humanity has a failing for its shadow. The mild and gentle generally make but poor reformers ; and those who are incapable of being betrayed or provoked into controversial asperities would be but too likely to leave error and misrepre-

* To the publications, whose titles are appended to the commencement of this article, we have to add the following : "The Accomplished Teacher of Religion : a Sermon, preached at the New Meeting-House, Birmingham, November 22, 1829, on occasion of the Death of the Rev. Thomas Belsham. By John Kentish." Birmingham : Belcher and Son. London : Hunter. 8vo.

sentation in quiet possession of the field. The defects of a prompt, active, fervid spirit, must be taken together with its worth and usefulness; both or neither, is, in the present state of humanity, too often the condition on which what we most need and admire on the one hand, and what we most deprecate on the other, are proffered to us. And who would be without these memorials of Mr. Belsham's zeal for the faith once delivered to the saints, even though he did sometimes rebuke too sharply; or have lacked the aid of his trusty sword, because, like the Virginian troopers, he struck more heavily and cut more deeply than was necessary in order to disable the enemy? Still, a failing it was; a natural one, a common one; a failing which the greatest men have participated, and which is associated with qualities by whose worth it is immensely overbalanced; but a failing still; and so let it pass.

Having made this admission, which we do most readily, though most regretfully, and with a heartfelt wish that controversy may speedily mend its manners, it is an act of justice to Mr. Belsham's memory, and to the cause of Truth, to say, that there has been another charge upon him which we hold to be no fault at all, but to rank amongst his merits, and to be worthy of all imitation. He was no disciple of Fontenelle, who, had all truth been gathered in his closed hand, would not have loosened his little finger to let out a particle of it. He had no conception of dangerous truths and useful errors. He spoke as he thought, and he wrote as he spoke. He had faith in truth, and left its tendency and influence to Providence. His doctrines were all exoteric, even to the opinion or the conjecture which they generated. Hence many timid Unitarians, of whom some did, but more did not, think with him on minor points, were kept in a constant state of tribulation and apprehension. They were afraid he would do harm by his speculations to the Unitarian cause. They were afraid that his notions would be ascribed to the whole body, and supposed to be part and parcel of our common creed. They were afraid that the orthodox would be scandalized, and prejudice excited; and, indeed, they were scandalized themselves; and they took care to say so, and to deprecate the mischiefs which might ensue. We must dwell a little on this point, for it has a much higher importance, and a much wider bearing, than belong to it as connected with our estimate of what Mr. Belsham was and did, although his vindication is essentially involved in the remarks which we have to offer.

It is scarcely worth while, perhaps, to draw up a catalogue of the tenets which some amongst us have been, and even at the present moment are, so anxious to disclaim for themselves, and so fearful of having imputed to the Unitarian body, lest its comfort and growth should be thereby impeded. Yet it seems to us a very innocent one, and in most particulars, though not in all, to be founded in truth, and to harmonize better than opposite notions on the same topics, with the great principles of our faith. Moreover, for several of them very orthodox authority might be pleaded. He held the doctrine of Philosophical Necessity; which is almost, if not altogether, a doctrine of Calvinism; of which the most acute and complete defence is yet to be sought in Edwards on the Will; and which has been the conclusion at which the ablest masters of metaphysical science, whatever their religious opinions, have almost unanimously arrived. He held the homogeneity of man: not materialism, in the vulgar acceptance of the word, for that he distinctly and repeatedly disclaimed; but that man is a simple and not a compound being—his soul and body one and indivisible. It was, consequently, only by a resurrection that he thought mankind could inherit immortality. But as no one can believe in the natural immortality of the soul

more firmly than he believed, and taught others to believe, in that promised resurrection, it is difficult to see why the notion should have been so obnoxious. He regarded the Lord's day as a Christian festival, and not as a Jewish Sabbath; and in this he followed Calvin himself. Indeed, the common assumption of a divine transfer of the obligations of the fourth commandment from the last day of the week to the first, would be astonishing, could astonishment be excited by any theological assumption whatever. He agreed with Paley in distinguishing between the reasonings and the conclusions of the apostles, and regarding the former as subject to our judgment, the latter as entitled to our reception. He interpreted the first chapter of Genesis, so as to shew its theology true, but its philosophy incorrect. With a confusion very uncommon to him, he identified love to Christ with its effects, and maintained that it consisted in obedience to his commands. And he denied the locality of Heaven, considering it as a state, and not a place.

Perhaps a few more offensivenesses might be gleaned from his writings; but these are the principal. Now the question is, whether Mr. Belsham failed in his duty to the Unitarian cause, and inflicted an injury upon it, by the free publication of his opinions on these topics. We answer decidedly in the negative; and that on various grounds. He never professed to speak the opinions of his brethren on these matters; nor concealed the fact that, on some of them, a large majority differed from him. There could be no identification in the case but what was *wilful*. That might be; but who can prevent deliberate misrepresentation? People might be found, no doubt, fragrant in the odour of sanctity, who would as readily falsify his living writings as his dying words. It were rather a vain hope by any caution to disarm such minds, by any forbearance to placate them. "They say—what say they?—let them say—" as the Aberdeen Almanac has it. Moreover, in the case of a man against whom there is occasion for an outcry, it may be as easily raised about an unexpressed opinion as a published one; nay, an opinion may be imputed for the purpose. A tolerably numerous chorus once chanted the dishonesty of concealment in a Unitarian minister for keeping back the doctrine of necessity in a public statement of Unitarian Christianity; the said minister being a devout believer in philosophical liberty. When once a man has slipped his neck out of the orthodox yoke, he is considered a runaway slave, and it is lawful for any one to have a shot at him. We speak of the common tactics of the party; it would be sad if there were not very many men amongst them of minds too pure and elevated for such practices; and it is sad that such men seldom escape unscathed themselves. "From honourable men of the world we should have received better treatment," said one of them, when to the very quick he was "wounded in the house of his friends." What then have we of the "damnable heresy" to expect at their hands? Just what we get, and which is not to be averted by any tenderness towards prejudices in matters of minor importance. The disposition is the same towards all who depart from the peculiar principles of their dogmatic system; and that disposition will be sure to find itself a vent. The Arian with his doctrines of pre-existence and atonement fares just the same as the Humanitarian; and the materialism or immateriality which the latter holds with, may make a difference as to the particular missile thrown at him, but none as to the probability of his being vigorously pelted. Conciliation by silence upon obnoxious opinions is one of the weakest of weak dreams, a vanity of vanities. Its usual effect has been to add to the emotions excited by bolder heretics, that of contempt for timidity, or the suspicion of insincerity.

There is a paramount duty to the consideration of who may be conciliated, or who offended, a duty to ourselves and to Truth, the duty of preserving simplicity and sincerity of character, and of promoting a knowledge of the truth on every subject in which man is interested. With this obligation no lower expediency should ever be allowed to clash. If Unitarianism be identical with religious truth, its cause must be benefited by whatever tends to the elucidation and diffusion of truth. If not, it ought to be impeded, and there would be nothing to regret in its annihilation. So felt its late Advocate, and our conviction on this topic is best expressed by a quotation from the Preface to his Letter to the Unitarian Christians in South Wales :

“ But it seems that my friend has been informed that what Mr. B. has said on the subject of the Sabbath, ‘ has injured the cause of Unitarianism in South Wales.’ I am sorry for it ; but when I see it to be my duty to assert what I believe to be important truth, or to oppose popular error, it is not my custom to inquire who will like it, or who will dislike it ; what party will be offended and weakened, or what will be gratified and promoted by it. My sole object is, at least it is my desire that it should ever be, to approve myself to conscience and to God. As to the acceptance and success of my honest, however humble, exertions, I am willing to leave it in the hands of Him who will carry on his own cause in the way and by the instruments which he shall himself select and qualify for the work. I am satisfied to have had it in my heart.”

This is alike manly and pious. To cherish this spirit in Unitarians does more good to their cause, and to them, than can ever be balanced by evils resulting from the offence which some take, and others affect to take, from the plainest speaking. The suppressed opinion, the remote allusion, the delicate implication, the ambiguous phrase, the refuge of Scripture language adopted in one sense by the writer, but probably interpreted in another by the reader, all these he held in scorn as questionable practices or unworthy artifices. He wished to make no proselytes, to conciliate no favour, to avert no odium, by such means. And if the dexterity which they imply may sometimes appear to do good, it is only a fallacious and evanescent appearance. Our cause is really weakened by the converts which can be thus obtained, and the hollow truce which can thus be patched up. What is still worse, is its corrupting influence upon ourselves. It bringeth a snare. It enfeebles the perception of the beauty and the worth of Christian simplicity. Covered from detection, even by the individual’s own conscience perhaps, under the abused names of Prudence, Moderation, Candour, and Charity, it degenerates into indifference in principle and cajolery in practice. And where this tendency is happily held in check by strong principles and confirmed habits, it yet renders useless, and sometimes worse than useless, those who were qualified by attainments, character, and station, to promote largely the spread of pure religion.

If there have not been wanting instances, among Unitarians, of a zeal which has overstepped the boundaries of Christian charity and of good manners—but which there is always also amongst us an adequate moral power to rebuke and repress—it is by the opposite error that a far greater injury has been inflicted. The congregations which have dwindled and declined have been those in which Unitarianism was *not* preached ; in which by a systematic avoidance of its peculiarities, and abstinence from controversy, the influence of the pulpit was enfeebled, so that the aged became lethargic, and the young went into the world ignorant and undecided, an easy prey to the sceptic or the fanatic, or still more frequently to the all-absorbing Esta-

blishment. Where those peculiarities have been plainly, zealously, and judiciously exhibited, a very different result has been produced. In proportion as Unitarian preachers have been preachers of Unitarianism, they have seldom been without reason, even amid all the obloquy and opposition which they had to encounter, for rejoicing in the fruit of their labours. Had Mr. Belsham been in this respect like unto some very excellent but very mistaking men among his contemporaries, the Chapel in Essex Street would have been like unto their chapels also; his voice would soon have become "the voice of one crying in the wilderness;" and at his death the doors might have been closed, or have only opened to receive some fanatic reviler of his doctrines and his memory. He chose a more excellent way; and the path of duty proved also that of success.

Let sects enforce uniformity, and chain the mouths and the minds of their members—it is for Unitarians to cherish independence of thought by the free expression of individual opinions. The spirit of Unitarian Christianity is, so far, mistaken by those of us to whom the publication of individual peculiarities of opinion is a theme of complaint or of regret. The worth of Truth, if not altogether dependent upon, is yet materially enhanced by, its being a personal acquisition. Religionists have fallen, at least practically, into the gross absurdity of making *Thought* a social act. They adopt and reject opinions *en masse*. The creed of the party is every thing; the opinions of the individual nothing. They do not exercise their minds by themselves and for themselves. Take twenty members of a Calvinistic Church and ask each of them twenty questions out of the Assembly's Catechism, and you will get the same answers. This could not happen if they came by their notions fairly. It is as unnatural as if all the features of all their faces were indistinguishable and identical. Did every mind, as it ought, abstract itself from social influences in its religious contemplations, we should see as much diversity of mental as of corporeal feature. The one class of differences would no more excite contention and recrimination than the other. Through them all, the identity of our spiritual nature, like the identity of our physical nature, would assert its rights, and maintain its influence, and ensure as much uniformity as is needful or useful. Individual mind would then obtain its freest and fullest development, and Christianity become to each a personal religion and not a party profession. In this freedom the first Christians flourished; and only in its restoration can the gospel be glorified by the full display of its ennobling influence on human mind and character. To possess so much of it as we have, and to exercise it so much as we do, is the honourable distinction of the Unitarian body. Ill should we be repaid for its loss by any closeness of union, increase of strength, or concentration of effort, as a party, which we might thereby attain.

As with reference to Mr. Belsham's services as a preacher and lecturer, rather than as an author, we shall presently have to advert to some of his occasional publications, and to his two volumes of Sermons, we close here our notice of him in the latter capacity. The list of his publications is, in itself, no mean eulogy. It shews the variety of subjects to which his attention was directed, but all of which he contemplated and treated in their connexion with Unitarian Christianity. It shews his unfailing promptness whenever a favourable opportunity was afforded for exposing error or advancing truth. It shews the courage which shunned no encounter, whatever vantage ground of adventitious circumstances the adversary might possess. It shews the unabated perseverance with which, through the nearly forty years from his conversion to his death, he fought the good fight until he

finished his course, having kept the faith, and never forfeited his trust by either carelessness or cowardice. This was good and faithful service. There should be a response in our hearts to the approving voice of his Master and Judge, pronouncing, as we trust, his welcome into the joy of his Lord.

"It was Mr. Belsham's decided conviction," says the author of the "*Humble Tribute*," "that religious teachers should be men of education. He thought that the value of learning and intelligence in a Christian minister can scarcely be overrated. Upon these qualifications, with a divine blessing, he mainly rested his hopes of the speedier diffusion of pure Christian truth, and he esteemed them the best securities against a narrow-minded and repulsive bigotry on the one hand, and a wild and mischievous fanaticism on the other."—P. 15.

The situation which Mr. Belsham occupied as a preacher demanded of him a very different selection, and a much more extensive range of subjects, from that which the same sense of duty and desire of usefulness would have prescribed in a humbler sphere of exertion. We know that the gospel is the same to the ignorant and the educated, those who by habit or circumstances are precluded from much mental labour, and those who live in the continued and vigorous exercise of their intellectual faculties. But we also know that the public instructor, of the latter class, or of a congregation in which they form a large proportion, will prove himself incompetent or unfaithful if he restrict himself to the elementary topics, the obvious reasonings, the simple style, and the homely illustrations, which are most, or only, appropriate in discourses addressed to the former class. Very different were the weapons with which Paul "fought with beasts at Ephesus," and those with which, at Athens, he confronted the master spirits of the age. Seldom, indeed, can an auditory be collected occupying a higher rank in the intellectual scale than that which habitually assembled to attend Mr. Belsham's ministrations. And he "fed them with food convenient for them." He adopted the modes of reasoning, so far as they are fair and just, in which such minds delight, and with which they are conversant. He grappled with the difficulties to which such minds are most exposed in connexion with the general truth and the particular doctrines of natural and revealed religion. Nor was his preaching less moral for being intellectual, less practical for being speculative, less spiritual for being argumentative, or less devotional in its tendency for being excursive in its topics. The way to the hearts of such hearers is through their heads. Their understandings must be enlightened before their feelings can be moved, and their judgments must be convinced before their lives can be influenced. His very manner had its peculiar propriety, and contributed to the unity and power of the result. We subjoin the descriptions of it given by Mr. Aspland and Mr. Kentish.

"In the pulpit, there was in our friend the dignity that belongs to manly simplicity. He practised no arts in preaching. There was an interesting repose in his manner. A distinct enunciation, and a clear and steady tone of voice, allowed the hearer to receive calmly and to meditate freely upon the matter of discourse."—Aspland's Sermon, p. 49.

"As a preacher," says Mr. Kentish, "Mr. Belsham was truly eminent. Witness those occasional and those collected sermons, which are either in your possession, or to which you have the means of ready access: witness, too, the numerous individuals, and among these many of you class, whose privilege it has been to have heard, at any time, the yet living teacher. Independently on the singular excellencies of his style and his arrangement, on

his powers of happy illustration and forcible reasoning, this rare advantage belonged to his delivery, that it was exactly suited to the nature and the manner of his compositions. It was correct, grave, distinct, and expressive, on fit occasions, of genuine emotion; while it never diverted the attention of the audience from the subject and the argument to the speaker. His eloquence therefore was the eloquence of thought and feeling; admitting no tinsel and glare, and no artificial pomp. Whatever topics he selected for his public addresses, he treated with his characteristic luminousness and talent—affording large stores of information within a narrow compass—and if, of late, the tenor of his preaching was more critical and controversial than might have suited every hearer, the peculiarity, we must remember, arose from the nature of his situation, and the direction of his studies: nor did he lose sight of the devotional and practical uses, to which his themes of discourse might be applied.”—Pp. 18, 19.

If the concluding words of this extract be meant not merely to describe the construction of Mr. Belsham's sermons, but to characterize their spirit and tendency, they fall short, in our apprehension, of rendering full justice, which certainly could not be the intention of their excellent and able author. There can be no occasion to tell him that the practical inferences at the end of a discourse are no measure of its moral power. But it may not be amiss to offer a word or two in vindication of Mr. Belsham's claim to an appellation which many were disposed to withhold from him, we mean that of a Practical Preacher. It is only as that title is sometimes applied, or rather misapplied, that his right to it must be relinquished. There are few things more useless than the dull essays on trite topics which are often termed, exclusively, practical preaching; which state what every body knows, affirm what nobody denies, and recommend what all approve; which impart no instruction and leave no impression; whose character is a negation, whose effect is slumber, and whose destiny is oblivion. In Mr. Belsham's youth there was plenty of this; and some yet hold it in lingering regard. It never has been, nor can be, influential. The ordinary duties of ordinary life, on which this class of preachers was accustomed to dilate, are pretty well known even to the least instructed frequenters of our places of worship. What they need, what all need, is *motive*. The path is plain enough before them, and what the preacher has to do is to find and apply the power to impel them therein. And what can he have recourse to, for this purpose, but Christian doctrine? His office is to *teach*; to make his hearers *wise unto salvation*. His chief business with ethics is to enlighten them as to the nature of moral obligation, to trace its bearings, and on proper occasions to insist at large on those duties to which the prejudices of society particularly oppose themselves. A dry detail of the common duties and decencies of life can scarcely ever be more than a mere waste of time. The hearer admits it all, for he knew it all before; but it does not make him think, and it does not make him feel, and therefore it cannot make him act. The real practical preaching is not that which is so called for no better reason than that it *relates* to the practice of our duty, but that which tends to *promote* the practice of our duty. This tendency may exist, and ought to exist, in every sermon which is preached; and it may often be found in the highest degree in discourses which have no formal application, and which make no distinct mention of any particular duty whatever. Whatever renders a man's faith more firm, more clear, more pure; whatever increases the sublimity and loveliness of his conceptions of the Deity, and deepens the sense of his presence; whatever stimulates his intellect to the honest and active pursuit of truth, the truth by which the heart is sanctified; whatever occu-

pies the imagination with the beauty and the grandeur of goodness, and with pictures of the blessedness which it enjoys and diffuses ; whatever calls forth holy emotion, feelings of penitence, gratitude, humility, and love to God and man—that, pre-eminently, is practical preaching, and that Mr. Belsham's Sermons shew us may be done by a strain of preaching which many would think too speculative, too metaphysical, too controversial, too exclusively doctrinal, to be tolerated in a Christian pulpit. It is difficult for us to imagine the individual who can rise from the perusal of his published volumes of Sermons without much being done thereby towards making him a wiser and a better man.

Mr. Belsham ascended the pulpit to impart knowledge. His sermons are full of instruction and information. Facts, which it must have cost him much time and labour to collect, he could compress with admirable skill into the compass of a single discourse, or a short series ; and his arrangement was always judicious, his statements always luminous. Specimens of the masterly manner in which he discharged this part of his duty may be seen in the sermons on the Cessation of Miraculous Powers, on the Fall of Babylon as the accomplishment of Prophecy, the Progress of Error concerning the Person of Christ, the Sufferings of Unitarians in former Times, the Progress of Intellectual, Moral, and Religious Improvement during the late Reign, the Present State of Religious Parties, &c., &c.

What has been already said of the manner may be applied to the matter of his discourses, as to their influence in disposing to calm and serious reflection. He always appeared as one "breathing thoughtful breath." His composition holds on a firm and steady march, with frequent intervals, at which to estimate the progress made, and the course to be pursued. He presents a thought or argument to the mind in so distinct a form as to ensure its admission ; he allows it to sink and find its resting-place, and become a firm basis for his next reflection before he proceeds ; and then he adds another and another consideration, alike distinct and weighty, till the solid, and massy, and moveless pile stands in its full proportions, an edifice of Christian faith and hope, founded on the rock of personal conviction, and proof against the storms of life.

It was the uniform object of his preaching to fix in the mind, and to pervade the mind with, those simple and great principles which are the essence of religious truth. While the unity, the attributes, and the universal providence of God, and the mission and resurrection of Christ, were frequently brought forward as distinct subjects, he never preached without some or all of them being present to his own thoughts, and, by the conduct of his discourse, made present also to the thoughts of his hearers. What a plain, fearless, comprehensive, sublime, and conclusive view of the doctrine of Providence is that contained in the third, fourth, fifth, sixth, seventh, and eighth sermons of his second volume ! He always excelled in his treatment of, and his allusions to, this all-comprehensive topic. He justly estimated its importance, the security which it affords to religious faith, the energy which it imparts to righteous action, and the consolation of which it is the unfailling source.

Rightly did he call his "*Discourses Doctrinal and Practical*," for although the two volumes contain scarcely a sermon which some would term so, nothing in the old style of common-place ethical exposition, yet are they thoroughly imbued with filial reverence towards the Deity, and unbounded charity for mankind, and continually illustrate his definition of Virtue, that it is the means of happiness—and of Vice, that it is the certain

source of misery. The man who spreads such feelings and convictions is the true preacher of righteousness.

In these times the preacher *must* carry controversy into the pulpit if he would keep scepticism and error out of the congregation. The extent of the necessity must, of course, depend upon the peculiar character and circumstances of his auditory. Even in the most favourable situation, some exposure of error may have its use, and be required, for the sake of producing a more clear comprehension and just appreciation of truth. The peculiarities of Mr. Belsham's situation at Essex Street, were evidently such as to justify, and even render obligatory upon him, a more frequent pulpit discussion of controverted points than would be expedient in any other settled minister of our denomination. He did not fail of his duty; nor does it appear that he exceeded its requirements.

Mr. Belsham shewed the judgment and zeal which were so prominent in his character, in the advantage which he took of particular occasions, such as the meetings of societies, public events, the deaths of eminent individuals, &c. Amongst his occasional compositions, the sermon on "The Importance of Truth," preached in behalf of the Hackney College, has been deservedly and pre-eminently distinguished. There are few of them, if any, which do not richly merit preservation. However local or temporary the circumstances which led him to discourse on a subject, he so treated it as to produce an intrinsic and permanent interest. Sermon XIII. of the second volume, occasioned by the extraordinary weather of the winter of 1813-14, may be referred to, as an instance of this kind, in addition to many which were separately published. His published Funeral Sermons are, in general, masterly delineations of the characters of the individuals whom he thus commemorated. To this class also belong his publications in favour of Religious Liberty, which always had in him a strenuous advocate. He claimed it as well for the Catholic at the one extreme, and the Unbeliever at the other, as for all those whose opinions fill up the intermediate space. And his efforts in this sacred cause were always made when they were most needed. He was in the field with the foremost; he was in the conflict when it was at the hottest.

There is one point on which it must be conceded that he erred, though his error has been by many overrated and misrepresented. He thought that the State might usefully patronize the gospel. His notions on this subject first appeared in his Letter to Lord Sidmouth, on the famous attempt of that minister in 1811; and they were fully developed in the three sermons occasioned by the prosecution of Carline in November, 1819, and entitled, "Christianity Pleading for the Patronage of the Civil Power, but Protesting against the Aid of Penal Laws." It is true, that his project of an Establishment is as comprehensive and as inoffensive as an Establishment can well be; and that the principle for which he contends is, in fact, conceded by those of the Dissenting body who are parties to the reception of the *Regium Donum*, even in its present form of a Parliamentary Grant; but it is, nevertheless, surprising that he should ever have lost the strong conviction which he once felt, that the magistrate can only injure religion by his interference—that his patronage is pollution. On this subject his first thoughts are, in our estimation, much better than his second thoughts. And it is remarkable, that he republished the passage, which we are about to quote, after the Letter to Lord Sidmouth. It is in the third edition of the Review of Wilberforce, published in 1813.

"Mr. W.'s assertion is nevertheless true—Christianity has always thriven

under persecutions.' The number of rational Christians, who, rejecting all human additions to divine revelation, adhere faithfully to the simplicity of truth, was never so great as at present. And it is still a progressive cause. May it never be impeded in its course by the injudicious support of civil authority! For I acknowledge, that my idea of a civil establishment of the Christian religion is diametrically opposite to that of Mr. W. The system which he calls Christianity, may indeed be 'embodied in an establishment which is intimately blended, and hath a common interest, with civil institutions.' But the kingdom of Christ 'is not of this world,' and his doctrine shall reign triumphant when all human systems, with the authorities which support them, shall vanish 'like the baseless fabric of a vision.'

"The immediate tendency of a civil establishment of religion is to obstruct the progress of Christian principles, and of sound morals. When a system, whether true or false, is once established, and the profession of it is paid for out of the public purse, all inquiry is at an end. Integrity, and the love of truth, yield to indolence, pride, and bitter zeal, against those who attack, not the doctrines of religion, but those of the public creed. An established priesthood is, in its very nature, a persecuting order. There has been no exception to this rule. Heathen and Christian, Jew and Mahometan, Papist and Protestant, Episcopalian and Presbyterian, when in power, have all breathed the same fiery, intemperate spirit; a few enlightened individuals only excepted. Men who are engaged to defend an established system are, from that very circumstance, engaged to discourage inquiry, and to oppose truth, unless (which is not often the case) truth should happen to be the established doctrine."—Pp. 153, 154.

We cannot help wishing that Mr. Belsham had remained of this mind to the last. That he did not, was owing to no unworthy motive; he gained no popularity with any party by the change, but was censured by many; and his scheme of a modified Establishment was accompanied by a noble and well-timed protest against the visiting of Unbelief, in any case whatever, with the infliction of pains and penalties.

The influence of Mr. Belsham's ministry was largely enhanced by two practices, which he pursued through many years, viz. the Exposition of the Scriptures, and the delivery of Systematic Lectures to Young Persons.

To the first we are indebted for his great work on Paul's Epistles. Had there been no such result, the immediate effect upon his hearers' minds, in giving them a clear and connected view of the meaning of the sacred writers, and in imparting information, removing difficulties, and introducing remarks, to an extent which the structure of a sermon will not allow, would have amply recompensed his labours, and been a sufficient eulogy upon his procedure.

His lectures always excited a strong interest, and are spoken of by those who attended them as affording delight and instruction of the highest order. Many of his publications first existed in this form. An enumeration of the subjects of the courses which he delivered at Essex Street, in the order of their delivery, will shew that they constituted a complete system of divinity, and embraced every thing connected with pulpit instruction which could come within his duty to teach, or be desirable for his hearers to learn.

The courses, as delivered in successive seasons, were as follows:

1. The *Evidences*, External and Internal, of the Jewish and the Christian Revelation. The substance of these lectures was published.
2. *Inspiration*; the Claims of Jesus and his Apostles to it; the Degree and Limits in which it may be attributed to the Writings of the New Testament.
3. The *Text* of the New Testament; its Corruptions; means of its Restoration. Published, in substance, in the Introduction to the Improved Version.
- 4.

The *Person of Christ*; the first of a series on the Doctrines of Revelation, published in the *Calm Inquiry*. 5. The *Holy Spirit*. 6. The *Atonement*. 7. The Doctrines of *Original Sin, Election, &c.* 8. The *Constitution of a Christian Church*, and the *Positive Institutions* of the Christian Religion. Published, at least in part, in “Christianity Pleading for the Patronage of the Civil Power,” and in the “Plea for Infant Baptism.” 9. The Nature and Foundation of *Virtue and Moral Obligation*, also published; and, 10. The *Phænomena of the Human Mind*, concluding with a review of the natural arguments for the doctrine of a future life, for the purpose of shewing that the resurrection of Jesus is the foundation of our hope of immortality. One season afterwards was occupied with a recapitulatory view of the whole, “arranged in proper order, and according to their natural connexion,” and prefaced with two sermons, which were published, *On the Love of Truth, and, The Benefits arising from Theological Controversy*. And thus closed this noble and useful portion of his public labours.

Mr. Belsham was in fact *the Tutor* of the junior members of his congregation; though who was there of the mature, the aged, the best informed, who might not profit abundantly, as so many did, by the instructions which he gave? It seemed like the voluntary and gratuitous prolongation of an office which he had held in earlier life, so honourably to himself, and so advantageously to others. We may apply to it much of the judicious and grateful praise of him in that capacity, with which one of his pupils has consecrated the memory of a relation which reflects lustre upon both.

“The office of a tutor in most seminaries of education, certainly in those which Mr. Belsham superintended, has two parts—the delivery of appropriate instruction and the exercise of faithful discipline. For his most exemplary fulfilment of his duty, under both these divisions of it, he will be remembered, by his surviving pupils, with no common gratitude, esteem, and admiration. I could but inadequately describe from this place, nor would the attempt be proper, what he was as a lecturer; how regular and punctual, how intelligent, accurate, impartial, attractive, skilful, and impressive—with what graceful ease and fluency, and what variety and aptness of illustration, he enlarged on his subjects and his text books—and with how much address, talent, and knowledge of character he ascertained the proficiency of the several members of his classes! But are there not those of us, my brethren, who owe yet higher obligations to his memory? For he was most anxious that we should be ‘wise unto salvation:’ and he laboured to inspire us with supreme love to God and Christ, and religious truth and goodness. Who, among that portion of my hearers, to whom I now immediately turn,—who of us—can forget what were justly styled his *devotional* lectures, so calculated, under God’s blessing, to render us firm, yet conciliatory, pious, and sober-minded, yet actively kind and useful? The mansion where I first and chiefly knew him, in the character of a tutor, was the abode of order and of concord: the rules of the house were impartially and wisely administered; and if, among our number, any deemed authority to have been excessive or misplaced, it was not long before our reflections made us fully sensible of our error. So, I conceive, it will, usually, if not always, be, when the original or the delegated authority of a parent is lodged in capable hands, and exerted over ingenuous minds. I have noticed the fact, not only in grateful recollection of my honoured tutor, but, further, in the hope that the statement will not be altogether lost on my young friends of this society and circle.”—*Kentish’s Sermon*, pp. 16—18.

[To be concluded next month.]

THE WATCHMAN.

No. XII.

“ Watchman, what of the night ? Watchman, what of the night ? The Watchman said, The morning cometh, and also the night.” Isaiah xxi. 11, 12.

THE exposure which from time to time has been made in the pages of the *Monthly Repository* of the bigotry manifested, and the wicked arts practised, by portions of the Orthodox community, has, we have reason to believe, been attended with desirable results. The few, if not the many—the few, that is, in some instances, the guilty party—have seen our animadversions, and in a few cases have been shamed, in others, driven into a less offensive manner of speaking respecting Unitarians and their principles. What, however, is before all things to be desired is, that we could urge our defence before the tribunal at whose bar we have been and are accused. We have a strong reliance on the good sense and love of justice which, as we think, pervade extensively the mass of the people, and had we but the opportunity of undeceiving their minds by a fair exposition of Unitarian principles, and a simple exposure of the injuries to which the worshipers of the one God are continually subjected, we should, we doubt not, within a comparatively short period, make so favourable an impression on the many, as to compel the few considerably to abate, if not altogether to abandon, the bitterness of their invective, and the recklessness of their misrepresentation. Actuated by these sentiments, the *Watchman* has, in several instances, recently solicited a hearing in periodical works in which Unitarians have been injuriously treated. The statement of the result of his application, in one instance, will form the basis of some strictures on charges of no trifling magnitude preferred against Unitarian Christians by the *Congregational Magazine*. This work, it may be proper to premise, is the avowed organ of the Independent or Calvinistic body, and numbers among its contributors many persons of considerable influence and great mental and moral excellence. Possessing also an extensive circulation—a circulation by no means limited to England, it affects materially the apprehensions of thousands on religious subjects, and exercises an influence no less fearful when bad, than gratifying when good.

In the number for December last, there occurred the following words : “ And whether some recent acts of persecution have not fixed indelible disgrace upon the enlightened Unitarians of the nineteenth century.” In consequence a letter was sent to the Editor, the insertion of which was solicited, begging an explanation of the language used, a distinct mention of the parties referred to, and urging the impropriety of allowing a charge to attach to a whole body of Christians which, as it was presumed, was true only of a part. The Editor in his notice to correspondents replied, that the writer referred to the Cantons of Switzerland, and declined inserting the letter, because he “ did not wish to open his pages for a series of controversial papers.” This fear of controversy comes with a bad grace from a sect of so disputatious a spirit as history tells us Calvinists have been ; from a sect who, at the very moment the Editor wrote this notice, had published, under the sanction of their leading men, a tract recommending “ *free inquiry*” in matters of religion. But where could be the Editor’s sense of justice when he rejected the letter ? If he allows the writers under his direction to fix upon a whole body an imputation which he knows and acknowledges to appertain only to a few ; that is, to traduce thousands of individuals ; is he at

liberty, if to do justly is a part of his creed, to deny the injured an opportunity of repelling the accusation? He is not at liberty so to do, though the consequences should be infinitely worse than could possibly ensue from a series of controversial papers. We do not ourselves believe that the Editor or his party have that sensitive apprehension of controversy in general. No; it was only controversy in this particular instance that he disliked, and that because he foresaw a "series" of unpleasant consequences. His dread of these made him hush the whisperings of his conscience, and turn away from the demands of justice. And there are others who would gladly possess the same power as our Editor has exerted. The libeller and the felon would decline the "controversy" with judge and jury lest disagreeable circumstances should ensue. But in our courts of law power dwells with justice, not, as in the Editor's case, with, when it pleases him, injustice; and therefore offenders, however strong may be their desires, escape not with the impunity in which the follower of adulterated Calvinism in this case reposes. Let it not be thought that in these remarks we are endeavouring to screen from reprobation those who have been guilty of persecution. As far as any persons are obnoxious to the charge, let them, and the rather that they are Unitarians, bear the unmitigated obloquy which, if as asserted, their misdeeds deserve. From the conduct, in this instance, of the Editor of the Congregational Magazine, it is quite clear that all other efforts to obtain from him reparation for the injuries which his columns studiously inflict on Unitarians, would prove utterly futile.

Denied, therefore, the right of pleading our cause before the audience that every month hears our accusation, we are constrained, as the only resource, to set forth our defence in pages which we know some of their leaders will see, and which we also know they would sacrifice every thing to keep from the people. We have just intimated that the Congregational Magazine is made month by month to convey to its readers accusations against Unitarian Christians. This is all but literally true. Scarcely a number appears but heavy charges are preferred or unfair statements made. The Congregational Magazine is distinguished for its acrimony against Unitarians. It has set itself in the front of the battle, and incessantly urges on the attack. But how? Not by fair and manly argument. Of this we have seen not a vestige in its pages during the period—not a short one—that we have been acquainted with them. No, not thus, but by poisoned weapons, by unholy arts, by imputation and bitter invective. The truth of this assertion a few extracts from recent numbers will make but too evident. In the number for April last, we read, p. 228, "We recoil with an aversion bordering on horror from all those systems, by whatever name they are called, which are tinged with the hue of infidelity, because we honestly believe infidelity, in all its shades, from absolute theism to the more plausible form of *Unitarianism*, to be nothing less than a contravention of the purposes of the Most High—the puny attempt of human folly and impiety to dictate to infinite and unsearchable wisdom, and to prescribe to the Governor of the universe the laws by which he shall treat with his fallen creatures, and the limits of power and wisdom to which his manifestations of himself are to be confined, in order to accommodate themselves to the pride and folly of human wisdom." In the number for November—"We think there is much cause of complaint, and that Lady Hewley's trustees are incapable of proving that, as faithful stewards, they have fulfilled the important trust reposed in them"—"A convincing specimen this of Unitarian consistency and morality"—"We have seldom seen a more disgusting document" (i. e. John Ashworth's

statement of his doctrinal views, Mon. Repos. for May, 1825)—“ Our limits will not permit us to notice the malversations of the trustees (Lady Hewley’s) in reference to the Alms-house at York, and the other objects of their trust ; but they correspond with the specimens we have given of their conduct in relation to ministers and students.”—“ We consider the subject of no small moment, as affording additional and conclusive evidence of Unitarian morality.” In the number for December—first, we have a bare-head and bloody-bone story told of the life, confessions, and edifying death of “ a doubter,” “ an old doubter who understood all isms—from Antinomianism up to Atheism,” who “ quoted as curious or worth thinking of the opinion” (oh, nefas!) “ of Dr. Priestley.” “ Others he tried to seduce—but an antidote was furnished by the old doubter himself.” “ In the desperation of an awakened conscience he tried to drink himself to death—and failing, swallowed poison. Whilst writhing under its effects, the writer was called in to see him die. He heard him curse the spirit of what is called *free inquiry*. He saw him tear off the mask from his soul. He was warned by the seducer to stop in time.” And all this tragic strain is given to frighten naughty children out of thinking with “ Dr. Priestley and Robert Robinson, that mental error was innocent ;” that “ to follow truth wherever it led was noble ;” and “ to frighten young and old Socinians” into thinking that “ they treat the authority of God, in matters of faith, as basely as profligates treat it in matters of practice ;” that “ the whole state of the Socinian mind is in hostility to the whole system of salvation by the blood of the Lamb,” and takes “ reckless liberties with the word of God ;” that “ Socinianism brands the wisdom, the justice, and the truth of God ;” that “ it strikes at his whole character, and most of all, at his mercy ;” that it is “ the highest sin in the scale,” as it is “ that daring which dictates to God—which discards or derides his word—which pours the direst scorn upon the things which are evidently dearest to the heart of God ;” that it is “ open and quarterless warfare against both the Divine character and government ;” that it is “ human nature in its worst shape towards God. Its calmness, coldness, and freedom in doing as it likes with what he has said, form the very climax of ungodliness. This spirit is the concentrated essence of supreme contempt for divine authority. It makes God nothing.” In the January number we read, “ Captain Hall totally misconceives the extent of Unitarian influence in this country (America). It is a mere local disease, limited to Massachusetts and, especially, the vicinity of Boston. Elsewhere it is little known, and of little power. Even here its influence is greatly broken, and, we trust, the system has received its death-wound. *Its advocates have recently come out with an explicit denial that the Scriptures are a revelation.* They have been forced into this denial by the urgency of arguments derived from Scripture. Thus their system or the Bible must be given up.” So low is the cause of Unitarianism in America, they tell us, in the very teeth of their own admission in the number for March, that the Harvard University, containing “ 269 students,” a library of “ 34,600 books,” and “ 15” professors, the whole number of whose “ alumni, since its foundation, is 4,941, of which 1,271 have been ministers ;” that the Harvard University, “ the most ancient and best endowed classical establishment in the United States,” to which the “ list of contributors is long and respectable, containing some of the most distinguished characters in Great Britain and America,” is in the interest of Unitarianism, “ the painful fact” being recorded, “ that Socinianism is the undisguised creed of several of its professors.” In the number for January last, six pages of the work are taken up in an attempt to exhibit “ the

affinity between Unitarianism and Infidelity." To make extracts of all that is offensive in the article would occupy the place of the matter which we wish to insert in reply. It is one tissue of misrepresentation and abuse, and this is rendered the more contemptible by a fatuous endeavour of the writer to shew that he is doing as he would wish to be done unto. Had he, in express terms, set the requirements of Christianity at defiance, or allowed the infraction of them, of which he has been guilty, to pass without attempting its defence, he would then have had at least the merit of possessing mental courage, whilst in the actual case the daub of piety which he has cast on his work serves only to increase its ugliness, and to disclose the weakness and hypocrisy of the writer.

The accusations contained in this delectable specimen of evangelical virulence, set forth that Unitarianism and Infidelity are identical; that "the pamphlets so industriously circulated by Unitarians" "do not exhibit a full or a free view of the system," "suppressing some of its features entirely, or softening the aspect of them all, so that they may not appear repulsive at first sight;" that "lectures and sermons likewise present only a partial view of the system, because the decorum of the pulpit imposes a check upon ribaldry and an unhallowed freedom with the word of God;" that in the "controversial" writers, "the genius of the system is developed in all its powers of effrontery and profanity, in all its sceptical tastes and tendencies;" that "the true spirit of the system breathes forth a devouring fire of criticism and ridicule;" that "nothing is too forced or fanciful to be employed whenever it is necessary to neutralize and explain away the authenticity and meaning of inconvenient texts;" that "were these base stratagems and bold outrages upon the word of God collected, they would stagger, if not shock, sober Unitarians themselves;" that "Unitarianism cannot do without assuming that many chapters and passages of the New Testament are base fabrications; that whole books of Scripture are of doubtful authenticity; without assuming that all scriptural language which affects itself is figurative; without assuming that Jesus Christ and his apostles were fallible, and not to be trusted when they reason upon topics which interfere with Unitarianism." Before proceeding farther, we give to each of these allegations a distinct denial. Not one of them is wholly or in part true. To pass on; by infidelity the writer means no insignificant matter: it is "associated," he tells us, "with the sanguinary horrors of France, and awakens the joint strength of religious and political feeling." He moreover acknowledges that the direct tendency of identifying Unitarianism with Infidelity "must be to involve that sect in disgrace, if not in difficulty." And yet he perseveres. After a long flourish of trumpets, during which proclamation is made of the writer's purposes, his regard for the Christian spirit, his love of justice, &c.; there come at last the grounds on which he rests his assertion of the identity of Unitarianism with Infidelity. And, oh! what a falling off is there. The reasons alleged are so few in number and wretched in character, so disproportionate to the preceding charges, both in number and in weight, that the only feeling awakened in our minds in going over his proofs was that of the ludicrous. Such as they are, however, our readers ought not to be deprived of them. First and chiefly, Unitarians "have thought it necessary to publish formal refutations of the charge" (of Infidelity)—ergo, they are Infidels. II. Unitarians have "endeavoured to overthrow" "orthodoxy"—so have Infidels—ergo, the two are one. III. Unitarians believe in Christ's mission, but add nothing material thereby to the creed of the Infidels—ergo, Infidels and Unitarians are identified. IV. Unitarians have defended revc-

lation ; how then can they be Deists ? Answer, Extremes often meet ; ergo, Unitarians and Infidels meet, and are, though at extremes, the same in spirit and the same in object. Such are the proofs ; and the man that is not content with them must, alas ! be under the perverting sway of “ carnal reason,” and irretrievably lost. It is not our intention to reply to this outrageous tirade in detail. Two or three considerations only are all that we propose to advance. But we are stopped at the very outset. If we reply, we only increase the evidence of our guilt. Already, Unitarians have proved themselves Infidels by denying the charge. If so, one thing is clear, that Unitarians have earned for themselves again and again “ a name,” to use the words of Locke, “ so abhorred that it finds no room in civil conversation ;” for though they are Infidels, and *ipso facto* proved so, they have often denied the charge. How it comes to pass that the writer knows what we are better than we ourselves, we wot not. How he could be so rude and calumnious as to fix the charge of falsehood on thousands of his fellow-creatures, surpasses our comprehension : but let that pass.

Aforetime we had thought, in agreement with an old proverb, that under certain circumstances silence gave consent. The new light, however, declares, that he who pleads not guilty convicts himself by the very plea he utters. In this dilemma what are Unitarians to do ? They are accused—if silent, they are therefore guilty ; if they deny the charge, they are therefore guilty. It will be best, perhaps, to try the force of the argument against the fabricator of it. Did Jesus prove himself guilty when he relied upon and averred his innocence ? Did the apostles convict him of sin when they declared that he was holy, harmless, and undefiled ? Did the early Christians establish the charges brought against them of Atheism, of destroying their own children, of practising in secret the worst of wickedness, and of causing all the natural and political calamities that fell on the Roman state, by the apologies which, from time to time, they presented to the senate and Emperor of Rome ? Did Luther and Calvin and other Reformers convict themselves, and add falsehood to misconduct, when they rebutted the numerous calumnies which were heaped upon them by their Catholic opponents ? Did the Puritans, in the various books and pamphlets which they set forth to relieve themselves from the many accusations levelled at them, publish in reality, and by the act of publishing, their own condemnation ?

In a similar manner we may despatch the spiteful charge of Unitarians not being able to do without mutilating the Scriptures. The writer may be ignorant of the fact, but we can inform him, that scarcely is there one of the portions of the New Testament which Unitarians either doubt the authenticity of, reject, or translate differently from the common version, in which they have not been preceded, and are not still supported, by writers of the orthodox school. Is orthodoxy, therefore, to be branded as not being able to do without these things ? If Dr. Pye Smith rejects (as is the fact) the Song of Solomon, are we hence to infer that on this rejection the safety of Calvinism rests ? If Dr. Middleton obscures the doctrine of the Greek article in order to fabricate proofs of the Trinity, are we therefore to conclude that orthodoxy must fall but for his perverted ingenuity ? If the Congregational Magazine itself* speaks of the Authorized Version as “ false,” as containing “ manifold ” “ errors,” “ ignorant mistakes,” “ verbal contradictions ”—if even its conductors should exclude as “ spurious ” whole verses of the

* Number for February, p. 85.

New Testament ; still, who, except his object was as base as his mind was perverted, would on that account declare that these were found, “inconvenient texts”—that orthodoxy could “only stand on the ruins of those inconvenient texts”—that it could not “do without” these “base stratagems and bold outrages” ?

In the ardour of his subject the writer does not seem to be aware that he has proved, if any thing, too much. For bad as he has made infidelity out to be, Unitarianism is with him much worse. Whatever they are, Infidels avow their sentiments. Even the Congregationalist does not put falsehood into the list of their crimes. But Unitarians, it seems, are doubly steeped in falsehood. They pretend to be what they are not : when charged with their sentiments, they disown them ; the statements they put forth from the press are deceptive ; and the sacred offices of the house of prayer are little better than a solemn farce. If so, the term infidel contains not a tithe of the infamy which ought to attach to them ; no, not then even, when used by the tongue of the fanatic and bigot ; if so, we know of no designation base enough to describe their character—we know of no wretched creature that would not be dishonoured by bearing their desecrated name. Supposing that but a part of what this writer asserts be true, of what the Congregational Magazine has, within the last few months, said against Unitarianism, we feel that the turpitude of their characters can be described only by the invention of a word which shall express the most reckless defiance of God and man, and load the wretch, to whom it is applied, with the deep and indelible opprobrium which ought to result from the violation of divine as well as human laws. And amidst all the charges this writer has preferred, that stands pre-eminent which exhibits the ministers of our holy places as in plain terms liars and deceivers. Let the reader, if an Unitarian, carry his mind over the kingdom, to the East, the West, the North, and the South, and think of the worthies which adorn and enlighten our churches, and how can he avoid feeling “angry,” though “he sin not,” at the outrageous and indecent accusation ? And, if not an Unitarian, let him ask himself how he would feel if “measure for measure” were given to this calumniator—still more if we had been the first to bring charges so opprobrious, and language so foul, into theological controversy. To him, and to every orthodox reader, we say, upon our words as men, and our faith as Christians, we disown the name and the principles of infidelity. Are we unworthy of being believed ? Is there any thing in our intercourse with you in the world that authorizes even the suspicion of our being capable of falsehood and fraud ? We are content to be judged by what you know of us in the commerce of life. And if we are there found good men and true, is it likely, think you, that in regard to the all-important concerns of religion, with God, not man, for our judge, we should abandon our ordinary habits, and take up with lying and imposition ? And for what object ? Not for honour or gain. These things are not ours—but reproaches, anathema, calumny, and outrage.

Turning once more, and for the last time, to the Congregational Magazine, we ask its writers if they have at all thought against whom it was that they were preferring charges of forsaking the truth, contemning the Scriptures, and rejecting Christ ? Let them know, and let them and every one of the same spirit ponder on the fact, that it was against those very men whom their own party are at times compelled to treat with veneration ; against those very persons whom, when they have to defend nonconformity, they thus speak of ;—“It should not be forgotten that Milton was a Dissenter, that Locke was a Dissenter, that Lardner—without whom we should not have

had Paley—was a Dissenter, that Kippis and Watts, Price and Priestley, were Dissenters;”*—let them think of the fact, that out of a list of eminent Dissenters, adduced by their own party, consisting of nine persons, *seven are Unitarians*; let them also remember that, when they have to speak of writers on the evidences of Christianity, facts constrain them to eulogize Unitarians, and to declare that “the Christian church has every reason to enrol such writers as Locke, Lardner, Paley.”† Strange is it that charges of such a nature should be brought against men who have declared their attachment to the truth and to the Scriptures in the most explicit terms—against *Milton*, who thus speaks in his beautiful address to “all the churches of Christ,” prefixed to his “Treatise on Christian Doctrine:”—“Since God hath opened to every man the way to eternal salvation only through his own belief, and since he requires that he who would be saved should stand upon his own faith, I resolved, in matters of religion, to rest on the faith and judgment of no man; but having drawn my belief from Divine Revelation alone, nothing being neglected which depended on my own industry, I determined to search out and settle each point of my religious belief by the most careful perusal and meditation of the Scriptures of God themselves.” Again, “If this be heresy, of a truth I confess with Paul, Acts xxiv. 14, and I add all things that are contained in the books of the New Testament;” against *Locke*, who thus spoke of the testimony of revelation—“There is one sort of propositions that challenge the highest degree of assent upon bare testimony, whether the thing proposed agree or disagree with common experience; this is called by a peculiar name *Revelation*, and our assent to it *faith*, which is nothing else but assent founded on the highest reason;”‡ and thus of his method of studying Christian truth; “I have thought it my duty to employ myself this winter in drawing, with great and diligent thought, from the fountains of truth, the Scriptures themselves, abstaining from all systems of men, both heretical and orthodox, the great principles of the Christian faith;”§ and who ordered words expressive of his entire and exclusive devotement to truth (*ut veritati unice litaret*) to be engraven on his tomb: against *Newton*, to whom even the orthodox Chalmers rendered the following eloquent testimony: “I cannot forbear to do honour to the unpretending greatness of Newton, than whom I know not, if ever there lighted on the face of our world one in the character of whose admirable genius so much force and so much humility were more attractively blended.” “We see in the theology (afterward explained into ‘attachment’ to the Bible) of Newton the very spirit and principle which gave all its stability and all its sureness to the philosophy of Newton:”|| against a host of most diligent students of the Scripture and servants of the Lord Jesus, who have given up in some instances all, in others nearly all, to follow Christ, and to avow the truth; who have been led to the sentiments which they hold by studying no other book but the Scriptures; who, by the force of scriptural truth, have been induced to abandon once-cherished sentiments, to tear from their bosoms educational prejudices, and to leave father and mother and kindred that they might speak the truth and hold the truth in the love of it. Witness Lardner, who declared, that without being acquainted with the Unitarian writers who preceded him, he formed his sentiments on the Scriptures ex-

* Congregational Magazine for June, p. 2.

† Library of Ecclesiastical Knowledge, No. I. p. 6.

‡ On the Understanding, book iv. c. xvii.

|| Discourses on Astronomy, p. 60.

§ Letter to Limborch.

clusively. Witness Biddle, who derived all his learning in matters of religion from the assiduous study of the Scriptures, especially those of the New Testament. Witness Hopton Haynes, who spent a number of years in examining the Scriptures with the utmost desire and most ardent prayer that he might be rightly informed. Witness Priestley, who assures us, that the change of his sentiments was gradually produced by a fair and extensive study of the Old and New Testament. Witness Cappe, of whom his biographer states that it was his greatest delight to study the Scriptures in the original, to enter into the sublime ideas, and to imbibe the heavenly spirit of the author of Christianity. Witness many in past times who held not their lives dear, but went even to the stake, that they might, in imitation of their Master, bear witness to the truth. Witness the amiable confessor Lindsey, who left home and comfort and friends, sacrificing the means of subsistence and opportunities of usefulness that he might preserve a conscience void of offence and let the light which had been imparted to him shine before men. Witness thousands, who are to this day suffering in their worldly circumstances and social standing rather than deny their Lord, and incessantly feeling in their hearts and manifesting in their conduct a regard to the sentiment — *The Bible, and the Bible only, is the religion of Unitarians.*

Yet these are the men whom the Independents accuse in the most unmeasured and revolting terms. Willingly would we limit our last sentence, willingly would we believe that it is not the Independents, but only a portion, a small portion of them, who act on the principle decreed at the council of Constance, that no faith (we may add no measures) is to be kept with heretics. We will wait in hope of seeing some of the respectable men of the sect come forward to disown the charges and rebuke the writers. Meanwhile, one thing is evident that there prevails in certain quarters a desire to write, preach, and speak Unitarianism down. And, unfortunately, the activity of some men, and the influence which periodical works now exert over the minds of the people, make that desire somewhat efficient. Still they cannot, and we fearlessly tell them so, they cannot effect their object. Unitarianism cannot, will not, and shall not be put down. Many of them will yet be surprised to see to what this obnoxious heresy will grow. Were it even less worthy of acceptance than it is, (and it is literally above all price,) there are thousands in this kingdom, to go no farther, who would not desert it, and for this if for no other reason, because of the vileness of the attacks which are made upon it. Nothing ought to be suffered to be put down by misrepresentation and calumny. The destruction of even a bad cause by means so unholy, would prove an evil, not a good to man. We are not inaccessible to reason. Let them state their facts, produce their arguments, convince our judgments, and we will forthwith and gladly yield. Truth, and a fair field for the search of truth, are the great objects for which we labour, endure, and forbear. Let them convince us that these blessings are with them, and straightway we follow with thankfulness where they lead. But these storms of abuse with which we are periodically visited, serve only to make us wrap more closely about us the vestment of our actual convictions. So it will, so it must be; we know not but that so it ought to be.

But there is another reason why thousands will see that Unitarianism is not crushed, but has an open field and fair play. The overthrow of Unitarianism would be a serious blow to genuine free inquiry, and genuine religious liberty. These are in reality aimed at often when Unitarianism is assailed. Let us then gather more thickly and more eagerly than ever about the ark of God, lest it be carried away captive, and let us muster our mighty

men, setting up our banners in the name of the Lord, with truth, freedom, and eternity, for our watchwords, that by our exertions and the blessing of the Almighty, the pure gospel of Jesus may have a free and widely-spreading course, and every fellow-man may sit under his own vine and his own fig-tree, none daring to make him afraid. Abundant reasons for assurance of success we may find in the temper and weapons of those who make themselves our adversaries. The disposition they shew, and the clamour they make, are strong indications that they themselves feel their strength to be weakened, their arguments to be exhausted, and their system to be in danger.

CRITICAL NOTICES.

THEOLOGY.

ART. I.—*Sermons preached in the Parish Church of St. Botolph, Bishopsgate.* By Charles James Blomfield, D. D., Rector, now Bishop of London. London: B. Fellowes, Ludgate Street. 1829.

WE notice this volume of sermons, for the most part practical, and as may be inferred from the talents and attainments of the eminent author, abounding in excellent observations, for the sake of a few remarks upon one in the collection, No. XXI., which is materially different from the rest. The subject is the "Athanasian Creed;" the occasion, "Trinity Sunday;" the text, our Saviour's words, Matt. xxviii. 19, "Go ye, therefore," &c., and the preacher regards this as "*the shortest and most emphatic of the Scripture sentences, which assert or imply a three-fold manifestation of the Deity in the economy of redemption.*" Can the preacher point out any such sentence in the Scriptures that is longer? Let our readers then bear in mind that the preacher regards the Father (whom our Saviour calls "the only true God," John xvii. 3) as "a manifestation of the Deity;" so that in that case, one manifestation was sent by another, and this is a part of "the economy of redemption."

The Bishop regards his text as "distinctly announcing, and as it were embodying in a sacramental symbol, that wonderful truth of which he [Christ] had before asserted the separate features, the equality of the Father, the Son, and the Holy Ghost."—P. 377.

The Bishop admits, p. 361, that "what

is termed the Apostles' Creed is not the composition of those holy men," although "the profession of all its leading articles may be traced up to their time." Few Christians will deny this. But the Bishop afterwards affirms "the Athanasian Creed asserts nothing but what is implied in the Apostles' Creed," (P. 388.) In that case "*all the leading articles*" of the Athanasian Creed may be traced up to the times of the apostles. And the Bishop himself declares, "Thus, then, as to doctrine, *the Athanasian Creed asserts nothing but what is implied in the Apostles' Creed.*"—P. 388.

"The Father, the Son, and the Holy Spirit, are each spoken of in Scripture as God." Moses is also spoken of in Scripture as God. Jewish prophets and magistrates are so called, John x. 35.

"We are driven to the conclusion," (he says,) "that in the unity of the godhead there are three subsistences or persons, a term which we are compelled to use, as being the most expressive of our very inadequate idea of this manifestation or exertion of the divine essence."

The Bishop, after thus preparing the way, comes to "what is commonly called the Creed of Athanasius," which he says, honestly, is not the production of that celebrated father, but probably called by his name, as exhibiting a compendium of the doctrines which he so strenuously maintained. Does not the Bishop at the outset of this defence acknowledge that the Athanasian Creed is a forgery?

"God is represented in his Word, as subsisting in three persons, as having made a three-fold manifestation of himself,"

&c. (P. 386.) The scriptural proof the Bishop does not adduce, because he cannot. The Bishop quotes as decisive, in the controversy, the phrase "*the only begotten Son*." (P. 386.) "To express the three-fold subsistency of the Deity, the word *Trinity* has been adopted; and the objection which some *ignorant persons* have made, that because the word *Trinity* does not occur in Scripture, the doctrine of the Trinity cannot be a Scripture doctrine, is as reasonable as it would be to argue, that because the word *omnipresent* is not found in the Bible, the doctrine of God's omnipresence is false; a doctrine of which we are perfectly assured, although the mode of it utterly surpasses our comprehension" (P. 387.) We think the omission of the word *Trinity* in the Bible is a good reason for its omission in the prayers of Christians, and so thought Luther and Calvin. Whether the same objection will lie against a similar use of the word *omnipresent* our readers may judge. That neither the word *Trinity*, nor any equivalent word, nor one *definition of the doctrine*, occurs in the writings of the sacred penmen, are, we think, difficulties on the Bishop's hypothesis, which, with all his ingenuity, he never can get over.

To this sermon there are elaborate notes at the end of the volume.

In one of these, (p. 462.) the Bishop maintains that the damnable clauses "are not, strictly speaking, part of the Creed itself." "The objectionable clauses in the Athanasian Creed are *declaratory* only, and not *judicial*." (Ibid.) This palliation amounts to very little. They could not be judicial in the strictest sense of the word, and they evidently are so in the sense in which it is forbidden us to judge. The most that the worst bigot can do, as to another world, is to *declare* that God shall there eternally torment those who will not swallow his dogmas. He cannot actually pass the atrocious sentence. He can only calumniously ascribe it to his Maker. "I am persuaded," says the Bishop, p. 464, "that the disrepute into which this formula has been brought, is to nothing more owing than to its habitual omission by many of the parochial clergy." And hence we may understand the recent order for enforcing the reading of it in the Church of St. Andrew's, Holborn. But the Bishop has mistaken the effect for the cause. The disrepute has occasioned the omission, not the omission the disrepute. It is too bad for even repetition to make the hearers be-

lieve it. Let it be said or sung, however, by all means; we are greatly mistaken if, instead of increased reverence, the effect be not, in many cases, to produce doubt, disgust, and secession.

The Bishop has a fling at the mode in which Unitarian ministers are appointed (p. 467):

"The congregation which elects or calls a person to be their minister, as in the case of Unitarian ordination, so named, are of course the judges of his fitness for the office, and have power to displace him if he be not compliant with their humour."

May we be allowed to retort, that perhaps the majority of the members of Unitarian congregations are at least as well qualified to judge as those on whom the appointment of bishops devolves, and have certainly usually discovered quite as much sincerity and purity of motive in the election?

To the account of criticism, we place the Bishop's quotation of *God manifest in the flesh*, as a part of Scripture, and the following translation of 1 John i. 1, "We have heard, have seen with our eyes, have looked upon, and with our hands have *handled the Word of life*." And this is the translation of ἐψηλάφησαν, περὶ τοῦ λόγου τῆς ζωῆς. See M. R. Vol. III. 121.

Thus it is very possible to be a better critic in Heathen tragedians than in Christian apostles, even with all the advantages of an *Episcopal* ordination.

ART. II.—*Library of Ecclesiastical Knowledge*. No. II. *Christ the only King of his Church*. Feb. 1830.

HOWEVER various may be the interpretations of the metaphorical language of Scripture concerning the kingdom of Christ, it is generally agreed that such language *is* metaphorical; and in deducing principles from it, for universal adoption, it is desirable to dismiss the metaphor, and set forth the principle in that form which will least admit of misapprehension or perversion. To a neglect of this method of common prudence may we ascribe, in a great degree, the prevalence of many erroneous doctrines, the attachment to numerous false conceptions which subsist among the body of the religious people in this country, and in every other. By an appeal to the imagination, by the display of a train of pompous imagery, the political orator of a mob may sway the minds of his hear-

ers as he pleases, and induce them to swallow any absurdity which it may please him to propose. An enlightened teacher, on the contrary, whose object is to secure the recognition of a truth, will first bring forward his principle in plain language, and have recourse to metaphor only for the embellishment of his subject, and the gratification of the taste—not the reason—of his auditory.

Such, we are sorry to find, is not the method adopted in the treatise before us. On a subject where argument itself is eloquence, and whose interest needs no adventitious aid, we find the clearness of the one obscured, and the power of the other impaired, by the adoption of an unsuitable style of expression: and in a book addressed to the people, style is an important consideration. The enlightened reader can easily strip the argumentative matter from its incumbrance of heterogeneous illustration; but, it is to be feared, the multitude of readers will so occupy themselves with the types as to overlook the thing typified,—a consequence which the Society will join with us in regretting, and we hope, endeavour in future to avoid.

Apart from this objection, the treatise before us is excellent. The obvious truth that the sway of the gospel over the external relations of men is only derived from the establishment of its power in the heart, that it can only rule the world of society through the world of mind, that the kingdom of Christ, like his character, was not of this world, is illustrated by a brief allusion to the extensive evils which have arisen from the illicit union of temporal and spiritual authority,—evils so vast and protracted as to admit of little more than a reference in the few pages before us. The abuses in our national ecclesiastical establishment are boldly adverted to, and the inference fearlessly deduced that the spirit of the world and the spirit of Christ have been from the beginning at an eternal feud, and that an union between them is as hopeless as it is undesirable. The duty which now presses on individuals, and the conclusion at which society will at length arrive, are unquestionable by those who admit as a principle the spirituality of the gospel dispensation.

“It is, however, incumbent, not only on every loyal subject of Christ, but on every true friend of earthly kings, to recognize and diffuse the principle of Christ’s undivided ecclesiastical sovereignty—a principle which is as profitable for princes as it is honourable to God;

and is required as much by the reverence due to the altar as by the protection we should afford to the throne. That relaxation of the usurped authority of kings, which is the glory of modern times, has given to those in high places, a feeling of security before unknown; and the expansion of the principle of toleration into perfect religious liberty, will fix on a still firmer basis the thrones which have been hitherto shaken by struggles for ecclesiastical rule. The Sovereign Prince of the kings of the earth, who has shewn himself affronted by the usurpation of erring mortals, over his unique and most delicate rights, will equally display his approbation of their retirement within the limits of that dominion which he himself assigned to them, for the welfare of the world. The public mind is becoming so enlightened on this subject, that justice may be done without risking the public peace. The clamour of a few who linger behind their age, will scarcely be heard among the plaudits of the many who demand the restitution of long alienated rights. Even within the bosom of the monopoly the principles of free trade are advocated, and some of the established clergy are beginning to feel, that a rich benefice cannot calm a perturbed conscience; that state connexion does little or nothing, or worse than nothing, for real religion; that, with all their supposed advantages, a state clergy cannot accomplish the legitimate objects of their ministry by any other means than those which they might adopt, without this amalgamation of the church and the world, and that, by false helps, they are really hindered.

“Those who approve of an episcopal hierarchy, of a liturgy, and of the rites of the establishment, are entitled to full liberty to practise and recommend these things; and as they reckon among their admirers the nobility, and the rich of the land, why may not the system be trusted to the decision of an unbiassed judgment, and the voluntary support of heart-felt zeal? Whatever animosity Dissenters may have entertained towards the Anglican church would be greatly diminished, if not totally extinguished, by the relinquishment of unjust power and ill-gotten gain. The ecclesiastical edifices built by the public purse, should be appropriated to the public use, the majority in each parish retaining the building called the church; and the support of the ministers should be thrown entirely upon the principle and affection of their hearers.

“Are there any who tremble at the

prospect of such an arrangement, lest the cause of religion should suffer? They cannot be fully aware of the Divine origin, the independent spirit, the internal energies, and the inexhaustible resources of Christianity. Those who now maintain their separate communions, in spite of the burdens laid upon them for the support of a religion they disapprove, will not fail to avail themselves of happier times to give wider diffusion, and fuller effect to their own principles. Those who are sincerely attached to the present state-church will not love it the less because it is thrown upon their affectionate attachment and voluntary support; while those who are mere parasites, entering the priest's office for a morsel of bread, will then be thrown off to the secular pursuits to which alone they are adapted, and will leave the church to feel the truth of the Greek proverb, 'The half is more than the whole.'"—Pp. 44—46.

ART. III.—*Three Letters to the Young People of Devonport, &c., &c.* By Silvanus Gibbs. 1829. Byers, Devonport.

IT appears from these Letters that Devonport is agitated by a spirit of religious controversy which will doubtless issue in good, though wrath and bitterness are at present the accompaniments of zeal. The pamphlets of Mr. Gibbs are not, as he informs us, designed to set forth a complete series of arguments on the subjects of which they treat; but to excite attention, especially in the young, to the popular misrepresentations of the doctrines of Universal Restoration and the simple Humanity of Christ; doctrines which have been there, as elsewhere, assailed with the nuchristian vehemence against which Unitarians are yet perpetually compelled to protest. While, however, Dr. S. Smith's work on the Divine Government is sentenced to the hangman's fire, and Mr. Gibbs is coolly consigned over to a yet hotter destruction, their less conspicuous brethren may congratulate themselves on being condemned in very good company, and on the reversal, in this case, of a certain proverb, about taking the hindmost.

The young people of Devonport, who must needs be startled by such denunciations as they now hear from Christian lips, are much indebted to Mr. Gibbs for laying enough of the subject matter of the controversy before them to enable them to form a judgment for themselves;

and it is to be hoped they will not neglect the opportunity.

The first letter contains a very brief summary of the arguments by which the doctrine of Universal Restoration is shewn to be conformable to Scripture and the Divine perfections. The purpose of the third letter is to vindicate this summary from an attack to which it had given occasion. The second is a statement of the Unitarian views concerning the person of Christ. Those of our readers who may refer to them will join us in the hope and belief that they will effect the removal of some prejudices, and prepare the way for more enlarged conceptions of gospel truth than are commonly entertained.

GENERAL LITERATURE.

ART. IV.—*A Treatise on Fever.* By Southwood Smith, M. D., Physician to the London Fever Hospital. Longman and Co. pp. 436.

OF all the diseases to which the human body is subject, fever is the most prevalent and the most fatal. It is computed that one half of the human race perish by this malady in its different forms. And those forms are so diversified, owing, among other causes, to the different degrees of intensity in which it prevails in different situations, and at different seasons, and to the different constitutions it attacks, that the most opposite opinions have been, and continue to be, maintained by physicians relative to its true nature, and to its proper treatment. That nature can be ascertained, the proper remedies can be discovered, only by carefully observing the malady, as it prevails among large numbers, and faithfully recording the phenomena it exhibits. There pass through the wards of the Fever Hospital upwards of six hundred fever patients every year. In order that an average of results might be obtained, a period of four years has been chosen, the cases comprehended in this period amounting to upwards of two thousand five hundred. These cases were all visited three times every day, the resident medical officer going round the wards night and morning, and each patient being seen daily by the physicians. The symptoms were recorded day by day in a journal kept for the purpose. The cases that proved fatal were inspected a few hours after death. The morbid changes that had taken place in the different organs were likewise recorded, in order that these organic changes might be compared with the symptoms they

produced during life. More than one hundred inspections, made in this manner, are described, the whole exhibiting a complete view of the pathology of fever, as far as that pathology is yet ascertained. It is the object of the present work to establish from these data what the real phenomena are which constitute the disease; in what order these phenomena occur; upon what states of what organs they depend; what are the external signs by which the existence of these internal states is denoted; and, finally, what are the causes and what the remedies of the disease. The general conclusions deduced from the whole are, that a certain number of events always concur in every case of fever; that these events uniformly take place in a certain order; that they arise from peculiar and specific affections which are established in a certain circle of organs; that symptoms are the external signs which denote that these internal changes are going on; and that the nature of the internal disease being thus ascertainable by its external indication, the appropriate remedy becomes at once apparent.

It has happened unfortunately that the various and opposite opinions, hitherto entertained by physicians, relative to the nature and seat of fever, have led to the adoption of a conflicting, and even a contradictory practice. The remedies employed by one physician have been the very opposite of those recommended by another. At this very time the medical world appears to be divided into two great sections, each adopting an opposite view of the nature of the disease, and each insisting upon an opposite practice. One maintains that it is a disease of excitement, and requires depletion: the other, that it is a disease of debility, and requires stimulants: the one places all his hope of cure in the lancet and in leeches; the other looks with horror upon this mode of treatment, and regards ammonia, bark, and wine, as the only safe and efficient remedies. The unfortunate patients mean time must be injured, if not killed, by one or the other. The interests of humanity, no less than those of science, require that the treatment of this most formidable malady should be fixed on more sure and steady principles, and the author of this work will have conferred an incalculable benefit upon his profession and upon the community, should it contribute, as we are convinced it must, in a very considerable degree to this desirable object.

In an appendix several tables are given, which exhibit a view of the number of

patients admitted into the London Fever Hospital every week for four years; a corresponding view of the number of deaths for the same period, together with the relative state of the atmosphere for the like space of time, as to the temperature, the moisture, the prevalent winds, and the general character of the weather. A number of other tables are also added, intended to lay the foundation for a statistical account of this disease, the great destroyer of the human race in a civilized, no less than in a savage state.

To collect extensively, lucidly to arrange, accurately to discriminate, and thus to prepare for and arrive at a general proposition, are mental operations for which Dr. Smith has already shewn far more than ordinary aptitude. Our readers must be well acquainted with the specimens he has afforded of them on topics very remote from that of the present volume. They are exhibited here in a degree which would alone suffice to interest a philosophical reader in the work. And what an incalculable benefit it is to have the phenomena of bodily disease treated of by one so well acquainted as our author is with the constitution and laws of our mental nature! Give us a few such men, and the healing art will take its proper place among the sciences.

While the study of this work must be a matter of duty to the members of the medical profession, the general reader will find it perfectly intelligible, interesting, and convincing, and, in many particulars, of great practical utility. It puts forth no pretensions of superseding medical aid, but it imparts information, which may be of essential service by indicating when it is necessary to call in such aid with promptitude; which may render those attendant on the diseased, the enlightened coadjutors of the physician, instead of counteracting, as they often ignorantly do, his efforts and plans; and which may even be the occasion of saving life, not seldom sacrificed, by incautiousness and misplaced confidence during the delicate and perilous season of convalescence.

ART. V.—*Poetry of the Magyars, preceded by a Sketch of the Language and Literature of Hungary and Transylvania.* By John Bowring, LL.D., &c. London, 1830.

It is pleasant to see and to cheer Dr. Bowring as he pursues the career for which by native talent and diligent ac-

quirement, by head, heart, and circumstances, he is so peculiarly and pre-eminently qualified, and continues "to bring the poetry of other lands to the hearths and homes of England." It is delightful to observe how he himself feels what beauty and what good there is in the work to which he is called; and to receive such invitations (often be they repeated!) as that with which he prefaces the present volume. "My mission, at all events, is one of benevolence. I have never left the ark of my country but with the wish to return to it bearing fresh olive branches of peace and fresh garlands of poetry. I never yet visited the land where I found not much to love, to learn, to imitate, to honour. I never yet saw man utterly despoiled of his humanities. In Europe, at least, there are no moral or intellectual wildernesses. Let others go forth with me to gather its fruits and flowers."

A brief introduction to our readers is all that we can give to this volume; perhaps all that we need, for Dr. Bowring has anticipated our task, and provided the criticism as well as the poetry. Two Dissertations are prefixed, the one on the language, the other on the literature of the Magyars, as the Hungarians call themselves, after one of the tribes from which they sprung. The second Dissertation contains an interesting series of biographical and critical sketches of the Poets from whose productions Dr. Bowring has selected the specimens here transplanted into our language. We honestly confess that we are greatly obliged to him for being, to this extent, his own reviewer, and giving us his opinion of originals with whom we can only hold communication while he officiates as interpreter.

Poetry has its full share of that interest which every thing foreign possesses, because it *is* foreign. Its essence is every where the same; for every where it is the harmonious response of man's heart to the Voice of Nature. But its forms vary as do those of the scenery and costume of different regions and tribes. Nor are they *less* worthy of faithful observation and report. "Hungarian towns and villages, and rivers and plains, and hills and valleys, have been painted and described by many. Here are some of the thoughts of those who dwell there. The dresses of Hungary and Transylvania decorate many books, and are the subject of many pictures. Here are some of the adornings of the inward man—here is something of the costume of mind."

In addition to the materials afforded by this volume for the gratification of an enlightened curiosity, and thereby for philosophical instruction and even moral good, some of the compositions included in it have a high degree of intrinsic worth. Where shall genuine poetry be found, if not in the following ballad?

"LOVELY LENKA.

"He lingers on the ocean shore,
The seaman in his boat;
The water-spirit's music o'er
The ruffled wave doth float.
'Maiden of beauty! counselled be,
The tempest wakes from out the sea.'

'I may not stay,' the maiden cried,
'Tho' loud the tempest blow;
That meadow on the water side—
That cottage—bids me go.
That shady grove, that murmurs near,
Luvites me—he I love is there.'

'The wave is high—the storm is loud,
And dangers rise anon.'—
'But hope sits smiling on the cloud,
Storms drive the vessel on.
And joy and sorrow both convey
Man's mortal bark along its way.'

Into the seaman's boat she stept,
The helm the seaman took;
The storming billows fiercely swept,
And all the horizon shook.
The maiden spoke—'Ye fears, be gone!
The storm-wind drives the vessel on.'

'O maiden! darker is the sky,
And fiercer is the wind;
Alas! there is no harbour nigh,
No refuge can we find.
A whirlpool is the angry sea,
It will engulf both thee and me.'

'No, seaman! fortune always shone
And still will shine on me;
Soon will the stormy clouds be gone,
And sunbeams calm the sea,
And evening bring the promised dove,
And evening guide me to my love.'

She turned her to the distant strand,
(He stood upon the spot)—
In sweet delirium stretched her hand,
And winds and waves forgot.
So is love's spirit overfraught
With love's intensity of thought.

He stood—a statue on the shore,
A pale—ice-hardened form:
The billows battling more and more,
And louder waxed the storm.
Clouds—waves, all mingled—and the
boat?
Its scattered planks asunder float.

Where is she? Ask the storm! for he
 No single tear has shed;
 And he? Go ask the silent sea—
 Its echoes answer 'Dead!'
 I held communion with its waves,
 But could not find the lovers' graves."

Pp. 154—156.

This ballad approaches the excellence of the noblest effusion of the kind with which we are acquainted, Campbell's most splendid, powerful, and pathetic story of "Lord Ullin's Daughter."

We insert a dedicatory Sonnet by the Translator in the conviction that its last three lines have only the inspiration of poetry, and not that of prophecy. There can be no "happier lot" than his in the course which he has chosen, even though he should not reap so much as he deserves of that kind of recompence from the public which is often bestowed on works less useful in their tendency, and less felicitous in their execution.

"TO FR. J. SCHEDEL.

"I follow in thy footsteps, yet afar,
 Thou hear'st the voice—I but the echoes hear,
 Of the time-consecrated Magyar;
 And while they vibrate in my spirit, bear
 The music, ere it dies upon the ear,
 To the old halls of England—where
 there are
 Spirits of love, of sympathy sincere
 To welcome, as from some new-beaming
 star,
 All I can bring of beauty, light, and
 song.
 Say to Hungaria, she shall stand among
 The lands which Poetry with glory girds;
 And if not mine, some happier lot 'twill
 be
 To fling the wreath of fame o'er her and
 thee,
 With sweeter harmony and loftier words."

ART. VI.—*Poetical Pieces, chiefly on Devotional and Moral Subjects.*
 By Hugh Hutton, M. A. Hunter,
 1830.

THE first requisite of compositions of the class announced in the title,—a devotional spirit—is found in the poems before us: not only in the hymns, which form a large proportion of the volume, but in the sketches of nature and of human life which constitute the remainder. While among other sects, poetry is made a powerful means of attracting the attention of the young to subjects of the highest importance, and of gaining over the imagination to the side of religion, this mode of influence has been too little

regarded among ourselves; and our young people have been obliged to look abroad for the gratification of a taste which the possession of pure religious principles, and some considerable degree of intellectual superiority, should have enabled us to satisfy. We are obliged to those who endeavour to supply the deficiency, and to prove that our religion contains wherewithal to interest the affections as well as to satisfy the reason. We subjoin a specimen in proof:

"A MIDNIGHT MEDITATION.

"Now in the deepest hour of night,
 While sinks the moon, and sleeps the
 wind,
 When light-winged slumbers take their
 flight,
 What solemn thoughts steal o'er the
 mind!

How sweet to meditate on thee,
 Bless'd guardian of my peaceful bed;
 Before whose view night's shadows flee,
 Whose arm of power is o'er me
 spread!

This hour of stillness is thine own;
 No cares intrude, no passions swell—
 I feel myself with thee, alone,
 And still with thee, my God, would
 dwell.

The world's tumultuous din is spent,
 No sounds I hear of strife or woe;
 Unbroken peace and sweet content,
 Like Eden's waters, round me flow.

O! could I breathe a calm like this
 In every scene my feet must trace;
 The earth would yield no purer bliss,
 But prove a heav'n in ev'ry place!

This may not be—some clouds will fall,
 With low'ring aspect o'er my way;
 Yet faith in thee will beam through all,
 Which cheers e'en midnight with its
 ray."—P. 29.

ART. VII.—*Narrative of the Discovery of the Fate of La Pérouse.*
 By Chevalier Captain P. Dillon.
 2 Vols.

THE lovers of hair-breadth escapes and cannibal adventures will find this work quite a *bonne bouche*; "it is not," says the author in his preface, "an account of nations which resemble ourselves in manners and civilization," but of "human nature under a new aspect," described by a living witness who has had ample opportunities of studying the character of the savage tribes whom he describes, and "who had nearly fallen a victim to their cannibal propensities." The adventure here alluded to, took

place at the Feeje islands, prior to the main expedition "performed by order of the British Government in India, to ascertain the fate of La Pérouse and his companions;" it is illustrative, however, of the "manners and customs of the islanders," and of the probable fate of any unhappy wretches who should be thrown on their coast, and it is too good a story, by far, to be lost. "In 1812, and 1813," says Captain Dillon, "I sailed as an officer in the Calcutta ship *Hunter*, Captain Robson, on a voyage from Bengal to New South Wales, the Beetic Islands, (commonly called the Feeje Islands,) and Canton."—"On joining the *Hunter*, I found Captain Robson had been at these islands twice before, and had obtained considerable influence over the natives of a part of the Sandalwood coast, by joining them in their wars, and assisting them to destroy their enemies, who were cut up, baked, and eaten in his presence. The Chief, with whom he was most intimate, was Bonas-ar, of the town of Vilear and its dependencies in the interior." On the afternoon of the 19th Feb., 1813, the ship *Hunter* anchored in Vilear Bay; before the anchor was let go, the Chief's brother came on board to congratulate the Captain, and shortly after the Chief himself, who hinted at the impossibility of supplying Sandalwood till his enemies were put down by force of musketry. Captain Robson was not at that time disposed to render assistance, but the good understanding between him and the Chief of Vilear subsisted. "I went on shore," says Captain Dillon, "where I was exceedingly well received, and got presents of a hog, yams, and cocoa-nuts." Sandalwood, however, came in but slowly, the natives constantly requesting the Captain to assist them in their wars, and promising to load the ship in two months after their enemy was conquered, as a reward. Captain Robson at last consented, and joined them in an expedition; but May, June, July, and August, passed over, and the ship was not yet one-third freighted. The chiefs and men of consequence kept away from the ship, for fear they should be detained as hostages, and Captain Robson enraged at the delay, "vowed vengeance against his old and faithful allies, whose stomachs he had so often helped to glut with the flesh of their enemies." The English, as far as can be gathered from Captain Dillon's account, were decidedly the aggressors, and had afterwards the imprudence not only to land, but to disperse into straggling parties, which were of course at-

tacked by the natives. On this occasion Captain Dillon and five other men defended themselves on a steep rock, within sight of the landing-place, the boats at anchor, and the ship, on one side; and on the other, of the ovens and the slaughtered bodies of their companions. "The priests began to cut up and dissect these unfortunate men in our presence. Their flesh was immediately placed in the ovens to be baked, and prepared as a repast for the victors; mean time we were closely guarded on all sides but one, which fronted the thick mangrove forest on the banks of the river." One of the besieged proposed to attempt an escape on that side, which Captain Dillon forbade, "threatening to shoot the first man dead that left the hill." He then reminded the natives that eight of their men were prisoners on board the ship, (one of them the high priest's brother,) and proposed to send a man on board to the Captain to order them to be released, by way of exchange for the five men who remained on the rock. To this the natives agreed, and a cessation of arms took place in the mean time. "During this interval, several native chiefs ascended the hill, and came within a few paces of us, with protestations of friendship, and proffered us security if we would go down among them." One of the party, who spoke the native dialect fluently, was prevailed upon by these entreaties, and went down amongst them, contrary to Captain Dillon's advice, to negotiate peace. The chiefs, we are informed, were happy to receive him, being literally "ready to eat him up." "They conversed with him for some time, and then called out to me in the native dialect, 'Come down, Peter; we will not hurt you: you see we do not hurt Charley!'" Captain Dillon replied that he would not go down until the prisoners were lauded. During this discussion, another of his companions ("the Chinaman Luis") crept down the hill, and "placed himself under the protection of a chief with whom he was intimately acquainted, and to whom he had rendered important service in former wars." The islanders finding that they could not prevail upon Captain Dillon and his two remaining companions to put themselves into their hands, "set up a screech that rent the air: at that moment Charles Savage was seized by the legs, and held in that state by six men, with his head placed in a well of fresh water, until he was suffocated; whilst at the same instant a powerful savage got behind the Chinaman, and with his huge club

knocked the upper part of his skull to pieces." The victims were cut up secundum artem, and put into ovens ready prepared for the purpose. The three defenders of the hill were then attacked on all sides, but one of them being a rifleman they kept off the assailants long enough to behold their companions withdrawn from the ovens, "shared out to the different tribes, and greedily devoured." The natives frequently invited Captain Dillon to come down and be killed *before dark*, that they might have no trouble in dissecting and baking him in the night! As he had not the most distant hope of escaping, he would probably have complied, but for the fear of being tortured. "Having no more than sixteen or seventeen cartridges left," says he, "we determined, as soon as it was dark, to place the muzzles of our muskets to our hearts with the butts on the ground, and discharge them into our breasts to avoid the danger of falling alive into the hands of these cannibal monsters." At this critical moment the boat appeared at the landing-place, with the eight prisoners who had been offered in exchange. Captain Dillon's request that four only might be sent, and the rest promised with a considerable ransom when the five who were in jeopardy on the hill were returned, had been neglected, and the eight prisoners were landed. They were conveyed up the rock, preceded by the priest, who informed Captain Dillon that Captain Robson had sent the prisoners and a chest of cutlery for the chiefs, with orders that he and his companions were to deliver up their muskets, and that they would see them safe to the boat. Captain Dillon replied, that as long as he lived he would not part with his musket, and at this moment the thought entered his head of making the priest a prisoner. The reverence of these islanders for their priests is extreme, and by presenting a musket to the priest, and by compelling him to march before them to the boat, the three men were saved. On getting to the boats, the priest made a stop, declaring that he would go no further, and that they might shoot him if they liked. "I threatened to do so," says Captain Dillon, "and asked him, why he would not go the water's edge? He replied, 'You want to take me on board alive, and put me to the torture.' There being no time to spare, I told him to stand still, and turned my face to him with my musket presented, threatening to shoot him if he attempted to move until I got

into the boat. We then walked backwards to the water-side and up to our breasts in water, where we joined the boat, and had no sooner got into her than the islanders came down, and saluted us with a shower of arrows, and stones from slings." So ended this romantic adventure!

Next morning inquiry was made for the bones of those who had fallen overnight; to which the natives replied, that they had neither flesh nor bones to spare, as they had all been devoured! One of the savages, however, held up two thigh bones, and asked what Captain Dillon would give for them; he offered an axe; but the savage flourished the bones about, and refused to sell them, saying that they would make excellent sail-needles to repair his canoe sails. In the course of this adventurous expedition, Captain Dillon became convinced that the two French frigates, *La Boussole* and *L'Astrolabe*, commanded by M. de la Pérouse, had been wrecked at the island of Manicolo, and he determined, on his arrival at Bengal, to negotiate with government for a commission to inquire into their fate, and to rescue the surviving sufferers, if any such could be found. *La Pérouse's* expedition had not been heard of since February 1788, three years after which two frigates (*La Recherche* and *L'Espérance*) were fitted out and despatched to the southern parts of the Pacific ocean, purposely to search for the lost ships and their crews; but in vain. On the 11th of November, 1826, the Vice-President in council at Bengal, was pleased so far to accede to Captain Dillon's entreaties, as to resolve that the Hon. Company's ship, *The Research*, should be placed under his command for the purpose of enabling him to proceed to the Mannicolo Islands, to obtain information in regard to the shipwreck in question, &c., &c. It was further granted by his lordship in council, that Doctor R. Tytler, (a surgeon of the East India Company's Establishment,) whom Captain Dillon had especially recommended for the appointment, should be annexed to the expedition in a scientific and medical capacity. "It is clear," said Captain Dillon, who found abundant reason to repent of his recommendation, "it is clear that government were glad of so good an opportunity of getting rid of Dr. Tytler, at least for a while. He had some years before been sent to Bencoolen, a remote convict station, with a similar view." How he happened to return from Bencoolen, or by what means

he had made himself obnoxious to the higher powers in the first instance, we are not informed; but his behaviour on board the *Research*, and his evasion from Van Dieman's Land, in the good ship *Albion*, under the protection of the Lieutenant-Governor, is amusing enough. It seems that he had bled Captain Dillon for a cold before the expedition started, and had taken that opportunity of representing to the Marine Board that the Captain was in a state of health which would render it impossible for him to proceed on the voyage, that he was subject to apoplectic fits, and that he was at that time labouring under insanity. He is said also to have intimated that *he* (the Esculapius of the expedition) was perfectly competent to undertake the direction. This scheme, however, did not succeed; the Captain promptly made oath that he never had had a fit from the day of his birth, and the Marine Board were satisfied. Hardly were they under weigh, however, before he accused the ship of being leaky, and her commander of *eating chips* and being insane; apparently with the intention of inciting the crew to rise upon him and displace him, or compel him to return. For the particulars of the quarrel, the mutiny "fore and aft," and the prosecution at Van Diemen's Land, (when retributive justice was inflicted upon Captain Dillon in the shape of a £500 penalty, besides delay and imprisonment for the informality of which he had been guilty in laying his hand upon the Doctor's shoulder when he arrested him,) for all these details of *civilized* life, we refer to the work itself. (See p. 127, for the account of the law-suit.) The New Zealanders on board the *Research*, having notions of justice of their own, and not altogether coinciding with the Lieutenant Governor, threatened to eat the Doctor without mercy, if ever he landed in their country. "We have seen the Doctor abuse you very much at Diamond Harbour," said they to Captain Dillon. "You are our friend and protector; you have brought us from our native country over a sea three months long, (referring to the length of the voyage from New Zealand,) and you have victualled and clothed us: you have also loaded us with presents to take to our country; you are the relation of our fathers and friends in New Zealand; we are, therefore, directed by our god to fight for you. Those men that are not your friends cannot be ours. We will not speak to the Doctor. We will kill and

eat him if he land in our country." Captain Dillon appears to have been eminently successful in attaching the savages to his person and cause, wherever the opportunity was afforded him, and he offers many little hints on the subject which may be valuable to future navigators. At Mafanga (in the Tonga islands) Captain Dillon was visited by Maffee Heppay, the adopted mother of Mr. Mariner, who some time ago published an account of his researches in that part of the world. This lady was the wife of King Finow, when that chief took the Port au Prince at the Harpie Islands. "I showed her," says Captain Dillon, "the first volume of Mr. Mariner's narrative, which contained a portrait of her adopted son, habited in the costume of the Friendly Islands. She immediately recognised the likeness, and exclaimed 'It is Tokey!' She wept bitterly." Revenge is a virtue and a point of honour amongst these islanders, as it is amongst almost all uncivilised and *semi-civilised* people. It is capable, however, of being restrained and suspended upon occasion, as was shewn in Coraricka Bay, when a man, who came alongside to demand that two of his enemies should be delivered up to him to be eaten, being admitted on board with a proper explanation that they were *not* to be eaten, took them by the hand and inclined his head to theirs in a most friendly manner. They discussed the events of the war, assigned honour due to one another's friends and relations, and finally took leave without any killing or eating. The Tonga people do not believe in any future state of reward and punishment, but they firmly believe that the gods approve of virtue and are displeased with vice; that every man has his tutelary deity who will protect him as long as he conducts himself as he ought to do; but if he does not, will leave him to the approaches of misfortune, disease, and death. Great love and respect for parents is a prominent characteristic of their national manners, and their respect to an elder sister they shew in rather a singular way, by never entering into the house where she resides. Human sacrifices are a part of their religious ceremonial, but the ceremony of *naugia*, or strangling the chief widow of a person of importance, is becoming obsolete. The last Toointonga's wife was not strangled, as she should have been under the ancien régime; and the late king Finow was used to say, that if his son-in-law died, his daughter should not

be strangled. "What is the use," said he, "of destroying a young and beautiful woman? Who is there dare say that the gods are merciless or cruel?" *Too-tonina*, or cutting off a portion of the little finger as a sacrifice to the gods for the recovery of a sick relation, is still in vogue, and there is scarcely a person in the Tonga islands who has not lost a considerable portion of one or both little fingers. "It does not appear," says Captain Dillon, "that the operation is painful," and Mr. Mariner has witnessed more than once little children quarrelling for the honour of having it done. *Chacun à son gré*, but the honour one would think might be more than the pleasure, and their method of amputation does not appear to be superior to ours. "The finger is laid flat upon a block of wood, a knife, axe, or sharp stone, is placed with the edge upon the line of proposed separation, and a powerful blow being given with a mallet or large stone, the operation is finished." Nobody presumes to set up as a surgeon who has not studied at the Fejee islands, where they have great practise in consequence of their perpetual feuds; many patients however, prefer operating upon themselves, and our author was witness to some singular surgery of this kind; see also an account of a man who was said to have cut off his own leg. (Vol. II. p. 75.)

We shall conclude our extracts with the extraction of a tooth on board the *Research*, not far from Mambo.

"Yesterday evening my attention was attracted by an old man who had two most singular teeth in his lower jaw. I at first concluded that the supposed teeth were pieces of bone introduced into his lower jaw, in shape and size like the teeth of a full-grown ox. This morning my surprise was increased by observing several men in the canoes alongside with teeth much larger than those I saw yesterday in the chief's lower jaw. I prevailed on two of them to come on board, one of whom I requested to sell me what had excited my wonder, which, however, I found firmly fixed in his jaws, and not an artificial ornament as I had supposed it. Anxious to possess this dental curiosity, I offered a joiner's plane-iron for it, and then an adze; but neither was considered an equivalent. Resolved to secure it if possible, I exhibited a large axe, on seeing which, one of these gentry, who had a most enormous tooth in the front of his lower jaw, commenced dragging it out,

but experienced great difficulty in the attempt; I therefore got the surgeon's tooth-drawing instrument with a view of assisting him, which not being sufficiently large, I had recourse to the carpenter's pliers. With this the doctor got hold of the tooth as if in play, and by a sudden jirk, twisted it out of his jaw. He bled freely, demanded the axe, which having secured, he jumped about with delight at the advantage he had gained by the exchange." "On examining the tooth I soon discovered the cause of its unnatural size; for having cut through the outward shell with ease, I found a perfect tooth imbedded with innumerable coats of cement formed by the lime and betel nut juice that had been for years incrusting itself around till it gradually accumulated to its present enormous size."

ART. VIII.—*Records of Captain Clapperton's last Expedition to Africa.*
By Richard Lander.

THERE is much good feeling, and a little bad taste in this book. It leaves us no manner of doubt of the truth of the story—of the author's attachment to his master, or the gratitude with which it was returned; but it is not told as such things should be, with simplicity and absence of self—there is a little too much of the *pious Æneas* about it, and every now and then a cruel attempt to be *fine*. The fate of the expedition, as may be seen from the title-page, was sufficiently disastrous. Friend after friend drops off, and the survivors had scarcely strength to bury the dead; three fell in four days, and our author was at the same time so ill that his life was despaired of. Any opposition from the natives would have been fatal at this crisis, but instead of being molested, the invalids were treated with uniform kindness. "We received," says Mr. Lander, "as much civility from the natives of Jannah as our countrymen would have bestowed upon us in our native land. At Soccasoo it was a prevailing opinion that the white men were come as 'messengers of peace,' and they were not only honourably treated, but requested to bring about a reconciliation between the Sultan and his rebellious subjects. At Katunga 'the white men' were visited daily by the king, who loaded them with presents, and endeavoured by every means in his power to amuse them and persuade them to prolong their stay. Amongst other allurements held out by

Mansolah towards this end, that of seeing him *as a king*, which would shortly be the case, was repeatedly urged with much warmth. 'You behold me now only as a poor man,' observed his Majesty, 'but by and bye I shall be a king indeed.' The African princes," continues our author, "have all a womanish foudness for dress and admiration, and Mansolah was the only one who was ashamed of it." The subjects of Mansolah had a peculiarity of taste on this head, which is worthy of notice: "they preferred a ruler with a smart and gorgeous exterior, even if he happened to be the most odious tyrant on the face of the earth, to a prince meanly dressed, although he were endowed with every amiable quality." Such was Mansolah's account of the matter, and he assured the Europeans that it was purely to gratify the taste of his subjects that he accepted the trinkets with which they presented him. Shortly after they had taken leave of this friendly monarch, Mr. Lander became suddenly worse, and being exceedingly desirous of rejoining Captain Clapperton, who had proceeded towards Bornou, he ordered a couch to be prepared for him on the back of a camel, and thus continued his journey. The kindness he met whilst in this state is remarkable. On one occasion the path through which he travelled being narrow, and lined on each side with a prickly thorn, one of the natives perceiving that the sharp points annoyed him by tearing the covering from his bed, and exposing his body to the heat of the sun, rode on before, and lopped off the overhanging branches. On his arrival at Koólofié, the chief himself came out to meet him, and lifted him from the camel's back. "Placing me on a mat," says the author, "he took a goora nut from his pocket, and holding it between his finger and thumb, entreated me to chew one end of it, in order that he might have the honour of eating with a white man and a Christian; this I succeeded in doing after some difficulty, when he immediately ate the remainder with much apparent satisfaction. His great men, who surrounded me, reproved the chief sharply for doing this; but quickly answering them in a pleasant and firm tone, he said that he believed the 'Little Christian' was as good a man as himself, or any of them; which effectually silenced their remarks."—Vol. I. p. 241. As a general rule, the Mahometans were less hospitable than their Heathen brethren, but the author had no

great reason to complain of either. The ignorance and superstition of the Mahometan negroes he describes as extreme; and he who can utter such a sentence as *La illah el Allah rasoul allahi*, (there is but one God, and Mohammed is his prophet,) is styled *mallam*, or learned. "Even after the committal of a capital offence, should the criminal be almost immediately executed, and '*Allah!*' is heard to tremble on his closing lips, the multitude firmly believe that his soul will inevitably be conveyed to the third heaven, and be happy for evermore!" Such is the faith in fetishes, and charms of various kinds, that Mr. Lander was often requested by a negro to fire a pistol at him, to prove that he was invulnerable. "I want from you," said the king of Wow-Wow to his Christian acquaintance, "six charms." "The charms," said the learned Moslem, "will be worn round my waist, and are to possess the following virtues: First charm—If my enemies think of making war on me, it shall cause them to forget to carry such an intention into effect; secondly, If my adversaries be on their way to Wow-Wow for the purpose of warring, it shall cause them to be dismayed and turn back; thirdly, If they discharge arrows, the province of the charm shall be to make them to rebound in their own faces; let the fourth prevent my guns from bursting; and the fifth hinder the persons that hold them from receiving an injury, should they by any accident break when loaded; the sixth and last charm is to make me the happiest and most successful of men." Mr. Lander accommodated his Majesty with a few scraps of English poetry, and the prince was so pleased with his civility, that he paid him a thousand compliments, and left him in the best humour in the world. Superstition, however, is not always so harmless; she has charnel houses and graves, as well as *gris gris*, and "the Little Christian" narrowly escaped ending his life in the fetish hut at Tanagra, where thousands of human beings had been slaughtered before him. On getting into the open air, after the prison ordeal, he found his slaves waiting in tears to catch a last glimpse of their master, and they had no sooner certified that he was alive and well, than they leaped and danced for joy, and set up a most astounding shout. The interest which was taken in Captain Clapperton's fate was universal amongst those who had seen him, and the five hundred wives (we should rather say five hundred of the wives) of King Mansolah (for he had

1000) sang in concert on the subject ; especially lamenting that no one had been sacrificed at "the white man's" grave.

"Not one from earth into his grave was
hurl'd,
Poor lonely thing !
No kind companion in the other world
Will comfort bring."

The Yaribeans are persuaded that when the dead awake from their long sleep they will need companions and servants in the other world ; and on the strength of this belief, at the burial of a person of importance a number of slaves are slain, and many of the friends of the deceased swallow poison, and are buried with him—a ceremony which was, of course, omitted with respect to Captain Clapperton. We shall conclude with a short extract from one of that gentleman's letters to his faithful attendant during the short separation which preceded the death of the former. "My dear Richard, do you endeavour to keep up your spirits. You tell me you are ill ; I imagine this proceeds more from brooding over your misfortunes than any other cause whatever : it is not well to do so ; you should not suffer despondency and dejection to have the mastery over your judgment and resolution."—"Let me entreat you, therefore, to hope for the best : it is unmanly to repine at any trifling casualty that may befall one, which we are all so very apt to do. Above all things, place your confidence in the wisdom of the Almighty ; let your whole heart and affections rest upon Him, for He alone is able to support you under the trying sickness that wastes you, and conduct you in safety to dear old England. Pray to heaven night and morning, and read the Church Service as often as you can, particularly on the Sabbath ; for a firm reliance on the goodness and mercy of the Divine Power will inspire you with confidence, and bear you up with cheerfulness and courage, even when all earthly enjoyments fail you. For my own part, I am inclined to believe you will soon be well, and that we shall shortly see better and happier days. Most likely I shall leave this city for Kano the latter part of the week, and surely I need not repeat how happy I shall be to see you again.

"Adieu, and believe me,

"Your sincere friend and master,
"H. CLAPPERTON."

ART. IX.—*Satan. A Poem.* By Robert Montgomery.

It is hard upon a man that he cannot put his own name to his works without being called an impostor ; for which reason we have all imaginable compassion upon the author of *Satan*. We could wish, if it had so pleased him, that he had chosen a pleasanter topic, but he gives us to understand that his thoughts are mostly black-edged, and that he was under some sort of spiritual compulsion to personify the "auld one." "There was a time," as he tells us, when he could see the sun and hear the wind, but of late he has seen and heard nothing but the shadow of hell and the noise of its roaring.

"The Spirit and the Powers of air
In mystery and in might they roam ;
Unseen they act, unknown they dare,
And make the evil heart their home.

And One their centre and their soul
There is, the demon-god of sin,
Who o'er the wicked hath controul,
And fires the hell we feel within.

And such a wanderer o'er the earth
The viewless Power I've dared to draw,
And humanly have given birth
To all he felt and all he saw.

To each avenging flash of thought
That might so dread a spirit thrill,
With baleful ruin ever fraught,
Yet blasted, and believing still !"

"Thus" (viz. by the "human birth" of the Devil's meditations in blank verse),

"Thus, virtues are as Heaven revealed,
And love and truth eternal shewn ;
While *whatsoever* the Tempter wield
Is darkly hued, and stamped his own."

The printer must have been at fault in this verse, for it has not a shadow of meaning or grammar.

"Nor marvel thou, if scenery bright,
And beautiful by nature made ;
If sight and sound that yield delight,
Are in Elysian charm arrayed :

For who can bliss or beauty know,
Like him, a Rebel from the skies ?
Who though his doom be endless woe,
Hath witnessed all pure Angels prize."

The Devil, in short, if his private meditations are to be trusted, has a taste for the picturesque, a smack of virtù, au

eye to "the moral balance," and a great knack of prosing. It is plain that he has either been very much belied, or that hell is a very good school—one or the other; he reminds us indeed of the Italian who proposed to go to hell for *good company*. Hear what he says of true happiness:

"Not all the pomp and pageantry of worlds

Reflect such glory on the eye supreme
As the meek virtues of one holy man :
For ever doth his Angel, from the face
Divine, beatitude and wisdom draw :
And in his prayer, what privilege adored !
Mounting the heavens, and claiming audience there ;

Yes ! there amid a high immortal host
Of seraphs, hymning in eternal choir,
A lip of clay its orisons can send,
In temple or in solitude outbreathed."

P. 192.

"From earthly soil no flowers of inward bliss
Perennial bloom ; they flourish in the mind
Alone ; itself its own true happiness."

Lord Byron has somewhere remarked (probably in the preface to his *Cain*) that it was difficult to make Lucifer talk like a clergyman ; in overcoming this difficulty Mr. Montgomery has been eminently successful, (so much so, that he does not appear to have felt it,) and his Satan harangues of "pure raptures," divine contemplations by moonlight, and hallelujahs of all kinds and degrees, in a strain that would do credit to Doddridge or Klopstock.

Hear what he says of the Sabbath :

"How calmly beautiful this *blessed* morn !
The sky all azure, not a cloud abroad,
A sunny languor in the air, the breeze
Gentle enough to fan an angel's brow,"
&c.

"Hark ! on the stillness of the Sabbath air,

From tower and steeple floats the mellow chime
Of matin bells ; how sweetly solemn mounts
The pealing incense !"

"'Tis strange, 'tis passing strange,"
that Satan should bless the Sabbath, and love the sound of church bells ! But what says he of love, and of music ?

"Ethereal essence, interfused through life
Is Love. In orbs of glory spirits live
On such perfection."

"Flowers in their infantile bloom
Of sympathy, the bend of trees, and boughs,
The chime of waters, and caress of winds,
Betoken that they all partake a sense
Of that sweet principle that charms the world."

"And that prime bliss, perfection of delight,
Which is to ear what beauty is to thought,
Sweet melody—methinks 'tis only toned
In its true heavenliness to hallow'd minds."—P. 195.

If Mr. Montgomery had changed a few pronouns, and left out a line here and there, he might have said all he had to say on these subjects in his own person to greater advantage ; but this, it seems, did not suit him. Probably he is better aware than ourselves of the effect which his hero's name, in large letters, may have upon the hearts (and pockets) of the religious public. If there is any thing characteristic in the poem, it is its theology ; and if we could forget that such views of man's fate and God's dealings had ever been broached—if we could give the author credit for originating them as worthy of the arch-fiend himself and serving his purpose, we should rank the inventor at least *next* to Milton.

OBITUARY.

MRS. ELIZABETH HALLIDAY.

1830. JAN. 17, MRS. ELIZABETH HALLIDAY, of Yard House, Taunton. When the living presence of virtue is withdrawn from human observation, we derive a melancholy pleasure from allowing our thoughts to dwell on the picture which

memory has portrayed on the tablet of the heart, and from recalling to view the various excellencies which excited our esteem or won our admiration. Whilst, too, we indulge this "sad privilege," we rescue from the hands of the spoiler those imperishable qualities of mind

which chiefly endeared the lost one to us, and preserve all that has power to sooth the pang of separation.

In adverting to the character of the lamented subject of this brief memoir, we feel warranted in stating that it was truly Christian. The religious principles which she had imbibed in her early years, whilst they proved to her a source of consolation and good hope, were, doubtless, also the spring whence flowed the numerous virtues which adorned her life. They inspired her with an ardent wish to obtain the favour of God as the best blessing in time and eternity; to feel a grateful sense of his goodness, an humble consciousness of imperfection, and to place a steady reliance on the free mercy of the Most High; to receive Christ as the appointed Saviour of man, to entertain unfeigned love to his character and precepts, to feel an earnest desire to learn of him, to cherish his spirit, and obey his commands. Those who were on terms of intimacy with the deceased, can readily testify how powerfully these principles operated in giving to her character that excellence and moral worth which so highly distinguished it. Placed, by Providence, in an affluent situation, she did not allow this adventitious circumstance to have an improper influence over her mind; but, avoiding every thing which savoured of ostentatious display, she seemed to value wealth only so far as it enabled her to enjoy the "luxury of doing good." To a heart which readily sympathized in others' woes, she united a disposition which was prompt to aid the afflicted and relieve the distressed. Among the poor, there are many who will gratefully cherish the remembrance of benefits which she conferred upon them. Our friend united, in an eminent degree, steadfastness of purpose with gentleness of manner; and whilst her disposition had the ornament of meekness, it was also distinguished for that firmness and consistency which would never allow her to countenance those persons whose measures she did not approve. Her sense of gratitude was particularly lively, tending at times, and especially during the period of her indisposition, almost to embarrass those friends who surrounded her couch to perform the kind and gentle offices of affection. Throughout her life she had cultivated resignation and submission to the decrees of Providence, and in the time of languishing and decay these feelings were vividly displayed. It was then that the spirit of the Saviour whom she loved, and whose mind she had cherished, shone forth conspicuously.

Like Jesus, she committed herself to him who alone knoweth what is best for his creatures; like her Lord, when enduring extreme suffering, or feeling the acuteness of pain, she prayed that the cup of affliction might be permitted to pass from her; but, with him, she uniformly added, "Nevertheless, Father, not *my* will, but *thine* be done!" As her end drew near, she became incapable of giving utterance to her feelings; but her looks conveyed to those around her the joyful assurance that in peace and serenity she possessed her soul. At length, having filled up the measure of suffering appointed to her, nature ceased its strife, and her well-refined spirit, released from its earthly tenement, gently soared to "the God who gave it." So calm and easy was her dissolution rendered, that she may be truly said to have "*languished into life!*" After having reached a period of existence to which very few are permitted to attain, and spent a life of ease and tranquillity but rarely equalled, her ashes now repose in the tomb where those of three estimable and beloved sisters had previously been laid. Happy were they in their lives, and now in death they are not divided.

The deceased was the last of this branch of her ancient and honourable family, and throughout her life she preserved their name unsullied, and their escutcheon unspotted. Her father, John Halliday, Esq., served the office of High Sheriff for the county of Somerset, in the year 1746, and was subsequently placed in the more honourable, if not responsible, situation of a representative for the borough of Taunton, in 1754. Such, however, is the mutability of all human affairs, that although elected a Member of Parliament, he was destined never to exercise its privileges, being removed from this sublimary state previous to the opening of the session. The brother of our friend now deceased, John Halliday, Esq., had also the honour of being returned as a member for this borough in the two successive parliaments of 1774 and 1780.

MRS. ELIZABETH MARTEN.

Jan. 30, at *Southover*, near *Lewes*, aged 77, MRS. ELIZABETH MARTEN, deservedly regreted by a large circle of relations and friends. Her remains were interred in the General Baptist burial-ground, Southover, on Sunday, February 7th inst., and a sermon was preached on the occasion by Mr. Valentine (at the Westgate Meeting house, *Lewes*) to a numerous congregation.

INTELLIGENCE.

Sketch of Proceedings relative to the Secession of the Remonstrants from the Synod of Ulster.

(Continued from p. 144.)

Mr. R. DILL, Jun., contended that it was most preposterous to have a Committee for examining their young men in general science, and to neglect the far more important department of saving knowledge. It was this neglect that had caused so many secular men, both young and old, and so many place-hunters to be amongst us. It was absurd to object that the Committee is irresponsible: it is annually accountable to this body. Its operation is not calculated to supersede the Scriptures, because it is founded on them, and takes them as its guide. It is to the want of a steady adherence to subscription to creeds, that we owe the origin of the Arian heresy amongst us. The God of the Arians is one that is not known in Scripture, and, therefore, with those of old, "they worship an unknown God." To deny the Deity of Christ, and the doctrine of the Atonement, is as absurd as a belief in the doctrine of Transubstantiation. He concluded by giving his cordial support to the Overtures.

Mr. M'CLURE wished to know if the appointment of the Committee was to be permanent. In that case he would oppose it; but he would give it his support if it was intended merely as a temporary expedient.

Mr. STEWART replied, that it fell to the ground every year; and that its re-appointment rested with the Synod.

Mr. COLLINS felt it his duty not to give a silent vote on this momentous question. It seemed to him clear that a separation was the only course to be pursued. It was necessary to bring the Church back to the state in which it was with our forefathers; but he would propose one alteration,—to put the power of examination into the hands of Presbyteries.

Mr. HORNER hoped that no attempt would be made to change the Overtures, especially in our present situation.

Mr. COOKE.—“We have heard a great deal of the difficulties of our situation, and yet every word on that subject would have been true of Christ and his disciples, and, consequently, the whole goes

for nothing. The reformers were also engaged in a continual warfare against error; and were subjected to the aspersions and attacks of their enemies. What use is there, then, in telling us we shall be brought into contempt? The apostles had to encounter numberless difficulties; and do we expect that we shall meet with nothing but pleasure, like the halcyon sailing calmly over the waters? These gentlemen amongst us, who declaim most prettily about half measures, for the sake of peace, are in reality mainly accessory to the many evils that have originated amongst us. They remind me of a picture that I used to see in Virgil, where Æolus was represented standing with his cheeks distended, puffing with all his might to raise the storm. We are attempting to bring about a reformation; and if these men can refer us to any reformation that has ever been effected but with trouble, they may then sing our dirge in the most mournful strains, and to whatever tune they please. Let us consider, however, what we are doing; the remonstrants have formed themselves into a close phalanx, and are moving forward foot to foot, and shoulder to shoulder; whilst we fight right and left, by our own disunion. They are pressing forward, with admirable skill; but they cannot carry on their war so effectually as we are doing it for them. And why all these disputes among ourselves? Has any man attempted to propose any other remedy for the existing evils? Our Committee has worked well for the past year; and has fairly rid the Church of some heterodox young men, who would otherwise have been amongst us. Those who felt that they could not pass the examination, wisely enough retired. I know one young man of this description, who has gone to England, the fittest place for his labours, because he knew he need not come to us. Let no complaints be made respecting the permanence of the Committee. I tell you how long it will continue. It will continue till all Arians shall have been purged out of the body, and then down with it. In the mean time we must persevere till a complete separation shall have been effected; and for this purpose I take up the Westminster Confession of Faith, simply because I believe it to be

the best form of creed that we have; and, with it in our hands, we should move on fearlessly to clear the church. A gentleman asks, where is the comfort that we used to enjoy? Does he mean the pleasure of laying hands on the head of an Arian, and ordaining him to go out to preach error? Perhaps he alludes to the delights of meeting his brethren after the ordination, around the social board. If he thinks the comforts of the table a sufficient cause why we should not adopt means to remove Arians from amongst us, I wish him joy of his gratification. Another gentleman contends that Presbyteries are the only proper bodies to be entrusted with power.—His idea of a Presbytery seems to be taken from some geographical definition, which makes it to consist in a certain extent of country. With this notion, nothing can be found in the Bible to coincide. It never limits nor localizes a Presbytery. It is not, therefore, any consideration of localities that can constitute a Presbytery, as this gentleman seems to allege. Now, this Committee are met to do just the same thing that the geographical Presbytery would do, and even scarcely so much, for they are not invested with the power of ordination. But we are told that the Committee is opposed to the principles of Presbyterianism. Now, what are those principles? Is it not stated, in the Acts of the Apostles, that the Church are to examine that a man entering into the ministry is not a novice; and what other power does the Committee assume? Religious liberty, we have been told by Mr. Gray, in his very eloquent speech, has been invaded. Such a complaint does very well for declamation; but that gentleman has not been careful enough to discriminate between latitudinarian laxity and salutary restriction. An invasion of religious liberty can only take place when one part of a body assume a power to themselves, which the minority have not agreed to concede. Is there any thing in the constitution of your Committee corresponding with this description? We claim no authority whatever, but that with which you may choose to invest us; and whenever we transgress beyond that, you may divest us of our authority. Our business is to ascertain the personal piety and religious knowledge of your young men; to provide those who may labour in the cause of Christ; and surely this cannot, in any sense, be regarded as infringing on religious liberty. The same gentleman tells us that Presbyteries have the right to do all this, if they will only choose to

exercise it. This, I grant, is a very just observation, and but for the *if*, would be entitled to some weight. The simple answer, however, is obvious. The Presbyteries *did not* do their duty. Is it their duty to admit Arians into the ministry, or not? Most certainly it is not their duty; but they did send forth Arians under their authority, and, therefore, they have not discharged their duty. Nay, more; they sent forward young men to college, who were scarcely able to read or write; and the consequence was, that the Synod was forced to appoint a Committee, who might discharge that duty efficiently. That Committee was appointed chiefly by our Arian friends, and it included no lay elders. Thus these men placed themselves at the very door of the ministry, assuming the absolute power of rejecting at the entrance; but as soon as religion comes to be the subject of examination, the cry of intolerance is immediately raised. Mr. Gray represents this measure as only one of expediency, and complains of it as unconstitutional. He seems not to understand the meaning of the word expediency, unless, perhaps, he thinks it would be expedient to retain Arians amongst us. He is like a man in a house covered with cobwebs, looking for some method to have them removed; and when the house-maid comes with a broom to sweep them away, he calls out to her, "throw down that broom, it is all expediency." What is the plan, then, that would be proposed to obviate this expediency? We are told that we should *force* Presbyteries to do their duty. But how are we to force them? If Arians were in a Presbytery, they would not readily comply with your instructions; and even if they were inclined to pass none but orthodox young men, they would not be able to discover those who were, and those who were not. Mr. Gray tells us that this Committee has power superior to a Presbytery. What difference is there between a Committee and a Presbytery? Do you not appoint a Committee to take charge of a congregation; and does it not regulate the affairs of the congregation, and ordain a minister into it, precisely in the same way that Mr. Gray's geographical Presbytery would do? Away, then, with this idea of a geographical Presbytery. It is a thing no where to be found in Scripture. Besides, are there not men connected with Presbyteries, independently of local conveniences? The gentleman's argument reminds me of a person who was asked to become a member

of a club; but he refused, assigning as a reason, that he disliked the name. "Well, then," replied his friend, "you may call it a Presbytery if you please." In the same way my friend, Mr. Gray, dislikes this Committee, merely because it is not limited by local conveniences.

"The remonstrants complain that we deny the sufficiency of Scripture. They are required to tell us what Scripture they mean. If I ask Belsham, he will lop off and expunge for me a great deal, both from the gospels and the writings of the apostles. I shall be told that one old manuscript wants this passage; and that another text is not found in a certain early version. It is just the same with the Arians; and I know that one of those whose names are affixed to the Remonstrance, has been circulating the new version of the Scriptures through his own congregation. Before, therefore, these gentlemen venture to complain of us for rejecting the Scriptures, they should condescend to inform us what their Scriptures are.

"Young men should not be examined, in Mr. Winning's opinion, until they are coming forward to apply for license.—If Mr. Winning had a daughter grown up, which I do not know that he has; and if some young gentleman were introduced into his family, and had formed an attachment for his daughter, would he allow the intimacy to continue for six years, and make no inquiry about the character of the gentleman, till they were just going to squeeze wax, and then come forward and say, "Stop, Sir, I must first make some inquiry into your character"? I am satisfied he would act in no such way. And will he be very cautious about temporal affairs, and be careless in spiritual? As soon as it is known that a young man is designed for the ministry, we should watch over him, and endeavour to foster that piety and love of religious knowledge which would suit him for his intended situation.

"We are assembled, Sir, to deliberate upon most important business, which will occupy the attention of the Province of Ulster; nay, our decision will come before the minds of other nations; and the very angels of heaven will look down to watch our proceedings. Let us proceed, then, gently, as men having human feelings and human connexions. If we are to do an act that implies a separation, let us do it in the spirit of mildness and charity, and with a disposition that indicates love. We have been accused of a breach of faith; and I do confess, that

practically we may be said to have broken faith with them. But what then? Did not Calvin, and Knox, and Luther, break faith with the Church of Rome? As soon as the light of God broke in upon them, did they not fling back their former errors? Did the English Parliament break faith with King James? No, they only asserted their indefeasible rights, and cast off the fetters that tyranny would have imposed on them. Our fathers were to blame. I recollect to have heard, when I was a student, the doctrines of Calvinism impugned from that pulpit in which you stand; and we are only now attempting to reform the errors which the laxity of former times allowed to creep in amongst us. The breach of which we are guilty, is like the breach Herod would have been guilty of, if he had refused to keep the promise which he made to the woman who danced before him; the breach would have been more honourable than the observance. If they cry out 'Breach, breach!' I call out, 'Reform, reform!' In the name of God, we will persevere in the good work which we have commenced. Consider the multitudes that are gazing with intense interest upon our labours. Ulster is hailing you; the Protestant nations of Europe are hailing you, and pointing to the day-star that is rising brightly in the churches, and calling, 'onward, onward,' in the glorious work in which you are engaged! As the Lord called upon the members of the churches to repent, so we call upon our brethren to repent; and although we may lose some of our members, still we will retain our orthodoxy; and peace will prevail instead of the bickerings and disputes in which we have been engaged; and I trust that we shall not be forsaken, but that a remnant of the prophet's mantle may fall upon us, that we may promote the interest of true godliness throughout our church."

Mr. STEWART would not have spoken on the question, had he not thought that his silence might be deemed indecorous, as he had moved the resolution. He would not hesitate to call the Arians Christian brethren, however much they differed from him in religious opinions. He did not conceive that the absence of the Remonstrants was owing to any fear, for their talents and power had been often felt by many members; but he was sorry on account of their absence, as it placed the Synod in some difficulties. In Newry the question about the Arians had commenced, by Mr. Cooke inquiring whether it would be right to

send students to a seminary where an Arian was a professor. The matter was, however, passed over; and it was agreed that no notice should be taken of it publicly. In the following week it was blazed through the public prints. At Armagh it was taken up the next year, and the same agreement made, which was observed by the same *Punic faith*. Shortly after Mr. Cooke was called upon to give evidence before a Committee of Parliament; and as soon as his evidence was published, his character was assailed. Hence, we have not supported orthodoxy by attacking character; but, on the contrary, every thing that we have done has been dragged before the public. He admitted that some of his brethren, in their heat, had used strong figurative language, such as poison, leprosy, &c.; but he denied that the private character of any person had been brought forward by them. We do not attempt to expel ministers by our enactments, but merely to provide that none shall be licensed or ordained who are not orthodox. They had been charged with interfering with the right of private judgment, and he himself had been glanced at; but he denied that he had ever called upon the Roman Catholics to throw away their decretals, and take the mere letters and paper of the Bible. He only asked them to compare, and "let God be true, but every man a liar." He called upon the Arians to take God's word, and be instructed; just as he had called on the Roman Catholics to lay down their decretals at the feet of Scripture, and judge for themselves. We have been accused of forcing upon others the words of fallible men; but he would ask, were the translators of the Scriptures inspired; and if not, is the language of the Bible, in the form in which we use it, not merely the language of fallible men? He had intended to review, at some length, a creed that had been given at last Synod, in Scripture language. In fact, disjointed passages might be taken from Scripture to suit any creed. He denied that the right of private judgment was interfered with, because, when the people had changed their opinions, along with their minister, there would be no attempt to withdraw his emolument. We are not establishing Episcopacy in our church. This might be said if the Committee were above the Synod; but certainly cannot be alleged, when the Synod can dismiss them any year. The Theological Examination Committee has no more power than the Committee of Bills. The latter may reject a bill, but an appeal may be made to the house;

and so a young man may appeal against the decision of the former, and the Committee may be punished if they have acted unjustly. The Committee may approve of a person whom the Presbytery may afterwards reject; and thus, in reality, the Presbytery is above the Committee. He concluded with observing, that we ought to be satisfied with the liberty that we enjoy, which is above the control of any worldly influence.

The motion for approving of the conduct of the Committee was then put and carried.

Mr. HORNER rose to move that a Committee be appointed, to confer with the Remonstrants relative to a separation.

Mr. COOKE was of opinion that the Committee should receive specific instructions. The whole state of the case should be laid before the Government. If a number of the Orthodox members of those congregations prefer remaining attached to the Synod, we have no right to denude them of the bounty. The Government may endow either party, or both if they please; but all we are competent to do, is, to give a statement of the case.

Mr. MORELL.—Perhaps bounty may not be spoken of at all in the conference; we have other money matters to settle.

Mr. COOKE.—When the minister of a congregation dies, to what part of his people will the bounty belong? We may put off the evil day, but we shall only be increasing the difficulty.

Mr. PORTER.—Does Mr. Cooke mean to say, that when only a *few* remain with the Synod, he would retain the bounty for them?—Let him speak plainly.

Mr. COOKE.—Certainly. That is what was done at Ballywalter, and Tobermore. Mr. Carson had the majority of the people, and yet he did not retain the bounty. The money belongs to this body collectively, and we have no right to rob the people. If only *three* people remain, we should endeavour to give them the bounty. I do not wish to take it from the present incumbents; but, after their death, the state of the case is altered.

Mr. PORTER.—His Majesty's bounty is granted, not to the Synod alone, but also to the Antrim Presbytery; and if a schism took place in a congregation belonging to the Antrim Presbytery, would you sanction the application of bounty for those retiring? Would that be fair dealing?

Mr. F. DILL.—Our moderator should not certify that a congregation belongs to the Synod when it really does not.

Mr. PORTER.—The Government re-

gards the Presbytery of Antrim as a constituent part of the Synod.

MR. COOKE.—In case of a withdrawal, the matter becomes altered. When they refuse our discipline, shall we give a premium for recusancy? I would give the bounty to three; nay, *to two, or even one.*

MR. W. BROWN shewed that the case of Tobermore did not apply; for that although Mr. Carson carried the majority of his congregation along with him, he could have no claim to a share of royal bounty, inasmuch as he ceased to be a Presbyterian. In fact, he did not think Mr. Carson would have received bounty. Ballywalter was under similar circumstances.

Several members were of opinion that, at present, the matter could not be laid before the Government, as the House was not yet able to represent the details of the case; and that it would not be prudent to inform the Government that there exist such divisions amongst us. Mr. Cooke, however, stated that in this latter respect they need not fear, for that the Government were already aware of these divisions, as a representation of the state of the Clough congregation had been forwarded to them.

MR. STEWART could not agree that money should be taken from those who leave us. What, said he, will the world say of us! Will they not very justly say, that we have forced these men from amongst us; and that, after all, we will not let them depart? Are we not suspending a sword over their heads, that will fall as soon as their ministers die, since the truce is to continue only during the lives of the present incumbents? I supported the Overtures, because I believed that they did not infringe on the right of private judgment; but I cannot agree to this invasion of the property of congregations. Would it be just to give bounty to a few families, at the same time that perhaps you deprive hundreds of it?

MR. COOKE.—I think there is no doubt whatever, for I need not hesitate to say so, that the bounty will not be withdrawn from the Remonstrants; and, therefore, Mr. Stewart is supposing a visionary case; but I would not neglect the interests of the people. I only wish to introduce a general principle, that will enable us to bring the matter broadly before the Government, in order to procure a similar bounty for the Orthodox party.

MR. STEWART was anxious to ascertain the basis and extent of interference. Would application be made when there

is only a part, or when there is the whole of a congregation; and would the application aim at the entire bounty of that congregation, or only at a part of it?

MR. COOKE.—I would only state the claims of the Orthodox part; and I would do that in all cases, whether there was a majority or a minority; and I would merely ask for a similar bounty to be extended to them.

MR. STEWART.—If this be all Mr. Cooke intends, there can be no objection.

MR. COOKE.—I certainly never intended to ask for the bounty of the particular congregation; but I would say to the Government, "You granted bounty to a congregation, part of it has retired from us, and part of it remains; will you now grant us a sum for those who adhere to us, as they formerly enjoyed a share of bounty?" If the *whole* congregation leave us, I ask nothing; but if any part remain, I wish to interfere. I do think *taking away bounty would be persecution*; but I would not neglect the interests of our people.

A desultory conversation here followed, chiefly respecting the wording of the resolution; and the means to be taken, in order to provide for those members under the care of the Remonstrants, who might still wish to continue in connexion with the Synod. The partiality of the public press was also complained of; and in consequence, it was deemed advisable that an address should be drawn up by a Committee, explanatory of the proceedings of the Synod. The following resolutions were then agreed to:—

"That in compliance with the wishes of the Remonstrants, a Committee be appointed to meet a Committee nominated by them, in Belfast, on the second Wednesday of September, to confer respecting the terms of an amicable separation: that their negotiations with the Committee of the Remonstrants be confined to such arrangements as may be necessary to be entered into respecting the Widows' Fund, the Divinity Professor, the Charitable Fund, and the Incidental Fund; that they have full power to transact all matters in connexion with these Funds, but have no power to enter upon the consideration of any other matters whatever in the course of their negotiation.

"That inasmuch as this Synod has no information respecting the sentiments and intentions of the congregations at present under the care of these Remonstrants; and as some of them may be disposed to continue under the care of

the Synod of Ulster, Presbyteries are hereby instructed to take charge of such congregations, or part of congregations, as may apply to them—to supply them with ordinances, and in case of a minister being ordained amongst them, to lay before Government their claims to a portion of royal bounty.

“That the Theological Examination Committee be instructed to publish an address to the congregations under our care, explanatory of the views and proceedings of this Synod on the subject of the Overtures of last year, referred to by the Remonstrants.”

MR. JOHN BROWN.—If in the course of my observations, I may have expressed myself with warmth, I beg leave to state that I made no personal allusions. But most especially am I anxious to be understood, as having reflected in no way upon the character or conduct of our clerk. Of his worth and character, no man can entertain a higher opinion than I do, and whatever changes may take place in this body; whether we may feel it necessary to separate or not; I have always hoped that nothing will prevent Mr. Porter from retaining his present situation for life. (*Hear. hear.*)

MR. ELDER.—However much I may differ from Mr. Porter in religious opinions, I feel no objection to his continuing our Clerk, provided he takes no share in our debates.

MR. PORTER then rose, and as soon as he obtained a hearing, made the declaration which we inserted in the Monthly Repository, Vol. III. pp. 813, 814. It was to the effect that he felt himself obliged to resign his situation as Clerk, and would do so at the next meeting of Synod, only retaining it in the mean time to prevent inconvenience to the Body.

The case of the congregation of Clough, to which Mr. Cooke refers in his speech, affords a very remarkable instance of the zeal beyond knowledge which the late discussions have excited in the North of Ireland. That worshiping society has been honourably distinguished for firmness in maintaining the true Protestant principle,—the right of free inquiry. On the death of its former Pastor, (Mr. Campbell,) which occurred in the spring of last year, the majority of the congregation were anxious to secure the services of the Rev. David Watson, as his successor. Mr. W. had all along refused to sanction the unchristian interference of the Synod with the opinions of individuals, and on receiving notice of the wish felt by the people of Clough to have him for their minister, he openly

declared that he could only accept the charge on the conditions prescribed by the ancient practice of Presbyterians in Ireland; and that he never would appear before the Inquisitorial Committee, or seek its sanction in a matter which only concerned himself and the congregation. With this declaration, the greater part of the people, including the whole of the Session and Committee, expressed themselves as fully satisfied. But a few of the baser sort, stirred up by Mr. Cooke, and some other neighbouring ministers, became exceedingly clamorous. They appealed to the Synod. That Body at its meeting in June, refused to sanction the election of Mr. Watson. The congregation immediately resolved to withdraw from the Synod of Ulster, and place themselves under the care of the Antrim Presbytery. This they accordingly did; and a day was fixed for the Ordination of Mr. Watson. But at the time appointed, when the ministers who were engaged to conduct the service, repaired to the Meeting-house, it was found to be occupied by an armed force, consisting chiefly of strangers from distant parts of the County Down; who, notwithstanding the repeated injunctions of the Trustees, and the presence of a Magistrate specially charged with the preservation of the peace, persisted in maintaining forcible possession of the premises. The ceremony of Mr. Watson's ordination was performed in the open air. We understand that subsequently the congregation recovered their Chapel; but we are aware that threats have been since held out of a second expulsion. Of the actual state of things in the congregation of Clough, we are uninformed; and as to future events, it would be presumptuous even to hazard a conjecture.

On the 9th of September, the two Committees appointed by the Synod of Ulster on the one part, and the Remonstrants on the other, to arrange the conditions of an amicable separation, held their first and only meeting. It would appear that the terms proposed by the Remonstrants were so equitable in themselves, that the greater part of them was conceded, without alteration. Of the rest, all that the Remonstrants considered as essential was yielded, except in a very few instances, in which the Committee of Synod conceived they had no instructions; but it is understood that the members individually stated they had no doubt that the Body at its next meeting would make the required concessions. As the minority expressed their intention of withdrawing altogether from

the discipline and jurisdiction of the General Synod, the only points which the Committees had to consider, respected various Funds in which both parties had, and as will be seen from the official copy of the Resolutions agreed on, continue to have, an interest :

To render the following articles intelligible, it is necessary to premise that the *Divinity Professorship Fund* consists of certain monies, raised by voluntary contribution among the congregations of the Synod of Ulster, for the support of a theological lectureship in the Belfast Academical Institution. That seminary, having, with a prudent and laudable impartiality, declined to connect itself exclusively with any sect of religionists, offers to all sects a literary and scientific education ; and has repeatedly engaged to afford accommodation to any religious teacher who may be appointed by any class of Christians to instruct students for the ministry ; provided always that such instructor be remunerated, and all the expenses of his class defrayed by the body under whose sanction he enters the walls. Of this privilege the Synod of Ulster availed itself in the year 1817. The Fund for the Endowment of the Professorship was formed by a general subscription of all the congregations then belonging to the Synod, including, of course, several which have recently seceded from the Body.

The *Home Missionary Fund* was set on foot a few years ago in order to defray the expense of supplying with preaching certain Presbyterian families scattered through the Southern and Western parts of Ireland, where there are no regular congregations. It differs from the preceding in having no funded capital, and consequently relying on annual subscriptions.

The *Charitable Fund*, and the *Fund for Incidental Expenses*, explain their own meaning.

The *Widows' Fund* affords a provision for the widow and family of every minister of the Synod, who had been a contributor thereto during his incumbency. It was established at a very early period ; and possesses a considerable capital, invested in Government securities, or lent on mortgage.

The *Regium Donum*, or the *Bounty*, is an endowment settled by the King's Government on the ministers of certain congregations in the Synod of Ulster and Presbytery of Antrim, according to a regulated scale. Each minister, on his ordination, forwards a memorial to Government, praying for a share of Bounty.

If granted, he receives the allowance during life.

The terms of separation proposed by the Remonstrants were,—

1. " That all sums contributed to the Fund for the support of the *Divinity Professorship*, by congregations which are now, or which may hereafter become, connected with us, shall be returned to such congregations.

2. " That all ministers who are now, or hereafter may become, connected with us, who may wish to become contributors to the *Widows' Fund*, shall be admitted as such ; and their widows and families shall be entitled to the full benefit of that institution.

3. " That an equitable proportion of the *Charitable Fund* shall be returned to such of our ministers and congregations as have contributed to its establishment.

4. " We make a similar demand with respect to the Fund for defraying the *Incidental Expenses of the Synod* : and in case the said Fund shall prove insufficient to defray the debts already incurred by that Body, we pledge ourselves to contribute for this purpose, whatever sum we may be justly liable to pay.

5. " We make a similar demand with respect to the Fund of the *Home Mission Society*.

6. " We require our brethren of the Synod to declare, that on our ordaining a minister in any congregation now in existence, or which may hereafter be erected, their Moderator shall in all such cases annex his signature in the usual manner to the memorial for Royal Bounty, forwarded to him by such minister ; and shall, on no account whatever withhold his signature, when regularly certified of such ordination.

7. " That the members of our connexion shall at all times have free access to the records of the general Synod, which are anterior in date to the present time.

8. " That some convenient mode of managing the concerns of the interloquity be adopted."

The Committee of the Remonstrants having stated in a short preamble, that they stipulated for these rights and privileges, ' not only on behalf of themselves, but of all who might hereafter join with them,' the Synod's Committee declared that they did not ' hold themselves competent to enter into any stipulations with or on behalf of any persons, except those who, at the meeting of Synod in August, requested the appointment of the present conference.' At an adjourned meeting of the Synod's Com-

mittee, after conference with the Remonstrant brethren, the following amendment of this declaration was substituted :

“ The Committee of the Remonstrants having alleged that they meet us in the name, not only of those who had made the application to the last Synod at Cookstown, but also of those who had signed the Remonstrance to the Synod at Lurgan, we are willing to extend the benefit of such stipulations as may be entered into on the present occasion, towards an amicable separation, to all the ministers who have signed either of the above documents. And further, that if the Committee of the Remonstrants are now unable to furnish us with a list of those on behalf of whom they are appointed to treat with us for an amicable separation, our Moderator will be ready to receive such list, on or before Wednesday, the 30th instant.”

“ This amended resolution having been submitted, the Remonstrants stated that they are not satisfied with the limitation contained therein.

“ The Synod’s Committee then submitted the following replies to the several applications made to them by the Remonstrants :

1. “ That after payment of the debt due on the *Professorship Fund*, an equitable proportion of the balance shall be returned to those congregations in which contributions have been made in its behalf, and which shall, at a public meeting regularly convened for the purpose, resolve to apply for the same.”

(Accepted by Remonstrants.)

2. “ That the rights of the present contributors and their successors are unquestionably secured to them, under the existing regulations of the *Widows’ Fund*: but that, agreeably to our preliminary resolution, we hold ourselves incompetent to decide upon the alleged claims of any but the Remonstrants and their successors.”

(Remonstrants stated that they are satisfied with this stipulation, so far as regards themselves and their successors ; but are by no means satisfied that it does not embrace such ministers as may hereafter become connected with them.)

3. “ That an equitable proportion of the *Charitable Fund* shall be returned to those congregations in which collections in aid of that Fund may have been made, and which shall, at a public meeting regularly convened for the purpose, resolve to apply for the same.”

(Accepted by Remonstrants.)

4. “ That after every exertion shall have been used to collect the arrears of

finances due to the *Incidental Fund*, in which it is expected that the Remonstrants will join—if any supplies remain, an equitable proportion shall be returned ; but if there be a deficiency, a due proportion shall be contributed by the Remonstrants, agreeably to their own offer to make up the same.”

(Accepted by Remonstrants.)

5. “ That the *Home Mission Fund*, not being a funded capital, but one raised annually to meet an annual expenditure, the accounts of which are passed each year at Synod, we do not conceive that we can with propriety take into consideration any sum save the existing balance ; and that this amount shall be equitably divided, in proportion to the sums contributed since the meeting of Synod in Strabane, in the year 1827 ; this proportion to be determined by Messrs. Lawson Annesley and Gavin Orr.”

(Accepted by Remonstrants.)

In reference to the preceding resolutions it was farther resolved,

“ That where congregations, who have contributed to any of the preceding Funds, and who may claim their proportion of the same, may have been separated into two distinct congregations since they had so contributed, the payment of such claims shall only be made in proportion to the contributions of that part of the congregation who may withdraw from the Synod.”

(Accepted by Remonstrants.)

6. “ That our Moderator shall be directed to sign the Memorials [to the King, for a share of his Royal Bounty] of the Remonstrants, in the same manner in which those of the ministers of the Presbytery of Autrim are at present signed by him ; the Synod reserving to itself the right of making such representations to Government as the circumstances of the case may require.”

(With this reply the Remonstrants stated they were dissatisfied.)

The 7th and 8th stipulations were agreed to.

The only matters which can give room for any apprehension, are the reservations made by the Synod’s Committee, of the rights claimed on behalf of ministers not being the successors of the present Remonstrants, who may hereafter be desirous of joining them.

Such accessions may be expected from two quarters : congregations now belonging to the Synod of Ulster may hereafter revolt to the Remonstrants ; or new congregations may be formed under the auspices of the latter body.

The ministers of the first description

of congregations, have their rights ' unquestionably secured to them under the existing regulations of the Widows' Fund,' in the same manner precisely as the present Remonstrants. This is a *legal* right; established, if we mistake not, by a special Act of Parliament; and which no votes or resolutions of the Synod of Ulster can take away.—It is obvious that new congregations, never having, as such, contributed to the capital of the Widows' Fund, can have no legal or equitable right to a participation in its benefits. But if such congregations, when established by the Remonstrants or their successors, be excluded from the benefit of the Widows' Fund, common justice requires that the same principle be extended to new congregations formed under the Synod of Ulster. This point seems to have entirely escaped the notice of the Remonstrant Committee. We think, had it been urged, it might have removed the delicacy affected by the Synod about treating with others than those who signed certain papers, &c. The Remonstrants might, on the same principle, have refused to treat with any but those who actually were present and voted with the majority of the Synod at Cookstown and Lurgan.

The concession made by the Synod respecting the *Regium Donum*, secures to the Remonstrants the fulfilment of the form required by the Government before allotting a portion of his Majesty's Bounty to any minister. This is the only thing that can be of much importance. The Government has pledged itself not to interfere in any matters of doctrine, discipline, or jurisdiction which may arise; and this pledge, given in 1803, has never yet been violated, in the case of individual ministers. There is no reason to suppose that the first Lord of the Treasury will step out of his office to enter the arena of theological controversy, at the bidding of the Synod of Ulster. Their *representations* will probably injure no one but themselves. If made too frequently and urged too pertinaciously, they may tempt the Government to exercise their reserved power, of withdrawing altogether the grant of Royal Bounty—a consummation most devoutly to be wished for. Economy and policy would in that case go hand and hand: and the time is come when they both will make themselves attended to.

Our readers are aware that the congregations of the Synod are placed under the charge of fifteen Presbyteries. These are courts consisting of a minister and layman from each church. Superan-

nated ministers, who have been in charge of any congregation belonging to the Presbytery, are also considered as members. One of the most respectable of these courts, the Presbytery of Armagh, held a special meeting at Banbridge, on Friday, September 18. On this occasion, the following resolutions were carried by a considerable majority:

" 1st. That the Synod of Ulster having refused, at its last meeting in Cookstown, to repeal the unpresbyterial Overtures of 1828, and return to the code of discipline unanimously adopted in 1825,—we feel ourselves compelled, by a regard to Christian liberty, to withdraw from that body, and henceforth to decline its jurisdiction.

" 2d. That we retire from the Synod, as a Presbytery, retaining the name and the records and the privileges of the Presbytery of Armagh.

" 3d. That any of our brethren who may decide on separating themselves from the Presbytery of Armagh, shall at all times have the same access to our records, anterior to this date, as we ourselves.

" 4th. That we, as a Presbytery, hold ourselves in readiness to co-operate with our brethren the Remonstrants, in the consideration and adoption of any further measures which circumstances may render necessary.

" Signed,

" JOSEPH JENKINS, Moderator,

" S. C. NELSON, Clerk,

" Of the Armagh Presbytery."

These Resolutions were carried at a meeting of the Armagh Presbytery, regularly summoned for the express purpose of taking into consideration the objectionable regulations of the Synod of Ulster. Nevertheless, a cry was raised by the dissenting members, or a part of them, that the court had been taken by surprise, and a second special meeting was demanded for the purpose of reconsidering the matter. It is plain that such opposition would be pronounced vexatious by any society or body of men in Christendom. The majority of the Presbytery had a perfect right to act on the determination already pronounced after due and formal notice. But in order to remove all ground, not of complaint, for none had reason to complain, but of misrepresentation, against which our Irish brethren seem to think they cannot be too cautiously on their guard, they resolved to comply with the wishes of the requisitionists. Accordingly, a second special meeting was held at the time and

place fixed by their requisition, to reconsider the resolutions. Of the proceedings on this occasion, an official account has been published, from which it appears that *fourteen* voted for confirming the act of the former Presbytery; and *ten* not. As every minister belonging to the body and actually officiating as pastor of a congregation was present at this meeting, together with an elder from every congregation but one, its decision must be final. Some ministers signified their intention of remaining in connexion with the Synod.

Since that time, the congregations of Dunmurry and Moneyrea have published certain resolutions, declaring their intention of withdrawing from the General Synod, and expressing, in warm terms, their continued affection for their excellent pastors, Henry Montgomery and Fletcher Blakely. Similar proceedings have been adopted in the congregations of Greyabbey, Moira, and Ballee. These, with Dunmurry and Moneyrea, have formed themselves into "the Remonstrant Presbytery of Bangor."

Among the ministers who signed the Remonstrance to the General Synod, and of course signified their intention of withdrawing in case of a refusal on the part of that Body to repeal the Overtures of 1828, were five members of the Templepatrick Presbytery—the Rev. Thomas Alexander, of Cairncastle; Nathaniel Alexander, of Crumlin; Alexander Montgomery, of Glenarm; William Glendy, of Ballycarry; and Robert Campbell, of Templepatrick. It so happened that Mr. Glendy was Moderator, and Mr. Campbell Clerk of the Presbytery. A motion was made for depriving them of these offices; and a good deal of maneuvering seems to have been employed for the purpose of dismissing in a contemptuous manner individuals, against whom the slightest whisper of complaint was never breathed, except that they refused to submit to a human test of orthodoxy, or impose it upon others. A Special Meeting was called for this purpose; but their co-presbyters deemed it indecorous or indecent to proceed in this hasty manner; and separated without coming to any resolution. At the stated Quarterly Meeting which was held soon after, Mr. Glendy resigned the Moderatorship, and Mr. Campbell the Clerkship, of their own motion; and both these gentlemen, with the other three whose names we have mentioned, declared their secession from the Synod of Ulster and Presbytery of Templepatrick. This was on Tuesday, Nov. 3. Their congregations have since

signified their approval of the step taken by their ministers. These five Societies constitute the "Remonstrant Presbytery of Templepatrick."

Two of the speeches pronounced on this occasion have attracted much of the public attention. That of Mr. Glendy reveals some matters of fact, which were long rumoured about, but never before, so far as we can ascertain, presented in a tangible form. It is to be hoped they will be strictly inquired into. If they can be established, (and Mr. Glendy has the reputation of weighing his words,) they will prove that some of the leaders in the late crusade against private judgment are men notoriously profane, obscene, and blasphemous in their conversation; that one of the most active has expressed in writing his opinion that a certain other minister of Synod, is neither more nor less than an Atheist; yet that he has taken him by the hand, and availed himself of his help in carrying the recent measures; and, in particular, that Mr. James Seaton Reid, Minister of Carrickfergus, (who was employed in the attempt to deprive Messrs. Glendy and Campbell of their situations,) was declared by Mr. Cooke himself to be a young man destitute of personal religion. The speech is too long for insertion in our pages at present. Some account of it may appear in a future number.

The speech delivered by Mr. Alexander, of Cairncastle, furnishes an impressive commentary on the anxieties, alienations, and afflictions, occasioned by these sectarian animosities. It is melancholy to contemplate the picture which that venerable and apostolic man draws of the circumstances of the country; of what he has himself suffered, and what his brethren around him are suffering. To his speech also we may, perhaps, revert at some future day.

The following have already seceded from the Synod:

PRESBYTERY OF ARMAGH.

<i>Congregations.</i>	<i>Ministers.</i>
Narrow water.	Rev. Samuel Arnold.
Newry.....	John Mitchel.
Banbridge	James Davis.
Carlingford....	James Lunn.
Dromore.....	Samuel C. Nelson.

REMONSTRANT PRESBYTERY OF BANGOR.

<i>Congregations.</i>	<i>Ministers.</i>
Greyabbey	Rev. John Watson.
Moira	John Mulligan.
Dunmurry	Henry Montgomery.
Moneyrea	Fletcher Blakely.
Ballee	David Whyte.

REMONSTRANT PRESBYTERY OF TEMPLEPATRICK.

<i>Congregations.</i>	<i>Ministers.</i>
Cairncastle	Rev. Thomas Alexander.
Crumlin	Nathanl. Alexander.
Glenarm	Alex. Montgomery.
Ballycarry	William Glendy.
Templepatrick	Robert Campbell.

ANNEXED TO THE PRESBYTERY OF ANTRIM.

<i>Congregation.</i>	<i>Minister.</i>
Clough	Rev. David Watson.

The ministers and elders of several other congregations have signed the various protests and remonstrances from time to time presented to the Synod; but have not yet published their final determination. On the whole, it is expected that about twenty congregations will unite together in resistance to the usurpation of the majority in the General Synod. These, with ten belonging to the Antrim Presbytery, and the same number belonging to the Synod of Munster, will form an aggregate of forty societies, yielding to no association of the same size in the United Kingdom in intelligence and liberality; and comprising in the list of their ministers almost every name of distinction in literature and theology which is to be found among the Irish Dissenting Clergy.

It will readily be supposed by those who have witnessed the temper of the faction by which this breach has been brought about, that the separation of the Remonstrants from the Synod of Ulster has not been effected without interruption. Nothing can be more clear than that the wishes and interests of the Remonstrants equally led them to remove in an amicable and Christian manner, from a connexion which they had long cherished, which they now quitted with regret, and which they never would have abandoned, had they been allowed to retain it and their integrity together. But such a peaceful separation would not have answered the ends of their fanatical and bigoted opponents. In the proceedings of the brutal and ignorant multitude assembled to prevent, by lawless violence, the Ordination of the Rev. David Watson at Clough, we have seen a specimen of the lengths to which theological rancour can hurry on certain minds. We are sorry to find that an outrage, still more atrocious, has been perpetrated on the Rev. John Watson, brother to the gentleman last named, and minister of Greyabbey, in the Coun-

ty of Down. The detail of the wrongs inflicted on this excellent man will be best learnt from a speech of the Rev. Henry Montgomery, to which we need not call the attention of our readers.

We may be allowed to premise, that the case of Mr. Watson, though in some respects unique, is not altogether without a parallel in the modern history of the Presbyterian Church in Ireland. The Rev. Samuel Arnold, of Narrow-water, has, if we are not misinformed, been excluded from his pulpit by an armed mob, consisting chiefly of persons not even nominally connected with the congregation. The Rev. John Campbell has been threatened by his landlord, (Lord Templeton,) with the loss of a farm held by him, as minister of Templepatrick. No other cause has been assigned for this step, than the part which Mr. Campbell took in the Synodical debates. His case is the more unfortunate, as compensation has been refused for valuable improvements made in the property, at his expense, on the faith of an understood compact, hitherto deemed inviolable. And a loss of a similar kind, has been sustained by the Rev. Alexander Montgomery, of Glenarm. This list of sufferers is believed to be incomplete; but defective as it is, it will probably excite the grief, astonishment, and indignation of the English public.

MOST EXTRAORDINARY CASE.

Meeting of the Remonstrant Presbytery of Bangor.

(From the Northern Whig.)

ON Saturday last, a Meeting of the Remonstrant Presbytery of Bangor was held in Dr. Bruce's Meeting-house, in this town, to take into consideration the present disagreeable state of affairs in the congregation of Greyabbey. After the minutes of a meeting of Presbytery, held at Greyabbey, on the 12th ultimo, had been read, the Rev. H. Montgomery was requested to give a statement of the business respecting which the present meeting had been convened. We regret that want of time prevents us from giving more than a very feeble and imperfect outline of Mr. Montgomery's extremely animated, eloquent, and affecting address. Some of the ideas and statements we shall endeavour to communicate; but of the language and manner, which added so much to their force, we feel that we can convey no adequate impression. Addressing the *Moderator*, he spoke to the following effect:—

“ Sir,—Whether we regard the time or the circumstances connected with our assembling this day, our meeting may be justly considered *extraordinary*. We have come together in the nineteenth century, upon an unusual day of the week, to consider the case of a Presbyterian Minister shut out of his Meeting-house, without notice or without crime, and committed, by order of a Protestant Landlord, to the custody of an armed Police upon the Lord’s-day, whilst proceeding to enter the House of God for Divine Worship! I shall not detain you, by a recital of the dissensions in the Synod of Ulster, for some years past, which, in their melancholy details and results, are but too well known to the public. I shall not speak of broken faith, and violated laws, and injurious enactments: but I must speak of the courteous *language* of our brethren of the Synod, when they urged us to leave them, on the plea, ‘ that, although we could not amicably conduct our affairs in conjunction, we might be excellent friends, if separated.’ I do well remember the benignant declaration of the ascendant power—‘ We wish to curtail none of your rights and privileges; we wish for none of your loaves and fishes; we wish only to pursue our own plans in our own way, and to leave you at full liberty to do the same!’ This gracious profession, of the sincerity of which we have since had so many and such striking proofs, was hailed by the assembled Synod with acclamation, as finding a responsive chord in every heart! We calculated, therefore, that if there was faith in man, or honour in a Christian Synod, we should see the halcyon days of religious peace and brotherly love restored, after our separation. The Committee of the Synod and the Remonstrants accordingly met in September last, and arranged the terms of ‘ an amicable separation;’ which, on the whole, were liberal, and generally satisfactory. By this arrangement, the Remonstrant ministers and their successors were, with some slight provisos, secured in all the rights and interests enjoyed by members of the Synod.

“ So far, all was, generally speaking, fair, open, and Christian; but, no sooner had the Remonstrants been thus *singled out*, than a most violent and unprincipled crusade was commenced against them. Worthless emissaries and calumnious publications were sent into their congregations, to excite contention, by the foulest misrepresentations, and the most

disgraceful arts. Of the five Remonstrant ministers in the Presbytery of Templepatrick, *one* only has escaped persecution from his clerical brethren. I need not detail the sufferings and the honourable triumphs of those exemplary ministers, some of whom have been nearly forty years in the sacred office; for they are well known to the public. In the Presbytery of Bangor, we were more happy: we lived in peace, for upwards of three months, until the following ‘ *Advice*’ was published to the members of our congregations, by certain individuals calling themselves the conductors of a Monthly Periodical, issued in this town: ‘ *No matter how small the number of the Orthodox*, let them apply to a Presbytery for preaching. ‘ Fear not, little flock; it is your Father’s good will to give you the kingdom.’ Luke xii. 32. Let them, under advice of Presbytery, claim the use of their Meeting-house for preaching. Let them consider themselves as the *original and endowed* congregation; and, by preserving their congregational form, continue to assert all their *congregational rights*.’ Is it possible that this ‘ Christian Advice’ was given by the *very man* who exclaimed, when a popular effect was to be produced,—‘ We wanted none of your loaves and fishes!’ Be this as it may, the advice encourages both private and public robbery—*private robbery*, inasmuch as it would give to any two or three worthless individuals who might not have contributed one penny, a Meeting-house built at the expense of the congregation: *public robbery*, as it would give the Bounty, liberally granted by the country to the *people*, into the hands of any few, who might *profess* Orthodoxy, in order to gratify their vanity or their spleen. This odious and disgraceful advice was not lost on certain individuals in Greyabbey. A person holding, not a *seat*, but *one sitting*, for which he paid, perhaps, *two shillings* a year, determined to become the champion of Orthodoxy, and to secure both house and bounty for himself and some half-dozen worthy coadjutors. By way of preparing the soil, however, for the good seed, some of the party, I know not who was the ingenious man, set afloat a story of an alleged immorality, against Mr. Watson, the minister. Two Orthodox ministers in the vicinity, having been a few years ago degraded for a similar offence, the allegation would have been calculated to obtain credence, had not the story been got up so badly, and under circumstances so improbable, as to baffle all belief.

Some, however, *feigned* a belief in it; and certain neighbouring ministers thought this a favourable opportunity for exciting in the congregation an opposition to Mr. Watson and the Remonstrants. The usual arts were resorted to—*preaching* in his bounds, or on his borders—pamphlets, visitings, and clamour—yes; and some wretches had the audacity to crawl into the presence of the landlord, in whose estate the Meeting-house stands, in order to poison his mind, and to secure for themselves and their contemptible party, the place of worship erected chiefly at the personal expense of their respectable brethren, or their ancestors.

“Hearing of these disgraceful proceedings, the Remonstrant Presbytery of Bangor, having given due notice to the congregation, met at Greyabbey on the 12th of last month, explained their principles to the people at great length, and said, they were free to remain with them, or to return to the Synod. With a remarkable ardour and enthusiasm, the crowded congregation, with only a *very* few dissentients, resolved to adhere to the Remonstrants. At this meeting, one of the few dissentients openly stated, that Mr. Montgomery, the landlord, had promised to him, ‘that the Meeting-house should be given to any number, *however small*, that would adhere to the Synod.’ This statement I could not believe: for I knew that Mr. Montgomery was a *Protestant*, and would not, as I conceived, interfere with the rights of conscience; and I had heard, moreover, that the house was held by the tenure of *prescriptive right*, no rent having been paid or demanded for upwards of *eighty years*.

“Some members of the Synodical Presbytery of Bangor, who had gone to ascertain what prospects there were of detaching the people from their pastor, retired with the few malcontents to the village tavern, and there employed themselves in organizing plans for creating disaffection. They appointed a meeting of *their* body to be held in Greyabbey, on the 27th of January, and drew up a memorial to *themselves*, which was to be carried through the congregation for signature, expressive of a determination to abide with Orthodoxy and the Synod. To obtain signatures to this document, the most disgraceful arts were practised—members of other churches interfered—*one name at least was forged*—some houses were visited four times—the religious principles of the Remon-

strants were grossly belied—names were obtained to papers *without any heading*—and, in one instance, a poor woman told me, with tears in her eyes, she had put her name to the paper, being informed it was in *favoured* of Mr. Watson! The great engine, however, by which signatures were obtained, was the terror of the landlord’s displeasure—no puny engine, when it is considered that he is proprietor of perhaps *three-fourths* of the parish, and that very many of his tenants hold their lands upon the single life of our illustrious Monarch—the prolongation of whose days we all so ardently desire. To what extent this system of cajolery, misrepresentation, and intimidation, proceeded, I cannot pretend to say; but, at the meeting of the Synodical Presbytery, upon the 27th of January, 97 signatures were attached to the memorial. Hearing of these things, I preached in Greyabbey upon Jan. 24th—called upon the people to maintain their integrity, and to ratify their resolution of adherence to the Remonstrants, passed upon the 12th, by actually affixing their signatures to it. The call was promptly answered; in the Meeting-house, before my own eyes, about 150 *bonâ fide* seat-holders signed, and, in the course of two days, others came forward—making, in all, 260. Here, then, we have for the Remonstrants, 260 *unbiassed* votes; on the other side, only 97; many of whom are said not to be seat-holders.

“On the 27th of the same month, the Synodical Presbytery of Bangor met in the inn, at Greyabbey; it was then inquired if they would not proceed to the Meeting-house? A member answered in the negative; as the keys of the house were in the hands of Mr. Watson’s Committee.—They were informed, however, that the Meeting-house was open; for some individuals had actually forced the door, and taken possession of it during the night or that morning. After one of the members of Presbytery had preached, others feared that they had been acting illegally, and the Presbytery retired to the green; when it was resolved, that preaching should be supplied to such members of the congregation as were dissatisfied with the present minister. It was also proposed, that Mr. Montgomery (of Rosemount) should be requested to give the house to the Synodical party; but the proposition was immediately scouted. After these proceedings, one of the minority proceeded to the Meeting-house, accompanied by a police constable: a padlock was put upon the door,

and the key safely deposited in the man's pocket. All these transactions took place in the absence of Mr. Watson and his people. On Saturday, the 30th of January, two policemen were stationed at the Meeting-house, guarding two notices which were posted on the walls or door. I shall take the liberty of reading these notices; in the first instance without comment, lest I should destroy the beautifully running flow of the language by any remarks of mine :—

“NOTICE.

“As the dissensions in the Presbyterian congregation of Greyabbey have amounted to an absolute schism, it has now become an imperative duty on me, both as magistrate and landlord, to interfere for the preservation of the peace, and, by exerting myself towards the restoration of harmony, to prevent the dissolution of the congregation. In furtherance of this, to me most desirable object, I have this day accepted the surrender of the Meeting-house, and now call on the contending parties to prepare and lay before me, with all convenient despatch, such written statements, whereby I may be enabled to decide who are the successors, in discipline and faith, of the congregation, to whose use the Meeting-house was originally appointed; as to such congregation I hold myself, in honour, bound to restore the use of the house. And, further, I purpose granting a lease to the minister by them chosen, containing such covenants as, I trust, will prevent all similar dissensions. As, however, this decision must not be made hastily, or without serious deliberation, I cannot determine upon shutting up the house for so long a period; and have resolved, for the mean time, to permit some unobjectionable minister to perform divine service therein, on the accustomed days. Were I to permit the appointment of the Rev. Mr. Watson to that duty, I should prejudice the case, and exclude a large number of individuals, who allege that Mr. Watson has seceded from the original faith. I have, therefore, acceded, with certain modifications, to the request of the Presbytery of Bangor, and resolve as follows :—‘The ministers appointed by the Presbytery of Bangor have my permission to perform divine service in the Meeting-house of Greyabbey; under the proviso, that they shall abstain from all controversial points of doctrine, and in the full confidence that they will strenuously instil into the hearts of their hearers Christian charity and brotherly love. These are my injunctions; and I

sincerely trust, that I may shortly see that once happy and contented parish again united in the bonds of peace.’

“(Signed)

“WM. MONTGOMERY.

“Greyabbey, 30th January, 1830.’

“I say nothing respecting the legality of this notice. I dare say, Mr. Montgomery was perfectly justifiable in the course which he took; and, as it was intended by him to be made a public document, he can feel in no way offended with me for noticing it publicly, and expressing my opinion respecting it. It appears, that a schism had taken place in the congregation of Greyabbey. Who caused that schism? Was it the people belonging to the congregation? No: it was caused by persons external to the congregation—persons who had no interest in its existence and prosperity, going about exciting alarm by stating, falsely, as I hope, that it was the determination of Mr. Montgomery to deprive the people of their Meeting-house. I do not pretend to question his right of interference, as a magistrate, to prevent schism. Such is the doctrine laid down in the Confession of Faith; and there can be little doubt that it was strongly brought before him. It is a most fortunate thing, however, that he happens to be a Protestant. Had he been a Roman Catholic, the same right would have entitled him to interpose his magisterial authority for the purpose of reducing the disturbed schismatics to the uniformity of his own faith. Did such a thing as a Mahometan magistrate exist in the country, he would be equally well entitled to heal all schism, by compelling to an observance of the Mussulman religion. It is said that the Meeting-house was surrendered to Mr. Montgomery. Who surrendered it? Did Mr. Watson surrender it? Did his congregation surrender it? No! it was never surrendered by them; they were never asked to surrender it. I have heard that an underling of his own sent the key of the padlock to him on Friday night; but I know that the person had no authority whatever from the congregation for doing so. Mr. Montgomery calls upon the people to come before him, that he may judge who are entitled, by their ‘discipline and faith,’ to have the house restored to them. Why, such matters are only subjects of decision for ecclesiastical courts. But, he may be perfectly right and justifiable in assuming the privilege of deciding matters of faith. We cannot, however, look on with approbation, and feel

no emotion, more than if it were the shadow of a summer cloud passing over the sky. Our feelings may be wrong; but we cannot suppress them. It was asserted by one of those who crept into our meeting at Greyabbey, that it was the intention of the landlord to deprive the congregation of their house, because they had left the Synod. It appears that he is liable to change his opinion. This is right; and I would be the last person to condemn any man for changing his opinions, when convinced of their error. I recollect in the case of the Ballywalter congregation, when the minister was degraded for immoralities, which I shall not insult this respectable assembly by mentioning; and when, after bringing the consideration of the matter a second time before Synod, the sentence of degradation was confirmed on him, he determined to retain the use of the house, the Synod of Ulster thought it their duty to interfere by law, in order to recover possession of their right. I recollect that period; and the inquiry then made by Mr. Montgomery was, whether the Synod were coming down to deprive landlords of their property? The difference between that case and the present is, that, in the one, the minister had been condemned twice as guilty of immoralities, and it was right that he should be supported; in the present case, Mr. Watson has never been condemned, has never been accused to his brethren, and it is right that he should be turned out of his congregation! With respect to the covenant which has been made with those who are to have liberty to preach, the thing may be very fair and salutary; but if landlords are to have the right of exercising such prerogative, the people have good reason to tremble for the consequences. Mr. Montgomery says he will do nothing suddenly. He is not a man of sudden emotions or strong passions; and yet he could somewhat abruptly put up such a notice as this. He adds, that he will not 'prejudge' the case. Why, what has he done? Because a number of individuals '*allege*' that Mr. Watson has seceded from the original faith, it is therefore fit that he should be prevented from preaching in his own Meeting-house. This may be good ecclesiastical law; but, as a magistrate, he would feel it his duty to act very differently. Suppose it were *alleged* that some man were guilty of a crime which would subject him to the penalties of the civil law, would any magistrate condemn the individual upon mere allegation? Would he not deem it his duty to ascertain the truth of the

charge, before pronouncing sentence? It may be right of a magistrate to degrade a Presbyterian minister from the discharge of his duties; but if such a right exists, it is full time for every man in the empire, in whose bosom there exists a spark of Protestant independence, to petition the legislature against such tyrannical power. Mr. Montgomery says, in his notice, that he has 'acceded to the request of the Presbytery of Bangor.' Now, what will be thought of this, when I tell you—and I rest my statement upon the authority of the Moderator of the Bangor Presbytery—that *no such request was ever made?* Do I charge Mr. Montgomery with telling a falsehood? I do not. I am sure he is incapable of fixing up a falsehood before the world. But I tell you what I believe; he has been duped—he has received false information. Who the liar is, that has written to him, or made the statement to him, I do not know. Time may, perhaps, lead to the discovery. A 'proviso' is made by Mr. Montgomery, that the ministers, whom he has permitted to preach in Mr. Watson's house, shall abstain from inculcating particular doctrinal opinions. These Presbyterian ministers are to preach what a member of another church pleases! These, let it be observed, are Orthodox ministers, and consider the prohibited doctrines to be the essentials of Christianity. Did they obey the injunction, and thus keep back what they believe to be the very vitals of pure religion? They are, moreover, to inculcate nothing but peace and love. A man is first to be deprived of his house—turned adrift upon the world—and then peace and brotherly kindness are to be preached! Was there ever any thing so extraordinary heard of? The whole circumstance will remain as an eternal monument, to excite the astonishment of mankind. We are now in an advanced age of the world. We live in the nineteenth century, when civilization and civil liberty have been much extended; but we find that the spirit of religious party is at all times the same. This gentleman does not ask it as a favour, that the ministers whom he permits to preach shall abstain from giving expression to certain opinions; he takes no pains to shew the grounds of his will; but his words are imperative—he has 'enjoined' them to observe a particular course. I shall not venture to characterize, as I have heard done, the next notice which I shall read to you:—

“NOTICE.

“The Rev. J. M'CAULEY, of Donagh-

dee, is to officiate in the Meeting-house of Greyabbey, on Sunday, the 31st instant, that is to say, to-morrow; he having obtained my approbation and permission so to do.

“(Signed)

“WM. MONTGOMERY.

“‘Saturday, 30th January, 1830.’

“A servant would be entitled to more courtesy than Mr. Watson experienced in being thus superseded. No man would dismiss the humblest domestic, without treating him in a different manner. Here is the whole matter settled at once, in the most convenient and easy way imaginable.—Mr. Watson, however, proceeded next day, being the Sabbath, to his meeting-house, as he had been accustomed to do, accompanied by a considerable number of his people. Instead of two policemen, as on the preceding day, he found no fewer than six guarding the door of his house. They had increased, like the soldiers who had sprung out of the serpent's teeth sown by Cadmus. He was appalled at this sight. He retired to consult with the members of his congregation; and they, being of opinion that it was unsafe to expose himself to an armed police, who were acting under the command of a magistrate, advised him not to persist. He complied with their advice, and retired to his Session-house. This house is very small, and unable to contain the people who were assembled. He proceeded with the service of the day. Those of his flock who were unable to find admittance into the house crowded round the door; and, cold and inclement as it was, exposed their bare heads to the driving snow, whilst they were thus engaged in devoutly worshipping their God. Mean time, whilst this aged minister and his people, driven from the place in which they had long bowed before their Creator, were, with what feelings I do not pretend to describe, supplicating the throne of divine mercy, a minister passed by, entered through the armed constabulary, occupied the pulpit of his distressed brother, and preached—the word of God! [Here a person, who seemed to be a countryman, uttered some expressions respecting orthodox charity.] I will not, (said Mr. Montgomery,) permit any person in this assembly to say any thing bearing against my orthodox brethren, without rebuking him. These are not orthodox men who are accessory to such evils. They are men who have assumed the names of evangelical and orthodox; but who are really devoid

of religious principles. They are the froth fermenting on the surface, but are not entitled to the name of evangelical. Were I forced to go out to beg, in support of this injured and distressed minister, I know many orthodox men to whom I should confidently apply for assistance. I would appeal to the respectable vicar of this town, to John Barnett, to Dr. Tennent, to James Munford, to Lawson Annesley, and a whole host of others, who are an honour to human nature. (*Loud cheers.*)

“On the 6th of February, Mr. Watson noticed Mr. Montgomery to restore his right to preach in his meeting-house, which was refused. Next day, being Sunday, he proceeded to his house of worship. On his arrival, he perceived a party of seven police constables planted to guard the house. He then turned to his Session-house, which he had been in the habit of entering for thirty years; and there the following notice, fixed up before him, met his eye:

“‘CAUTION.

“‘The Police are ordered to call upon all persons assembled in the neighbourhood of the Meeting-house to disperse; and the people are hereby warned, that should they disobey such order to disperse therefrom, proclamation, under the Riot Act, shall immediately be made, whereby any person so assembled whatsoever, or even conducting themselves in the most peaceable and quiet manner, are rendered liable to all the pains and penalties that are enforced against rioters and disturbers of the peace.

“WM. MONTGOMERY.

“‘Sunday, the 7th Feb. 1830.’”

[When Mr. Montgomery concluded reading this document, there were a movement and murmur throughout the meeting, proceeding apparently from great excitement of feeling. Mr. Montgomery was himself so much affected, that he was unable, for several minutes, to proceed.]

“The Police then ordered Mr. Watson to go home. He declined doing so; and a Sergeant of Police, getting upon an eminence, read the Riot Act! Yes, the Riot Act was read to a Presbyterian minister and his people, assembling peaceably to worship their God! Mr. Watson advanced, with the Holy Bible in his hand, towards the door of the house in which he had ministered for upwards of thirty years; and, on his attempting to enter, two soldiers prevented him, with their crossed guns and bayonets!

With a spirit which does him immortal honour, he pushed his arm between their weapons, and persisted in his purpose.—They thrust him back, and threatened, if he would not retire, they would handcuff him; and one of them actually took off his glove for the purpose of putting the threat into execution! In the mean time, Mr. Montgomery made his appearance, notwithstanding the excessive inclemency of the day. The minister followed him, expecting that he was about to be protected from an armed guard by the interference of the magistrate. But no such thing. The magistrate put his back to the door, and, turning round to Mr. Watson, said, 'You are an old man! you are a wretched old man!' He is certainly so. He is old; and, under such circumstances as those in which he is placed, who would not be wretched? The magistrate or landlord, for I know not in which character to speak of him, said, 'Are you not ashamed of yourself in acting as you are doing?' Mr. Watson replied with more warmth than was perhaps right, but which few will condemn, 'No, I am not; but you should be ashamed.' What was the consequence of this? The order was immediately given to '*seize that man!*' The Police seemed to be astonished at what they heard, and shrunk back, as if unwilling to execute the command. Mr. Watson's son, who is now a Student in the Belfast Institution, and who had accompanied his distressed father, was at some distance with a slip of paper in his hand, noting down the circumstances that were occurring. The magistrate rushed towards him, wrested the paper and pencil out of his hands, and carried them off. He then ordered the minister to be seized. He was seized accordingly, and dragged down the street under an armed guard! Meanwhile, the junior minister of Lisburn was proceeding on the opposite side of the street, attended by some ten or twenty people. Did he rush forward to his aged father, express his sorrow at the lamentable occurrence, ask if his coming there had in any way operated in bringing him into such a situation, and remonstrate to mitigate the calamity? No, he did none of these things. We hear of a priest of old, who passed by on the other side when he saw his neighbour in distress: this modern priest passed by on the other side also, went to the house of his brother, and preached—the Gospel!

"I shall here beg leave to read a letter

from Mr. Watson, addressed to the Moderator of this Presbytery. It is a letter calculated to reflect honour on a Christian man:—

"DEAR SIR,—Under the distressing circumstances in which I am placed, the interest taken by you and my other brethren of the Remonstrant Presbytery of Bangor, in my situation, is truly consoling to my heart. I must, however, decline taking any part in your Presbyterial Meeting, on Saturday next, either by myself or an elder; as I know not how far my doing so might affect the appeals which I intend to make to the justice of my country. It was very hard for me, when wishing to go into the Temple where I had officiated in the service of my God and my Saviour, to a willing and a happy people, for more than thirty years, to be threatened with handcuffs, and dragged away by the armed Police, like a felon! But, I am convinced that God will not allow me to be brought to utter desolation, in my old age, for acting in obedience to my conscience. To my kind friends, I commit myself for advice,—to my country, for justice,—and my Creator for support under every trial.

"It would be presumptuous in me to dictate the course you ought to pursue upon Saturday, at your meeting; but, I trust, you will pardon me for suggesting, that all your words and resolutions should be mild and Christian. Say nothing harsh of Mr. Montgomery, of Rosemount. I hope he has acted under some false representations, and an irritated feeling; and that he may yet be brought to think better of his conduct, and to lament the course he has pursued. At all events, mildness becomes Christians, and especially Christian ministers. Even when compelled to assert our own rights, we should do it with the least possible injury to the characters and feelings of others.

"That you may be guided by that wisdom which is from above, is, dear Sir, the sincere prayer of your faithful friend and brother,

"JOHN WATSON.

"Greyabbey, 12th Feb., 1830."

Mr. Montgomery begged leave, in connexion with this, to read an extract of a letter from a namesake of his own,—a man who, although he might have none of what the world would call noble blood in his veins, was possessed of a greatness of soul far above all nobility:—

"It is quite heart rending to witness the tide of persecution that seems to

prevail; and that the people who are alone able to stay it, are so besotted and blind to their own interests, both spiritual and temporal, that they adhere to their worst enemies, rather than to those who have unquestionably no other object than their good at heart. If the people were true to themselves, ignorant, beggarly landlords might be laughed at. There are, surely, as many men in Ulster, independent of such trumpery, as would procure homes and Meeting-houses for any few that they would have the hardihood or the ability to eject. I don't know what words to use, to convince you how much you would oblige me, if you would direct me how I might apply, in tens or twenties, up to one hundred pounds, or so, in alleviating the sufferings, or shewing my love for any of those brave, persecuted men. I am not a man at all addicted to personal expense—my pleasures and my pains arise from a source quite different from the abundance or scarcity of game, or the qualifications of my tailor—I have been from my boyhood a hard-working fellow, and I have not, thank God, laboured in vain—but I never desired wealth for the purpose of hiding it in a ditch."

Mr. Montgomery concluded, by moving the first resolution. His speech, as it was delivered, was one of the most pathetic appeals we have ever heard; and the strong expression of feeling, that frequently burst out from the numerous and respectable audience, proved the deep interest which it excited.

"Resolved,—That as it is the inalienable right of every Christian to worship God according to the dictates of his own conscience, without penalty or privation inflicted by his fellow-man, we shall strenuously exert ourselves, by all legal means, to secure this inestimable privilege to our unfortunate, suffering brother, the Rev. John Watson, and the Congregation of Greyabbey."

The Rev. DAVID WHITE seconded the resolution, which passed unanimously.

The Rev. FLETCHER BLAKELY rose to move the next resolution. He said—A knowledge of these late extraordinary occurrences reached me only late last night, and I can assure you I felt so much agitated, that I was quite unable to sleep. My agitation of mind, together with the effect produced upon me by my friend Mr. Montgomery's admirable address, renders me incapable of collecting my thoughts as I should do. I shall, therefore, do little more than move the resolution which I hold in my hand, and which I am sure will meet with unani-

mous approbation. I am sorry there exists, in this country, no fund for the protection of men who may be exposed to persecution for conscience' sake. Such funds have been of the greatest use elsewhere; and I hope that one will soon be established in this country. I differ, in some respects, from the sentiments delivered by my talented friend, Mr. Montgomery, of Dunmurry. I cannot help expressing my thanks to Mr. Montgomery, of Rosemount, for doing what we long laboured in vain to effect. We endeavoured to overthrow the abominable overtures of the Synod; but this gentleman has put his fingers through them in an instant. He has ordered, that ministers shall not preach those doctrines which it was the object of those Overtures to cause to be preached; and members of Synod have acted under his injunction. For this we owe him our thanks. (*Cheers.*) It would be presumptuous in me to detain you long, after the statement which you have already heard. Permit me merely to remind you of the effects of persecution upon our dissenting forefathers, in the times of Elizabeth, and some of her successors. The blood of the martyrs proved to be "the seed of the church," and "partial evil" became "universal good." It will be so at present. Such occurrences as those which have called us together, will rouse the independent spirit of the Dissenters of the Empire, to guard their interests and their privileges. And when we refer to the case of the two thousand ejected ministers, we find that they retired to the wilds of America and the hills of Switzerland, and established principles of liberty that will never be overturned. We had expected that the repeal of the Test and Corporation Acts would have united us together in good fellowship; but the contrary has turned out to be the case. I am sorry for this; but I am chiefly sorry for our opponents. I am sorry that any men should have been guilty of such persecuting acts as they have engaged in. Mr. Blakely concluded by moving the following resolution:—

"That we exhort them to be of 'good cheer,' to maintain their Christian Integrity with the intrepid spirit of their Presbyterian ancestors, and to put away that 'fear of man which bringeth a snare.'"

Captain STANNUS, an Elder, seconded the resolution, which passed unanimously.

The following resolution was subsequently agreed to:—

"That a Committee be now appointed

to carry these resolutions into effect, consisting of the following members of Presbytery:—Mr. Montgomery, Mr. Blakely, Ministers; Mr. William Hunter, and Mr. Gawin Orr, Elders."

Rev. H. MONTGOMERY said, if they had spoken too warmly, he was sure they would find a ready apology in every bosom. They did not impeach Mr. Montgomery's motives. It was possible that he (Mr. M., of Rosemount) was right, and there was no doubt that he acted from what he believed to be proper views. There were others whose conduct was, perhaps, liable to strong censure. When we hear of men being under the influence of the Spirit, it is right to judge of them by their fruits, as the Scripture directs. I believe, said Mr. Montgomery, that all men are getting tired of these disputes. I take God to witness, that I desire nothing so much as peace, and to see every person at peace around me, worshipping his Creator according to his belief and his conscience. Our opponents ought to know that we will not tamely submit to oppression; and that whilst we have a shield for defence, we have also a sword for attack. A spirit has gone abroad, that will rouse such independence among the people, as will put down these proceedings, which are injurious to religion and civil society.

The meeting was very numerous attended by the influential and respectable inhabitants of the town, who listened to the proceedings throughout with the utmost attention, and gave unequivocal proof of the deep interest which they felt. At the recital of some of the treatment which Mr. Watson had experienced, many eyes, not much accustomed to weeping, were moistened with generous tears. The whole business was conducted in the most orderly manner.

Subsequent Intelligence.—On Sunday morning, 14th February, the Rev. Mr. Watson was arrested, on his way towards the chapel at Greyabbey, by five armed police men, on a charge of riot and inciting to riot on the preceding Sunday. The warrant was issued by W. Montgomery, Esq. He was taken back to his own house; guarded there till the further orders of Mr. Montgomery were obtained, for which he had to wait until the service was over on which that gentleman was attending; then marched about a mile to the nearest magistrate, N. Crommelin, Esq.; kept in

the stable-yard and kitchen for two hours; on his return, Mr. Crommelin ordered him, about three miles further, to Mr. Montgomery; there he was detained on the hall steps till Mr. M. had finished his dinner; (our readers will remember the state of the weather, that Mr. Watson is an aged minister, and that he had endured these forced marches without any refreshment;) and at length the magistrate appeared and the following dialogue took place. "Are you ready to give bail?" He replied, "No, I have done no wrong." "Will you promise to attend the sessions on Tuesday?" "No." "Well, then, you may go home now, as it is late; but if you don't attend, the business will be proceeded on in your absence." "Very well, you may deal with me as you think proper." Mr. Watson then, after being eight hours a prisoner, walked back to his afflicted and terrified family.

On Tuesday, 16th, the sessions were held at Greyabbey; Mr. Montgomery and Mr. Echlin on the bench. Mr. Watson was tried for a riot—no defence was made—and he was discharged:

[*Abridged from the Northern Whig, February 18th.*]

NOTICES.

Manchester College, York.

THE Forty-fourth Annual Meeting of the Trustees will be held in Cross-Street Chapel Rooms, Manchester, on Thursday, the 5th day of March next, at 11 o'clock in the forenoon.

S. D. DARBISHIRE, } Secretaries.
J. J. TAYLER, }
Manchester, Feb. 20, 1830.

A Half-yearly Meeting of the Sussex Unitarian Association will take place at Lewes, on the 9th of April (Good Friday). The Rev. J. S. Porter is engaged to preach on the occasion.

C. P. VALENTINE, Secretary.

LITERARY NOTICE.

The Sixth Part of Mr. Wellbeloved's Edition of the Bible, containing the first portion of the Book of Psalms, it is expected will be ready for delivery about the end of the next month.

POSTSCRIPT.

SEVERAL Communications which we intended to insert, including various Obituaries which have been received, are postponed till next month, that our readers might be put into immediate possession of the "Most Extraordinary Case," as the Northern Whig justly styles it, which is appended to the "Sketch of Proceedings relative to the Secession of the Remonstrants from the Synod of Ulster." We commend to their serious attention this scene of atrocity and outrage; and we fearlessly declare on their behalf that our persecuted brethren in Ireland have only to indicate the mode in which assistance can be most efficiently rendered to them, and it shall be promptly forthcoming. In such a case as this, Unitarians can always be depended upon for doing their duty, and doing it well.

And we ask the Trinitarians of this country how they feel, and how they will act, on this occasion? Now is their time for joining us in shewing an abhorrence of persecution, which they *must* either reprobate, or seem to fraternize with. Let them tell their fellow-believers in Ireland, in a tone which must be respected, that they "know not what spirit they are of." This is not a case of disputed doctrine, but of indisputable morality. It is not the cause of a creed or party, but of all good Christians and honest men against HYPOCRISY, OPPRESSION, and PLUNDER.

The Committee of the Unitarian Association will, no doubt, immediately attend to this affair, and decide on the best course to be pursued. Happily there is now an "Irish Unitarian Christian Society" to co-operate with. The encouraging fact of the formation of this Institution took place at the commencement of the present year. Its objects are nearly the same with those contemplated by the Association. Its business is conducted, and its annual meetings will be held, at Dublin. A blessing on its labours!

The Foreign Secretary of the Unitarian Association has lately been engaged in a very interesting correspondence with some Spanish Refugees at Gibraltar who have embraced Unitarian opinions. A wide field has been found for the employment of Tracts, and extraordinary facilities, which have not been neglected, for their distribution in various regions which they have never yet reached.

The subject of the Marriage Bill has been attended to as earnestly and diligently as our Correspondent, the "Unitarian Convert," can wish. Probably our next number will report progress.

The Letters which have been sent to us relative to the London University are suppressed, because to push the matter further, at present, would seem to indicate feelings of hostility towards that Institution, than which nothing can be further from our minds. The rebuke already administered in our pages, and in the speech of Dr. Bowring at the Finsbury Chapel Dinner, has not been ineffective. The proceedings at the Annual Meeting on Wednesday last authorize our expecting a future avoidance of such errors as have been committed; and we are most anxious to see it realizing, as rapidly as possible, the important benefits contemplated in its establishment. As for the Rev. Mr. Dale, his principle of exclusion has proved much more exclusive than he intended. His Theological Class is a total failure; not one student having, as we are informed, applied for admission therein. Let him "read, mark, learn, and inwardly digest" this practical admonition on his inappropriate and unbecoming attempt. There will be no further endeavour, we hope, to render the allowed necessity for the religious instruction of youth available for the apparent identification of bigotry and exclusion with an Institution whose honour, prosperity, and utility, are bound up with a consistent

adherence to the comprehensive and liberal principles on which it was founded.

The Session of Parliament opened with a blunder on the part of Ministers, who, by putting a very unsatisfactory and cold-hearted allusion to the distresses of the country into the King's Speech, managed to combine against themselves the fragments of several discordant parties in the House of Commons. Some members voted with them, but protesting on this particular point; others against them, but with an assurance of general support. They deserved, and ought to have calculated upon, the effect of such an allusion, even if the better principles of humanity and duty had not indicated to them a different course. The amount of distress may have been exaggerated; but there can be no doubt of the population of this country being in a condition which most imperatively demands a great and general effort for its amelioration. Physically, mentally, morally, how much is yet to be done for the people before our assuming the title of a Christian nation is any thing better than an impudent mockery! Unsparing retrenchment, the removal of all restrictions upon commerce and industry, and the means of universal education—these are necessities, at least in the view of Justice and Philanthropy, which cannot be too soon supplied.

It is not our intention to record or comment on the proceedings of Parliament, except as they immediately relate to questions of Religious Liberty or Philanthropy.

On Monday, 22d, Mr. R. Grant presented a petition from about 600 Jews, residing in and near London, praying for the removal of the civil disabilities which attach to members of their community. These disabilities arise from the operation of the oath of abjuration, and of the declaration imposed by the Test-Act Repeal Bill. They consist of exclusion from seats in Parliament, the enjoyment of the elective franchise, all corporate and government offices, the profession of the law, and many subordinate situations. Mr. Grant estimated the number of Jews in this country at near 30,000. He was supported by Mr. Ward and Mr. O'Connell, and opposed by Sir R. Inglis, who deprecated the "separation of the last link that existed between the legislature and the religion of the country." The petition was ordered to be printed. To us it appears that the removal of gross injustice should rather be regarded as the *formation* of a link between Legislation and Christianity. At any rate, even the Member for the University of Oxford might consent to spare the new part of this link of the old chain; that portion which was forged by the Dissenters' Relief Bill. But there are people to whom every atom of intolerance is precious, whether new or old, accidental or designed. It will become Dissenters, who have been the innocent occasion of the Jews being put into a worse condition than heretofore, to watch the progress of this application, and be in readiness to promote it, if needful.

The Rev. D. Davison requests us to state that the Collection Sermon at Jewin Street, for the Spanish Refugees, preceded that at Finsbury Chapel, referred to in our last number.

Communications, some of which would have appeared this month but for the reason above assigned, have been received from N.; N. I.; J. T. Bache; D.; P.; Edinensis; A Catholic; Philanthropos; R. S.; E. Higginson, Jun.; D. F.; an Unitarian Convert; J.; M. B.; Unitarian Christian; a Liberal; Rev. J. Fullagar; T. Compton; Rev. H. Clarke; Philanthropos; Rev. H. Bowles; A. E.; and Pedagogus Clericus, who should forward his testimonials to the Unitarian Association Committee.

THE MONTHLY REPOSITORY

AND

REVIEW.

NEW SERIES, No. XL.

APRIL, 1830.

MEMOIRS OF THE LIFE AND WRITINGS OF FREDERICK HASSELQUIST.

“I conclude, you have not trusted every thing to memory, which is ten times worse than a lead pencil : half a word fixed upon or near the spot is worth a cart-load of recollection.”—GRAY.

FEW subjects of knowledge are more truly engaging and beneficial than the state of the countries of the East ; their natural productions, their domestic, civil, and religious usages. It is the characteristic property of oriental customs to be invariable. What the architecture, the ceremonies, the economy, the personal manners, and the modes of life, in Arabia and Palestine, were centuries ago, they still remain, and seem likely to remain : and so different are they from our own as to interest by their novelty, while they instruct by their stableness and their peculiarities. They admit, in particular, of an easy and a useful application to the study of the Scriptures, and serve materially to illustrate passages involved before in apparently impenetrable darkness.

On this account, the lives and writings of intelligent travellers in the Holy Land, and in the adjoining regions, become objects of a liberal and well-directed curiosity. The number of such travellers has been great ; nor do I undertake to give a catalogue of them, which, indeed, would little suit either the limits or the object of the present communication. I shall only remark, that of the individuals who have thus visited the East some have gone thither professionally and officially,* others, with commercial views,† and others, again, exclusively for purposes of literature and science.‡

Among voyagers and authors, in these several classes, FREDERICK HASSELQUIST claims to be honourably noticed ; possessing, as he did, some of

* Such as Maundrell, Shaw, the two Russells, &c.

† Hanway, Plaisted, &c., are examples.

‡ Of this description were Sandys, Niebuhr, Hasselquist, &c., &c.

the most essential and valuable qualifications for his employment, and having left on record, when "upon or near the spot," and in a manner eminently simple and faithful, the results of his individual observation.

He was born January 3, 1722, in the province of East Gothland. From his parents he inherited no worldly advantages. While he was very young, he lost his father, a meanly beneficed clergyman. His mother laboured under weakness of body and of mind, and was provided for by public charity. The maternal uncle of Hasselquist kindly sent him to school; this advantage, however, could not be long enjoyed; and the orphan youth was constrained to acquire the means of subsistence by instructing persons still younger than himself.

In 1741, he went to the University of Upsal, where he found a slender maintenance in the same way, and had the benefit of attending the public lectures. Medicine and Natural History soon became his favourite studies, which he pursued with great success, under professional and royal patronage. In the class-room of the celebrated Linnæus his destiny was fixed. That eminent teacher of botany, having enumerated the countries, with the native productions of which the learned world was acquainted, and those of which it is ignorant, expatiated on the importance of a naturalist's personal visit to Palestine, and declared his concern and wonder that it had never been traversed by an individual at once disposed and competent to describe its characteristic appearances, in the animal, vegetable, and mineral kingdoms. From that moment Hasselquist felt an inextinguishable desire of going to the Holy Land. In despite of his poverty, of his infirm bodily health, and even of the friendly remonstrances of Linnæus, he determined on the experiment.

Contributions were raised among his countrymen for his journey: individuals* and public bodies gave substantial proofs of being friendly to his design; and from the medical faculty, in particular, he received various aids for the gratification of his wishes. Having finished his academical studies, and gained some knowledge of the Arabic tongue and of other Eastern languages, and having accepted an offer, from the Levant Company, of a free passage to Smyrna, he sailed from Stockholm in the beginning of August, 1749.

It was not until November 26 that he completed his voyage. At Smyrna he was hospitably welcomed, and materially assisted, by Rydelius the Swedish Consul; and he passed the winter there; carefully marking the appearances and productions of nature in that vicinity. During the early part of the following spring he travelled to Magnesia, in Natolia, and collected plants on Mount Siphylus; † which is one of the loftiest hills in Asia, and covered with perpetual snows.

Egypt was the next object of his attention. In May, 1750, he left Smyrna, and proceeded, by the route of Alexandria and Rosetta, to Cairo, where he continued for nearly twelve months. He now visited the Pyramids, descended into the sepulchres of the Mummies, watched the rising and falling of the Nile, and, with a care and industry of which there had been no previous example, brought together the rarest products of the country. To his scientific friends in Sweden he communicated the result of his observations and experiments. Nor were his zeal, success, and ready disclosures,

* Life of Linnæus, &c., Lond. 1794, pp. 171, 175.

† Plin. Nat. Hist. II. § 91.

lost upon them ; a public subscription being again set on foot for the purpose of defraying his expenses, and a sum little short of two hundred pounds, being, within a few months, remitted for his use.

Departing from Cairo, in March, 1751, he travelled to Damietta, Jaffa, and Jerusalem, and afterwards to Jericho, the Jordan, Bethlehem, Acra, Nazareth, Tiberias, Cana, Tyre, Sidon ; whence he sailed over to Cyprus, Rhodes, and Chios, and arrived safely at Smyrna, with a rich treasure of curiosities.

While he was waiting for a fit conveyance to his native land, he experienced the unhappy influences of the climate, and of his recent fatigues, on a frame of body always delicate. The worst symptoms of pulmonary consumption were quickly visible. No remedies availed. The insidious complaint made daily advances ; and Hasselquist expired, February 9, 1752, not long after he had completed his thirtieth year.

It aggravated the sorrow of his countrymen for their loss of him, that he had contracted a debt of three hundred and fifty pounds during his residence abroad, and that his creditors, upon his death, had taken possession of his collections and manuscripts as a security. These, nevertheless, were promptly redeemed by the munificence of LOUISA ULRICA, Queen of Sweden, in whose palace they were subsequently deposited, and at whose command Linnæus arranged the collections and edited the manuscripts.

The volume entitled "*Voyages and Travels in the Levant, in the Years 1749, 50, 51, 52, by the late Frederick Hasselquist,* M. D.,*" consists of a narrative (which sometimes takes the form of a journal) and of fourteen letters, written by him to Linnæus, from Smyrna, Alexandria, Cairo, and Cyprus. It presents its readers, further, with scientific and classed catalogues of various productions of nature, in the regions visited by Hasselquist. Something, too, is added concerning the state of medicine and of commerce in those countries ; so that the intelligence which this posthumous work supplies is exceedingly various, novel, gratifying, and valuable.

Hasselquist's voyage from Sweden to Smyrna was extremely tedious. Still it afforded him numerous opportunities of shewing himself a most diligent observer of nature. Nothing escaped his notice. What he records of his interview with Peyssonnel,† and of the distinct light cast by that learned foreigner on the subject of *corals*, will be found particularly attractive. Scarcely less so is Hasselquist's account of the state of medical practice at Smyrna ; together with his view of the professional character of the physicians of that city.

In relating his expedition to Magnesia, he places before us some memorable facts concerning the natural history of the country, and the modes of travelling in the East. On his return to Smyrna, he witnessed, and has well described, the ceremonies of the Greek Church, during the festival of Easter ; nor has he overlooked the circumstance that Sherard,‡ our great English botanist, was once resident at Sedekio.§

There was much in Egypt to take Hasselquist's curiosity and admiration. He represents, minutely, but with considerable effect, the manner in which

* "Some account of Dr. Hasselquist," drawn up by Linnæus, is prefixed to this volume.

† He died in 1757.

‡ A distinguished patron, as well as cultivator of the science. See Pulteney's *Sketches of Botany*, Vol. II. pp. 140, &c.

§ In the neighbourhood of Smyrna.

he rode out to see the gardens of Alexandria.* Information was here obtained by him of the Egyptian method of making Sal Ammoniac: he became, too, a spectator of the singular way in which the inhabitants hatch chickens; and he paints, in faithful and lively colours, the fascination of even the most poisonous serpents by a practitioner in the art.

Hasselquist records in general terms his visit to the Egyptian Pyramids. It would seem that he purposely refrained from writing a detailed account of those wonderful structures, in consequence of their having been already seen and described by so large a number of travellers. His taste and his studies had certainly another direction. One of his remarks on the pyramids is worthy of being copied:

“When conducted to the pyramids, I experienced,” he says, “the difference between reality and conception, between seeing a thing with our own eyes, and seeing it with the eyes of others. I had read all which travellers have related of the Egyptian pyramids: I had met with drawings of them; I had heard them described by actual spectators; I had even viewed them, at various distances, since my arrival in Egypt. Nevertheless, I knew nothing of their outward appearance until I came upon the spot, or of their inward state, until I entered them.”

There is scarcely a paragraph in this or in any part of his volume, which does not set fully before us the singularity of Eastern manners, and call to our minds the notices of them in the Sacred Writings.†

The picture that this author has drawn of the caravan from Cairo to Mecca, bears every sign of correctness. It was evidently the result of his personal observation.

We learn from him that the caravan is divided into two bands, one of which consists of about ten thousand men, who come from the whole of the African coast, and the other of Turks from most parts of the empire bearing their name; that gain, and not devotion, is, in the case of many of them, the proposed end of the expedition; that they carry to Arabia cloths, cochineal, spices, lead, brass, false pearls, and an immense number of Spanish or German dollars, and bring back coffee, balsam of Mecca,‡ myrrh, frankincense, china-ware, fine cotton-stuffs, turbans, India silks, gold stuffs, &c.; that their profits are large; and that the Bey who commands the caravan is well paid by them for deferring his march agreeably to their wishes and convenience.

Of the sepulchres of the Mummies, he informs us, that they cannot be visited without some danger of losing the way, “especially if the visitor ventures too far in the passages.” These “subterranean places,” however, were explored by Hasselquist, who speaks with less pleasure and enthusiasm of them than of the insects and the plants which he found in the neighbourhood.

That he was a devout as well as a sagacious and diligent observer of nature, some of his reflections evince.

Having mentioned the species of insects which he had collected, within a short time, on one spot, he thus proceeds:

“Of what use is a wild and uncultivated desert filled with burning sand? Can any living creature subsist in it? Are not such wastes quite devoid of

* See Plaisted's Journal, &c., p. 125.

† A striking example occurs in p. 38; see, too, Letters XI. and XIV.

‡ P. 293. How illustrative is this extract of Gen. xxxvii. 25, xliii. 2!

benefit, and most profitless portions of our globe? So *he* may ask, who casts a hasty glance on these tracts of country. However, if he remains there for a short time, without being terrified by the burning sun and the whirling sand,* if he looks around him with attention, he will in this solitary wilderness discover evidence of the truth, that the Creator has not made any thing in vain, and that there is no place upon the earth, which nature has not fitted to be the habitation of some animal."

This traveller was no careless spectator of the customs, any more than of the scenery and natural productions, of the countries which he explored. He was deeply impressed by the characteristic superstition of the inhabitants, of which he records the following example :

"Nearly through the whole of the East, the people believe that if a stranger sees their silk-worms, all hope of success is lost. For this reason, I could never gain a sight of any of these insects until May 18—not at Smyrna, nor on my travels in Natolia and the Archipelago, where silk is produced. In every garden round Seide [the ancient Sidon] is a rude hut, in which silk-worms are contained and spin. My servant, a venturesome Armenian, procured me an opportunity of entering one of these huts, where I beheld this remarkable worm, so well known and esteemed in the East, and so calculated to be the object of exhaustless admiration."

I could with ease multiply such extracts from the Travels of Hasselquist. Nor would it be a laborious task to select numerous passages in which his remarks serve to elucidate statements and references in the Scriptures. Yet, after the judicious services of *Harmer*, &c., this attempt is not particularly requisite ; and my wishes will be fully answered, if I can engage any of my readers, and those of them especially who are critical students of the Old and the New Testament, to make themselves acquainted with Hasselquist's life and writings. There have been travellers and residents in the East, who have remained there for a much longer time, and whose stores of literature have been far more ample than his : there are scarcely any whose observations have been equally scientific, accurate, and faithful.

The English translation† of his *Voyages*, &c., (1766,) might with great advantage be revised, and illustrated by notes.

It is not possible to conclude this imperfect Memoir of Hasselquist, without adverting to the uncommon zeal and effect with which the Northern courts of Europe have patronized undertakings for the growth of the knowledge of Natural History :

"These are imperial works, and worthy kings."
Hæ tibi erunt artes !—

N.

* Jahn's *Biblis. Arch.* (1818), Th. B. ii. 349.

† It was made by a foreigner from the original Swedish. Linnæus translated the work into German.

FAITH AND HOPE : A PARABLE.

ONE morning, as the sun arose, two Spirits went forth upon the earth. And they were sisters. But Faith was of mature age, while Hope was yet a child.

They were both beautiful. Some loved to gaze on the countenance of Faith, for her eye was serene, and her beauty changed not : but Hope was the delight of every heart.

And the child sported in the freshness of the morning ; and as she hovered over the gardens and dewy lawns, her wings glittered in the sunbeams like the rainbow.

“ Come, my sister,” she cried, “ and chase with me this butterfly from flower to flower.”

But her sister was gazing at the lark as it arose from its low nest and warbled among the clouds.

And when it was noon, the child said again, “ Come, my sister, and pluck with me the flowers of the garden ; for they are beautiful, and their fragrance is sweet.”

But Faith replied, “ Nay, my sister, let the flowers be thine ; for thou art young, and delightest thyself in their beauty. I will meditate in the shade, till the heat of the day be past. Thou wilt find me beside the fountain in the forest. When thou art weary, come and repose on my bosom.”

And she smiled and departed.

After a time, Hope sought her sister. The tear was in her eye, and her countenance was mournful.

Then Faith said, “ My, sister, wherefore dost thou weep, and why is thy countenance sad ?”

And the child answered, “ Because a cloud is in the sky, and the sunshine is overcast. See, the rain begins to fall.”

“ It is but a shower,” Faith replied ; “ and when it is over, the fields will be greener and the flowers brighter than before.”

Now the place where they sat was sheltered from the rain, as it had been from the noon-day heats. And Faith comforted the child, and shewed her how the waters flowed with a fuller and a clearer stream as the shower fell.

And presently the sun broke out again, and the woods resounded with song.

Then Hope was glad, and went forth to her sports once more.—

After a time, the sky was again darkened. And the young Spirit looked up, and, behold ! there was no cloud in the whole circle of the heavens.

Therefore Hope marvelled, for it was not yet night.

And she fled to her sister, and cast herself down at her feet, and trembled exceedingly.

Then Faith raised the child, and led her forth from the shade of the trees, and pointed to the sun, and said,

“ A shadow is passing over the face thereof, but no ray of his glory is extinguished. He still walketh in brightness, and thou shalt again delight thyself in his beams. See ! even yet, his face is not wholly hidden from us.”

But the child dared not look up, for the gloom struck upon her heart.

And when all was bright again, she feared to wander from her sister, and her sports were less gay than before.—

When the eventide was come, Faith went forth from the forest shade, and

sought the lawn, where she might watch the setting of the sun. Then said she to her young sister,

"Come, and behold how far the glories of the sunset transcend the beauties of the morning. See how softly they melt away, and give place to the shadows of night!"

But Hope was now weary. Her eye was heavy, and her voice languid. She folded her radiant wings, and dropped on her sister's bosom, and fell asleep.

But Faith watched through the night. She was never weary, nor did her eyelids need repose.

She laid the child on a bed of flowers, and kissed her cheek. She also drew her mantle round the head of the sleeper, that she might sleep in peace.

Then Faith looked upwards, and beheld how the stars came forth. She traced them in their radiant courses, and listened to their harmonies, which mortal ear hath not heard.

And as she listened, their music entranced her soul.

At length, a light appeared in the east, and the sun burst forth from the portals of the heaven.

Then the Spirit hastened to arouse the young sleeper.

"Awake, O my sister! awake!" she cried. "A new day hath dawned, and no cloud shall overshadow it. Awake! for the sun hath risen which shall set no more!"

CROMBIE'S NATURAL THEOLOGY.*

(Continued from p. 154.)

THE same arguments which prove the Being of a God, establish the doctrine of a Providence; as the only evidence which men have of his existence is derived from his manifest relations to them as their Maker and Preserver. This evidence appears to us to be of a nature to preclude the doubts which, however, still subsist whether the mode of providential operation be general, universal, or particular. It has been the opinion of many philosophers and theologians that Providence acts by means of general laws, established at the creation, which regulate only the more important concerns of human life, providing for the species but not for individuals; and that by the clashing of these laws arise the various deviations from order for which it is otherwise difficult to account. To hold this belief, however, is to limit those attributes of Deity on which the doctrine of a Providence is founded. If any event can take place, the causes and consequences of which were not foreknown, the Divine Prescience is imperfect. If any sentient existence was ever conferred without such a previous adjustment of circumstances as would ensure the ultimate happiness of that existence, the benevolence of the Giver of life is impeachable. This belief that Providence is only general, assumes also that the aspect of events is the same to the Divine and the human mind; that what appears trifling to the one is disregarded by the

* *Natural Theology; or Essays on the Existence of Deity, and of Providence, on the Immateriality of the Soul, and a Future State.* By the Rev. Alexander Crombie, LL.D., &c. 2 Vols. Hunter, and T. Hookham. 1829.

other ; and that what men call important influences are those which alone are worthy of the Divine cognizance. Yet how commonly do the greatest events spring from the most insignificant causes ! The most trifling act of carelessness, a casual touch, the inhaling of a single breath, has carried the plague into countries where thousands of lives have fallen a sacrifice to it. The fire of London began in an obscure corner of an obscure house in an obscure part of the city. Wars of devastation have arisen from disputes more trifling than disturb the peace of every alehouse every day ; and the conflicting feelings in the mind of Luther which originated the Reformation were probably not very different in kind or degree from those which have agitated thousands of ignobler minds since the world began. If Napoleon had been born a year sooner or later, the state of society would have been so far different as to form his mind, and therefore to shape his fortunes, and through his, the fortunes of the world, in a widely different manner from that which we have witnessed and experienced. To adopt the ingenious speculation of an able writer (the author of *Essays on the Formation and Publication of Opinions*) :

“ The affairs of France would have fallen into different hands, and have been conducted in another manner. The measures of the British cabinet, the debates in parliament, the subsidies to foreign powers, the battles by sea and land, the marches and countermarches, the wounds, deaths, and promotions, the fears and hopes and anxieties of a thousand individuals, would all have been different. The speculations of those writers and speakers who employed themselves in discussing these various subjects, and canvassing the conduct of this celebrated man, would not have been called forth. The train of ideas in every mind interested in public affairs would not have been the same. Pitt would not have made the same speeches, nor Fox the same replies. Lord Byron's poetry would have wanted some splendid passages. The Duke of Wellington might have still been plain Arthur Wellesley” (and the principle of religious liberty might have been yet unrecognized by the government of Great Britain). “ The imagination of the reader will easily carry him through all the various consequences to soldiers and sailors, tradesmen and artizans, printers and booksellers, downward through every gradation of society. In a word, when we take into account these various consequences, and the thousand ways in which the mere intelligence of Bonaparte's proceedings, and of the measures to counteract them, influenced the feelings, the speech, and the actions of mankind, it is scarcely too much to say, that the single circumstance of Bonaparte's birth happening when it did has more or less affected almost every individual in Europe, as well as a numerous multitude in the other quarters of the globe.”

If the ravages of war and pestilence, the renovation of Christianity, and the fortunes of a continent, are not, with the causes from which they spring, the objects of Divine cognizance, the doctrine of a Providence must be relinquished.

The distinction between a universal and a particular Providence, though often adopted, is merely nominal. It arises (like almost every other mistake or difficulty to which we are liable on subjects of this nature) from our proneness to liken the Deity to ourselves, and to suppose too close a resemblance between the methods of Divine and human agency. To the Divine mind all ideas must be supposed to be ever present ; while to human faculties they arise in succession. This succession originates our conception of Time ; while it is inconceivable that such a conception should bear a relation to the Divine Mind, any more than extension to the Divine substance. Hence, while our thoughts and our actions are successive ; while our memory

wanders through the past, and our imagination works its way through the dimness of the future; while effort succeeds to effort; while a chain of thoughts is evolved, and a sum of actions accumulated,—to God, “one day is as a thousand years, and a thousand years are as one day;” he not only sees the end from the beginning, but the beginning and the end are identical: the actions of an eternity are comprehended in one energy; the interests of a universe are ordained, created, established, and immortalized at once and for ever. The question is not, therefore, whether the Father of all the families of the earth provided for their individual fortunes, ages ago, while he no longer interferes with the course of events, or whether he guides the influences as they arise; but whether it is most easy for man to conceive of the one mode of agency or of the other. It is the choice of a medium through which an immutable object may be viewed; the choice between two methods of demonstrating an unalterable truth; and involves no supposition of a change in the object, or of a modification of the truth under contemplation. The truest wisdom, therefore, is for every mind to conceive of the superintendence of Providence in that mode which nourishes the strongest convictions of unerring wisdom, and of unwearied tenderness. The child may be allowed and should be encouraged to think of his heavenly Father as smiling on his nascent efforts of duty, and frowning on his disobedience; as bestowing his trivial enjoyments, watching his occupations, and guarding his slumbers, in bodily presence, since no other presence is conceivable by the infant mind: while the philosopher may attempt to express his inadequate conceptions by yet more inadequate language; speaking of One whose “centre is every where, and His circumference no where;” who originates the faintest motion in the material universe, while he bestows the infinite blessedness of an immortal existence on an innumerable multitude of spiritual beings. The latter of these modes of conception is not too high, if it does not impair the confidence of trust, or the sense of responsibility; the former is not too low, if it aids the growth of holy awe and fervent love. Both are, doubtless, inadequate, almost equally so: yet neither is so inadequate as the supposition, adopted by the learned Cudworth and a few others, that the various phenomena of the world are produced by the agency of a vital, spiritual, and unintelligent substance, to which the name of a Plastic Nature is given. It is sufficient to say that we have no evidence of the existence of such a being; but it is clear that so strange a hypothesis arose from the unworthy imagination that action is incompatible with the dignity of the Divine nature. All dignity, however, consists in action, as Being itself is evinced by action; and in proportion to the energy and the perfection of action, is the perfection of Being, in dignity as well as in happiness. Thus only can we conceive of being, of happiness, of dignity, and of perfection. The hypothesis of Cudworth does not in the least remove his own fancied difficulty; for this Plastic Nature must have originated with God; and according to the established maxim, “*Causa causæ causa causati*,” the operations of the deputy are the operations of the principal, where that principal is prescient. This Idol of the Theatre may therefore be forgotten with the thousand others which may innocently divert the imagination when the occupations of the reasoning power are suspended; but which should never be allowed to make sport among the grave employments of the humble and patient intellect.

The Essay on the Immateriality of the Soul, we must pass over entirely, for the simple reason that the subject is so interesting, and that so much

must be said if any thing is said at all, that our remarks would probably extend to the length of the Essay itself. Such of our readers as take an interest in one of the most difficult of philosophical questions, and indeed all who have outgrown the vulgar belief that Atheist and Materialist are convertible terms, will do well to study this chapter of the work before us. They will find the question clearly, and, on the whole, impartially stated, and that Dr. Crombie has a decided opinion upon it, for reasons which he has given at length. Those who know that the controversies on this point have sometimes ended in reciprocal conversion, and sometimes in the discovery that the substance which one reasoner called Matter was the same which his opponent meant by Spirit, will not be disappointed if they are long in arriving at conviction, where the question is surrounded with difficulties apparently insuperable. Happily the subject is of no practical importance, further than that the obscurity or development of truth always has an influence, direct or indirect, on our course of action; according to the established rule that the clearer are our conceptions, the more energetic will be our practice. The immediate connexion between principles and practice is revealed to all; but no one can say what indirect relations any one truth may bear to morals: and those who are employed in investigations which appear mere matter of curiosity, may be rendering a service of which they and their contemporaries little dream, to the eternal interests of their race.

The fourth Essay contains an examination of the Theistical arguments for a Future State. The only difference of opinion respecting their value is as to the degree of probability which they establish. Believing, as we do, that the hope of a future life which is universal in the world, originated in a revelation, we find it difficult to judge of the strength of arguments which we hold to be needless, and which, on the whole, appear to us very unsatisfactory. To those who have been brought up in a Christian country, of whose earliest associations the idea of a future life formed a part, to whom the decay and renovation of nature were pointed out as types of a more mournful decay and a brighter renovation, who have been taught to regard every pure thought, every high aspiring, as a foretaste, and the Scriptures themselves as the pledge, of an immortal existence, it is difficult, if not impossible, to conceive what their imaginations or convictions would have been in different circumstances, and under an opposite mode of education. We believe, however, that no unassisted reasonings on the tendencies of the soul, on the influences of conscience, on the love of life, on the unsatisfying nature of present enjoyments, and on the abortions of nature—no observation of analogies, no such conceptions of the Divine attributes as could have been formed within us, would have inspired such faith as to enable us to leap into the gulf at the call of patriotism, or to inspire disappointment at our inability to sacrifice life for a friend. The heathen martyrs to patriotism and friendship were, we think, actuated by stronger convictions than could have been established by the presumptions and probabilities of arguments which could hardly have been suggested by other means than an apprehension of the truth they were intended to reveal. If the idea of a future life were once suggested, it is easy to see the use of the natural arguments in favour of it in vivifying and confirming the apprehension, till the fulness of time was come, when an express promise was imparted: but that such an apprehension could originate in the observation of analogies, or the stirrings of a restless spirit, we do not believe. To revelation alone is our race indebted for the hope of immortality, as it appears to us. No such truth could,

we think, have been elicited by any method of induction; though, being true, it affords so clear an explanation of all facts apparently inconsistent, of all arrangements seemingly discordant, that it is very natural to conclude that such an explanation must have suggested itself, if it had not been revealed. Dr. Crombie ascribes greater weight to these arguments than we do. We wish we could examine his reasonings on each of them, for no subject is more important to a particular class of persons; and few are more interesting. But it is impossible to go into the subject at greater length. Few, if any, persons, we would hope, under the conviction that death is at hand, capable of reviewing the course of their lives, and of estimating the nature and compass of their powers, seriously believe that a future existence is impossible or improbable. The difference (to be accounted for as well as lamented) is between the involuntary, vacillating comparison of probabilities of the Sceptic; the obscure though stable convictions of the Deist; and the full, definite, and animating expectation of the Christian. The Atheist may consign himself to annihilation; the Sceptic may jest about Styx and its ferryman, or may anxiously stretch his gaze into the obscure regions whose hues and forms may prove as unreal as the dreams which precede the insensibility of sleep; the Deist may await with the composure of hope and trust the revelation of a scene of whose reality he is assured; but to the Christian that revelation is begun: its "visioned glories half appear;" and whatever may be his condition there, that such a world is opening upon him, he can no more doubt than that his mortal existence is drawing to a close. The convictions of the Christian and the Deist appear to be based on a revelation; those of the Atheist and Sceptic to be held in defiance of it; and the natural arguments for a future state seem to have no influence in lessening the differences of the opposing systems.

It surprises us to perceive the frequent reference made by our author to instinctive principles. He has shewn himself so acute in detecting those errors in philosophy which arise from the tendency to multiply principles, that we wonder when we find him ascribing the belief of the connexion between cause and effect, the exercise of benevolence, the love of life, conscience, resentment, gratitude, and other passions and affections, to so many instinctive principles. It appears that he confounds instinctive with what are commonly called natural principles; those which are inherent at birth, with those which are afterwards formed in every mind by influences which act universally. While the happiness of life universally preponderates over its miseries, the love of life will be universal: and if, in any particular case, its miseries preponderate, the love of life will give way to the desire of death. If it were not so, we must deny the sanity of every suicide, from the noble Roman to the degraded Hindoo widow. From a review of the moral influences to which the whole human race is subjected, it might be anticipated that a strong general resemblance, accompanied with minor differences, would subsist in the operation of conscience in nations and individuals; which we find to be the fact: whereas, if the principle were instinctive, no such differences could exist. The author expresses himself with some indignation against those who teach that benevolence grows out of selfishness, and is the result of early association, originating in the nursery or the school-room. We hope we are not "ever anxious to degrade the character of man," yet we avow such to be our belief; and, in the whole economy of Providence, there is no process which more powerfully excites our admiration and gratitude than that by which the selfish principle is

made subservient to the growth of benevolence. It is a beautiful spectacle to watch the expansion of the affections in the mind of a child ; to see how, by pleasurable association, his interests are gradually transferred from himself to others ; how, having once felt pleasure and pain for his parents and companions, the association strengthens, till a desire of the good of others renders him unmindful of his own feelings ; how, self-denial being once exercised, the exercise becomes more easy and frequent, till it is itself the source of as much pleasure to the individual as his benevolence can confer on others ; and how the sum of human happiness is thus indefinitely increased, and man is prepared for that state where nothing that defileth can enter. If he were born with an instinctive principle of benevolence, he would be, at his birth, as fit for the highest enjoyments of a better world as when his course of discipline was finished ; or we must suppose, with our author, that opposite instincts are implanted, which are to carry on a warfare till one or the other is annihilated. He calls resentment an instinct : but have we any reason, from experience or analogy, to suppose that instincts are ever annihilated ? The supposition is irreconcilable with Dr. Crombie's doctrine of the indestructible nature of our consciousness. As for the degradation imputed to the process referred to, it is purely imaginary. Man is what he is, by whatever means he became so ; and as the choice of those means does not rest with him, the beauty or meanness of the process employed is ascribable not to him, but to his Maker and Guide. Benevolence is venerable and beautiful, and the elements from which it is formed, the influences under which it expands, are created and administered by God. It is the part of man to investigate the nature of those elements, to watch the operation of those influences, in order to use, as he best may, his privilege of co-operating with the universal Father in the development of mind and the creation of happiness. If he ventures to doubt the efficiency or dispute the existence of the process, because it is not accordant with his notions of fitness and beauty, it follows that his notions are imperfect, and not that the process is in fault. It is his part to form his conceptions of fitness and beauty from the observation of the means employed and the results displayed by Providence, and not to question the operation of the means because they vary from his conceptions. Where Dr. Crombie sees deformity and apprehends degradation, some other inquirers discern order and dignity : not that they think selfishness desirable in itself, or see any thing noble in the imperfection of benevolence. But beauty resides in the process, though not in the elements employed ; and the dignity of the object imparts significance to the means by which it is attained.

We can neither enter into our author's conception nor adopt his language when he says, " Our malevolence ceases to be a malignant feeling, when directed against the deliberate parricide, or the atrocity of the wretch who, with wanton cruelty, sheds the blood of an innocent and defenceless fellow-creature." Malevolence (or wishing ill) can never cease to be a malignant feeling, as its objects are persons, not qualities. We may hate moral evil, but we may not wish ill to the subjects of it. We may hate atrocity ; but to hate the atrocious is wrong ; to be malevolent to the atrocious is impossible, while " malevolence " means what it is universally understood to mean. The ideas included in the words " virtuous malevolence " are incongruous ; and the desire of retribution on the vicious proceeds, or ought to proceed, from a principle of benevolence to society, and not of malevolence to the criminal.

The following passage appears to be grounded on a misapprehension of the philosophy of those who dispute the instinctive nature of moral sentiments :

“ But, if all our moral sentiments were resolvable into education, it would follow that man is wholly a factitious being ; and that all actions, not affecting ourselves, would be equally indifferent to us ; that we should hear the moanings of pain, the shriek of sorrow, and the laugh of joy, with equal unconcern ; that we should behold a fellow-creature writhing in agony, and another relieved from suffering, with one and the same, or with no emotion ; and that benevolence and malignity, love and hatred, might be equally gratifying, or interchange their pleasures and pains, as early impressions might happen to have directed,” &c.—Vol. II. p. 495.

No one attempts to deny that man is endowed from birth with a capacity of pleasure and pain, and with a principle of association ; and that, under influences which are universal in their operation, natural principles are formed, which are also universal. No human agency can suspend the thousand influences which create a love of virtue and of happiness, and a hatred of vice and misery in almost every mind ; but while instances may be pointed out, (and such exist, though happily they are rare,) of utter indifference to the suffering of others, of entire ignorance of the distinction between virtue and vice, it is clear that moral sentiments are not instinctive. —In p. 347 of Vol. I., we find the proposition, “ All men are mortal,” adduced as an example of an intuitive truth. This is an oversight, which only needs to be noticed to be corrected.

It would be much less easy to point out the numerous excellences of the work before us than it has been to notice its few apparent defects. It contains a valuable body of facts applied to the establishment of a doctrine of the utmost importance. Its reasonings are, for the most part, clear, though encumbered by occasional repetitions, for which, in his preface, the author begs his readers' excuse, on the plea of an earnest desire to produce a due impression.

The time will arrive, we are persuaded, when inquiries of the nature of those before us will become more popular than they have ever been. The notion of their being surrounded by peculiar mystery, and attended by peculiar danger, is wearing out. The authority of Milton has, in this case, as in some others, been regarded with too much deference ; and while orthodoxy and piety have been maintained in conjunction in the cottage, because *Paradise Lost* and the Bible lay together on the shelf, many wise heads have been shaken in the drawing-room, the library, and the college, at the mention of

“ Providence, foreknowledge, will and fate,
Fixed fate, free will, foreknowledge absolute ;”

and many an allusion to the diabolic nature of such inquiries has alarmed and perplexed the young reasoner. A little further research proves, however, that it is only through indolence, impatience, or some peculiar infirmity, that either devils or men can “ find no end, in wandering mazes lost.” It may, perhaps, be at length allowed, that it is as unreasonable to deny the existence of eleven planets because Milton speaks of “ five other wandering fires” besides the moon, as to conclude that any objects of discussion are forbidden because any man suggests by implication that they are so, even if that man be Milton. Every good is liable to abuse ; and the most valuable instruments are precisely those which may effect the most injury, if improperly handled ; but if presented for our use, our part is to apply them care-

fully, and not to shrink from touching them. The real dangers which attend metaphysical inquiries are the same which attend all other inquiries, and which are wholly unconnected with the subjects of inquiry. They arise from our prejudices, our ignorance, our weakness, our presumptuous confidence, our debasing fears; and they can no more be annihilated by depriving them of one mode of indicating their existence, than indiscretion can be cured by cutting out the tongue, or internal inflammation relieved by cooling the hands. A world of truth is before us. We cannot help desiring to explore it; and we know of no interdiction which need exclude us from any part of it. We ought, therefore, to disregard the mistaken advice and impotent threats which would deter us, and press forward to the limits of science, determined to ascertain for ourselves where we must stop, and to heed no prohibition but that of Nature, or of Him who constituted Nature.

“Nature,” says Dr. T. Brown, “has not abandoned us, with principles which we must fear to examine, and with truths and illusions which we must never dare to separate. In teaching us what our powers are incapable of attaining, she has, at the same time, taught us what truths they may attain; and within this boundary we have the satisfaction of knowing that she has placed all the truths that are important for our virtue and happiness. He, whose eyes are clearest to discern the bounding circle, cannot, surely, be the dullest to perceive the truths that are within. The study of the power and limits of the understanding, and of the sources of evidence in external nature and ourselves, instead of either forming or favouring a tendency to scepticism, is the surest, or rather the only, mode of removing the danger of such a tendency. That mind may soon doubt even of the most important truths, which has never learned to distinguish the doubtful from the true. But to know well the irresistible evidence on which truth is founded, is to believe in it, and to believe in it for ever.”

TRANSLATION OF MONS. A. DE LAMARTINE'S POEM, ENTITLED,
DIEU.

AWHILE my soul thy earthly cares forego,
 Awhile cast off the weight of human woe.
 My mortal sense, I leave thee wandering here,
 Whilst I unburthen'd seek a higher sphere.
 There, treading under foot this orb below,
 Unshackled soar a viewless world to know.
 My soul is straighten'd in its prison'd home,
 And through unbounded æther longs to roam.

As a small rain-drop in the ocean tost,
 So in infinitude all thought is lost;
 There, queen of space and of eternity,
 The spirit measures time—immensity—
 Approaches chaos—dares existence span,
 The essence of the Godhead learns to scan.
 But when the depth of feeling I would paint,
 Language expires in efforts weak and faint;
 My soul would speak—my tongue the aid I sought
 Refuses, and but yields the shade of thought.
 Two different tongues the Lord for mind hath made;
 One is by sounds articulate displayed;

This bounded language man from man may know ;
Full well it suits his exiled state below ;
It suits his veering destinies or clime,
Changes or passes with the passing time.
The other is eternal, vast, immense,
The innate language of intelligence ;
'Tis not a sound that dies upon the air,
'Tis living in the heart, and heard but there ;
'Tis understood and spoken by the soul,
Holds o'er each feeling its sublime controul ;
Each transport and each kindling thought explains,
The soul's soft raptures and her secret pains ;
This is the language prayer prefers on high—
On earth 'tis heard but in the lover's sigh.

Through the pure regions where I love to stray,
Enthusiasm, come to point the way !
Be thou my torch in this profoundest night,
Than reason better guide my mental sight ;
Come thou on wings of flame, disperse the shade,
My leader come—I ask alone thy aid.
Escaped from time and space, we raptured roam
Above the shadows of our earthly home ;
And now fair truth beholding face to face,
We view her order and admire her grace.

'Tis Deity—this glorious star divine,
That knows no dawn—that suffers no decline ;
He lives—all live in him—and vastness, time,
Are of his being elements sublime.
Eternity his age—the void his rest—
The day his glance—the world his image blest.
All universe exists beneath his hand,
And waves of being flow at his command.
As a flood nourish'd by this source immense,
Escapes, returns, to end where all commence,—
Boundless as he, his perfect works divine
Bless at their birth the hand that bade them shine.

At every breath He chaos fills anew ;
To live is to create—to will, to do ;
To him belongs from self all things to draw,
His holy will supreme, his only law :
This will unclouded, and from weakness free,
Is power, is order, truth and equity.
O'er whatsoever exists he holds controul,
From chaos to the all-pervading soul ;
Intelligence and love, strength, beauty, youth,
Are gifts exhaustless from the God of Truth.
'Tis his the void with precious gifts to fill,
And call up gods from nothing at his will.
These gods, these sons of his creating word,
Keep an eternal distance from their Lord ;
To him who made them they by nature tend,
Sufficient he alone—their all, their end.

Behold, behold the God by all adored,
 Him Abraham served—to him Pythagoras soar'd
 In musing dreams, and Socrates the Sage
 Announced him God—the God of every age.
 By distant glimpses Plato's mental sight
 Perceived the glory of the Lord of light.
 Reason reveals this God to mortal eye,
 Him justice waits for—misery looks on high.
 This is the God by Christ on earth display'd,
 But not the God by man's invention made ;
 Explain'd by error to the weak and blind,
 By crafty priests disfigured to the mind.
 He is alone—is one—is just—is good ;
 Earth sees his work—in Heaven 'tis understood.

Happy who knows him—who adores more bless'd,
 Who, by the world or injured or depress'd,
 Alone, illumined by the lamps of night,
 By faith arises to the source of light ;
 His soul consuming with a fire divine,
 As incense burns before the holy shrine.
 But he, whose humbled spirit would arise,
 Must borrow strength and virtue from the skies ;
 On wings of flame must seek the heavenly goal ;
 Desire and love are pinions of the soul.
 Why did not destiny my birth command,
 When man came fresh from his Creator's hand ?
 Near God by innocence, near God by time,
 He walk'd before him, yet unstain'd by crime.
 Why view'd I not thy first bright sun, oh earth !
 Why heard thee not, oh man ! at thy first birth ?
 With thee the Lord conversed—the world proclaim'd
 The great Supreme, who is Almighty named :
 Nature arising in her earliest flame,
 Declared, in every sense, her Author's name ;
 This name, conceal'd by ages, now roll'd on,
 O'er all thy works in traits more dazzling shone.
 Man, in past days, arose to thee alone ;
 He cried, " My Father ;" Thou—" 'Tis I, my son."
 Long time thy voice vouchsafed to teach his mind,
 Long time wert thou the leader of mankind,
 When erst thy glory thou to flesh display'd,
 At Shinar's valley, and at Mamre's shade,
 In Horeb's burning bush, or Sinai's hill,
 When Moses to the Hebrews taught thy will.
 Those first-born sons of men, a chosen band,
 For forty years supported by thy hand,
 Thy lively oracles their souls impress'd,
 Thy works miraculous their senses bless'd ;
 And when they thee forgot, thine angel came,
 And to their wand'ring hearts recall'd thy name.
 But soon, as rivers turning from their source,
 This pure remembrance alters in its course.

The radiant brightness of that glorious light
Is dimmed and clouded by approaching night.
Ceased is thy voice ; oblivious time effaced
The stamp of glory by thy finger traced.
Ages advance, faith growing pale we see,
Man places doubt between the world and thee.

Yes, Lord, this world neglects, from lapse of time,
Thy works, thy glory, and thy name sublime.
If we would seek thee now, nor seek in vain,
The waves of time we must retrace again.
Vainly, through Nature's works man roams abroad,
If 'mid the temple he behold not God.
In vain he views the deserts of the sky,
And marks the thousand suns revolve on high ;
The hand that guides he ceases to adore ;
Eternal prodigies impress no more :
As yesterday they shone, they'll shine each day,
And who can tell when first they tracked their way ?
Who knows when this bright torch, this glorious sun,
Our earth to light his early course begun ?
Our fathers have not seen its pristine glow,
And days eternal no beginning know.
In vain, by changes vast, thou dost declare
To all the moral world, Lo, God is there.
In vain do human empires pass away,
Or at thy bidding other sceptres sway.
Inured to change, we own it not the sign
Of power supreme, of glory all divine ;
Accustomed to these strokes through ages past,
Man stupid sleeps—a dreamer to the last.

Awake us, change this earth, oh glorious Lord !
Bid chaos hear thy fertilizing word :
'Tis time—cast off this long repose—arise ;
From other nothings call earth, sea, and skies.
New scenes our drowsy senses now require,
New wonders only can our minds inspire ;
Heaven's order speaks no more—change then its light,
Dart a new sun upon our palsied sight.
Send forth thy mandate—bid some high behest
Destroy this structure, and our faith arrest.
Perhaps before this sun shall cease to shine,
And pour o'er earth his quickening light divine,
Eclipsed the moral light of mind shall be,
And wake no more the thoughts to ecstasy :
And that same day which quenches heaven's fair light,
Shall plunge the universe in lasting night.
Then with one crash thy useless work shall break,
These words from age to age the wreck shall speak :
I am alone—and this my high decree,
Man ceasing to believe, shall cease to be.

Clonsheagh, Dublin.

M. B.

HIGGINS'S APOLOGY FOR MOHAMED.*

No department of history is more defective than that which relates to the affairs of religion. Interest and prejudice have united in a thousand cases to falsify or obscure the record of the past, so that ecclesiastical history is replete with difficulties and misrepresentations. Amongst others, Muhammed has received at the hands of writers, and of Christian writers, the most unfair treatment. We do not say that there have not been exceptions, but till recently the current of historical detail respecting him has been of the most injurious nature. Maracci, Prideaux, and a host of inferior writers, have held him up to the detestation of the Christian world. With suicidal hatred they have set him forth as destitute of every excellent quality, forgetting that the more they degraded the man, the greater they made the difficulty of explaining the origin of his system without the aid of the Divine Being.

One extreme begets another, and it is not therefore surprising to find persons who can see in Muhammed nothing but virtue. Boulainvilliers was the first writer in Christendom (as far as we know) who undertook to exhibit him as little short of perfection. But by an author of the present day, and a minister of the Established Church,† “the false prophet” has been converted into a true prophet, and the “Impostor” into a special agent of the Almighty. The writer of the work entitled *An Apology for the celebrated Prophet of Arabia*, however, will have it, that Muhammed was no prophet at all; while, together with Mr. Forster, he undertakes the defence of Muhammed's character. True it is that Godfrey Higgins, Esq., goes in his zeal to an extreme that would alarm his pious associate—looking upon Christ to be almost equal to Muhammed, and Christianity as inferior to Islamism.

Mr. Forster, in a work which in its general *execution* does him much credit, advances and defends in great detail the idea, that as Christ is the spiritual descendant of Isaac, so Muhammed is the spiritual descendant of Ishmael, being equally with Jesus an heir of promise and foreordained of God. It does not content him to suppose that the system of Muhammed was in the general providence of God permitted to arise, but he challenges for it a special and prophetic ordination. To this idea he was, he informs his readers, led by the insufficiency of all the commonly assigned causes to account for its origin and continuance. We admire the learning and diligence and skill which he has shewn in the composition of his work, but we dissent from the theory which he has adopted. For ourselves, we see no difficulty in resting in secondary causes, and the permission of God's general providence, as wholly adequate to bring about the great change effected by the Arabian prophet. From the earliest periods of history, the Eastern parts of the world have been remarkable for sudden and extensive changes. Even without the aid of religious enthusiasm such changes have been produced. Many concurring circumstances, as Sale has well shewn, conspired to aid Muhammed in the revolution which he effected; the corruption of the Christian religion—the condition of the Arabs—their free and valiant spirit—the personal qualities of Muhammed himself—above all, the success of his arms. Even as a warrior he might, we doubt not, have won his way to extensive dominion;

* *An Apology for the Life and Character of the celebrated Prophet of Arabia, called Mohamed, or the Illustrious.* By Godfrey Higgins, Esq. Huk.ter.

† Forster's *Mohammedanism Unveiled*.

but the enthusiasm of the prophet would materially aid the valour and conduct of the soldier. But whence, it may be asked, was this enthusiasm derived? Muhammed, it seems not unlikely to us, set up as a reformer, intending perhaps, at first, without thinking of fraud, to bring back his fellow-countrymen to a belief in pure theism, and to convert the Christians, from what appeared to him idolatry, to the simple unity of God. An object so important would easily awaken in his susceptible mind the ardour of enthusiasm, and that which he felt himself he would speedily communicate to others. That he remained simply an enthusiast all his life we do not say. How early some qualities of the impostor were grafted on those of the enthusiast can only be a matter of conjecture. At first, perhaps, he yielded to the idea of pious fraud under a sense of its necessity for securing the great and good object which he had proposed to himself. We find that others have been led to promote benevolent plans by similar means. Many of the great legislators and reformers of Greece and Rome thought it necessary to pretend to divine aid in order to effect the purposes which they had formed. But Muhammed was, by the force of circumstances, urged to greater lengths than any of these. One imposture led him to the necessity of another, difficulties fired his zeal and increased his enthusiasm, till at length it was not easy to say which had most empire over his heart, fanaticism or fraud. That in the later periods of his public life both were united in his character, we have no doubt; and conceiving him to have been a deceiver as well as self-deceived, we have little difficulty in explaining the chief incidents of his life. Nor is the union which we have now supposed so infrequent of occurrence as some may imagine. We are disposed to think that no small share of fanaticism existed in the characters of most of those who are generally known under the name of religious impostors. Otherwise it is difficult to understand how they could have played their parts so well as many of them actually did. To deceive others the impostor must in part be self-deceived.

But Mr. Forster would rejoin, Supposing these things to be as you assert, what but the agency of the Deity led to them? Assign what secondary causes you will as the immediate occasion of Islamism, do not these imply the agency of God? Undoubtedly. All things are of God, and therefore the causes now alleged. But is there not a most material difference between the general and the special agency of his providence? Under the former, surely not the latter, Mr. Forster has written his book; so the former, not the latter, originated the religion of Muhammed. And except it can be shewn that God's general providence, in conjunction with human agency, was insufficient to occasion Islamism, it is unphilosophical to refer to his special and miraculous interposition. This may be attempted, but can, we think, never succeed. All that is requisite to understand the origin of Islamism is to carry the mind back to the period when it arose, divesting it of modern notions and modes of thought, studying well the genius of the people among whom it spread, and the nature of the means, and the character of the person by whose agency it was originated. Nor do we participate in the difficulty which Mr. Forster feels respecting its continuance. He indeed speaks of its "*permanence*," and imagines that it will continue to exist as a kind of inferior Christianity. Recent events have no very favourable aspect on this speculation. Whether, however, its continuance be still for a longer or shorter period, this creates no difficulty in our mind. In general, what is will be, because it is. No adequate cause of change has yet appeared. The Christian world still acknowledges a tri-personal God,

the very error against which Muhammed chiefly framed his system. Of all enemies of change, prejudice and ignorance are the greatest—both of which largely abound in Muhammedan countries.

Dismissing the theory of Mr. Forster, we have, before we quit him, one word of expostulation to utter. Unitarianism has often been stigmatized as assimilated to Islamism. It has been denounced as little better than the faith of the Moslems. Mr. Forster, however, proclaims it “vastly inferior,” and gravely tells his readers, “The Mahometans approach more nearly to the gospel than Socinus, or his imitators and outrunners, the modern Unitarians, since Mahometanism strenuously maintains several prime articles of the Catholic faith which those presumptuous innovators” (in another place we are styled “pretended Christians”) “strenuously deny.” More in the same strain might be quoted. We regret not for ourselves merely, but for his own sake, that so respectable a man as Mr. Forster should have lent himself to so bad an object as that of misrepresenting his fellow-christians. One part of Christianity we have however learnt, namely, when reviled not to revile again.

Much as Mr. Higgins desires to extol his “illustrious” “hero,” he does not set him above Unitarian Christians, though he attempts to bring us down to the level of Muhammed. Whether this is intended as a compliment to his prophet (we should have written no-prophet) or to Unitarians, we do not know. If for us, we decline it with all due acknowledgements. Our readers must not be surprised that we have made this confession of ignorance, for we can assure them that Mr. Higgins’s meaning is not unfrequently obscure. The book is made up of some two hundred distinct and short paragraphs, which, if read separately, may be understood. Scarcely so, however, if different portions are compared together, for then something like inconsistencies and contradictions will frequently appear; or if the whole be read consecutively, when the disorder and confusion that reign in the several parts of the book will be transfused from its pages into the mind. In fact, we hardly comprehend why Mr. Higgins has thought fit to go in this instance to the press. There was surely no need of saying, in loose, unmeasured sentences, what Gibbon has detailed in all the attractions of his imposing style; nor to iterate his mistakes, nor to make them the occasion of penning tirades against Christian priests. In a word, we see little in the work which deserved publication. There is nothing new except blunders; there is no evincement of mental strength, except in mental perversion. An old story is badly told, and an entire volume is made up of scattered and disjointed fragments. Almost the only thing in the book we could with complacency have looked on, namely, the defence of Muhammed’s character from the aspersions of his enemies, is spoiled by being overdone, and pursued in the very spirit of uncharitableness which the writer condemns. Such, in general, being our opinion of “*An Apology for the Life and Character of the celebrated Prophet of Arabia*,” we should not have troubled our readers with any notice of the volume, did we not fear that it might in some instances prove injurious. A few remarks will, however, suffice to shew that Mr. Higgins is by no means an infallible guide.

Mr. Higgins is very anxious to shew that Muhammed was not an impostor, “at least to the extent to which it is generally carried.” If the question be one of degree, the fact involved in the accusation is conceded, and “*Mohamed the Illustrious*” was an impostor. Mr. Higgins contends that Muhammed might represent himself as sent of God, and yet be no impostor, thinking himself called by the state of society to bring about a reformation.

But this explanation will not account for the acknowledged facts. Muhammed was understood by his followers, and even by his earliest disciples, to lay claim to a special delegation from God, and this claim he maintained through the whole period of his life. But the term by which he describes himself, represents him, Mr. Higgins tells us, not as "the sent," but as "a sent." This allegation does not at all modify the fact that Muhammed pretended to be sent. This remains the same. Though by this title he may not arrogate to himself pre-eminence among the messengers of God, he yet vindicates to himself the name. If not "the," still he is "a" prophet. Instead of being the chief, or the only one, he is one among many. If, however, as Mr. Higgins assures us, Muhammed did not use in the formulary of his faith any term of pre-eminence to describe himself, it is not a little strange that the author should have, in other places of his book, spoken of him as "*the* apostle or messenger of God,"* "*the* resoul or the sent of God." And it is rather unfortunate for the author's consistency that in one part of his work he should represent his hero as having, and knowing that he had, a particular mission from the Almighty, and in others, as believing that he was "*foretold*," and "*feeling*" that he was "*inspired*."† How far the version of Sale may accurately represent the original, not knowing the Arabic, we cannot say, but in it Muhammed is repeatedly styled "*the Apostle*." One fact is, however, too clear to be doubted, that he represents himself as constantly acting under the special direction of God, and his doctrines and decrees are repeatedly said to have been sent down from God. Nay, the only visible difference between the *nature*, we do not say the character, of the attestations that he alleged, and those preferred by Moses and Christ, which is found in his want of miraculous power, Muhammed accounts for by introducing the Almighty as speaking in these words: "Nothing hindered us from sending thee with miracles, except that the former nations have charged them with imposture."‡

And if, by all these pretensions, which would be, and undoubtedly were, understood as claiming the special favour and guidance of God, Muhammed meant merely that he felt himself moved by a sense of duty to labour for the welfare of his fellow-men, this interpretation, which Mr. Higgins has adopted to defend his hero, would in reality fix most firmly upon him the charge of imposture, inasmuch as it leads us to believe that he used language deceptive in itself, and actually deceiving those who heard it.

Mr. Higgins strangely sees an evidence of Muhammed's sincerity in the fact of his wife being his first convert. If we are to believe Gibbon, this first was also the most arduous of his conquests; a circumstance which argues that even with a person whose interests were one with his, he found no small difficulty.

For ourselves, it is not without suspicion we look on the fact that his earliest converts were "his wife, his servant, (his slave,) his pupil, and his friend."§ With equal perversity of mind, Mr. Higgins prefers the converts of "high respectability," made immediately after those now mentioned, to the "uneducated" and "humble" disciples of Jesus Christ. Yet some of these very men he himself accuses—yes, those on whom he, in this instance, relies—as having at least tampered with the Koran. How far they were "likely not to be deceived," we do not say; but the assertion of Mr. Higgins himself, that they became leaders of armies and rulers of kingdoms,

* Pp. 28, 73, 81.

† Koran, cap. xvii.

‡ P. 84; see also pp. 83 and 85.

§ Gibbon, cap. i.

might have suggested to him, that with such a reward before their eyes they were not altogether unlikely to deceive others.

Among the causes of the rapid propagation of Islamism, Mr. Higgins places "the total abstinence in its followers from persecution, at least as far as concerned Jews and Christians," and he afterwards contends that this tolerant spirit "was strictly accordant with that of Mohamed." The simple truth is, that while Muhammed was weak he was tolerant, and no longer; and the character of his disposition may be learnt from the dreadful curses which the Koran denounces against those who do not receive the impostor's creed.

In his admiration of this man, "who," if we are to credit our author, "lived like a hero, and died like a philosopher," Mr. Higgins is tempted to turn Moslem. "A philosopher," he says, "may, perhaps, be tempted to heave a sigh of regret for the beautiful, plain, intelligible, and unadorned simplicity of the Mohamedan profession of faith, *believe in one God, and Mohamed the apostle of God.*" Not to speak of the strange application of the term "beautiful," we very much fear that if Mr. Higgins's judgment was but a little stronger than his prejudice, he would find that the *real* creed of Islamism is neither very plain, nor intelligible, nor unadorned. In fact, our author has taken the foundation for the building. The acknowledgment of Muhammed implies the acknowledgment of all that he taught, and if the Koran be a fair representation of his teachings, (though it contains some interesting views of the Divine character, and some good moral injunctions,) they in some cases equal, in others even surpass in absurdity, the corruptions of the Roman Catholic Church. Nor do we think that Mr. Higgins could have been betrayed into a love of Islamism except it had been through his dislike of Christianity. Confounding together the religion of Christendom and the religion of the New Testament, he is ever ready to disparage both, and he applies the same latitude of perversion in impeaching Christianity, as he does in defending the religion of the Moslems. Anxious to vindicate his beloved faith from every imperfection, and blindly following one who, in respect of hatred to Christianity, was a kindred spirit—Gibbon, he asserts that "the Mahometan religion is destitute of priesthood or sacrifice," and intimates that it forbade the use of priests and priesthood. Had the writer done nothing more than read Gibbon himself with attention, he would have been saved from this error; for the fact asserted in the words just quoted, which are taken from "The Decline and Fall," Gibbon himself impeaches with strange forgetfulness and inconsistency. In the very chapter whence the words are taken, he not only speaks of "the preaching of Mahomet," of his addressing the people "from the pulpit," but expressly asserts, that "he assumed the exercise of the regal and sacerdotal office." By Mr. Upham, also, in his History of the Ottoman Empire, we are informed that Muhammed, "assuming both the sacerdotal and regal character, prayed daily in the mosque which he had built, and expounded his doctrine." "During the existence of the Saracenic empire, Mohammedanism," says Mr. Forster, "possessed a priesthood in the persons of the caliphs; and in the Turkish branch, the Ottoman Sultans claim to be the legitimate successors of Mahomet and heads of their religion."* Mr. Mills, also, in his History of the Muhammedan Religion, distinctly says, "As the Koran was supposed to be the treasure of divine and human laws, and as the caliphs were the depositaries of this treasure, they became at once pontiffs, legislators, and judges,

* Mohammedanism Unveiled, Vol. I. p. 422.

and the sacerdotal, regal, and judicial offices were united in their persons." Again, "The immediate ministers of religion are of five descriptions. 1st. The Sheiks or ordinary preachers in the Mosques; 2d. The Khatibs, readers or deacons; 3d. The Imauns, who perform the service in the Mosque on ordinary days, and who consecrate the ceremonies of circumcision, marriage, and burial; 4th. The Muazeens or criers (that is, who call the people to public worship); 5th. The Cayims, or common attendants of the Mosque."

But it is not our intention to follow the writer through all his mistakes and misrepresentations. We cannot, however, help suggesting to him that it would have been as well if he had been more tender of the reputations which he has endeavoured to injure; we mean as well for himself; for we are assured, and Mr. Higgins may also be assured, that the character of at least two of the persons (Grotius and Lardner) whom he has misrepresented, can suffer no detriment from any thing he can say.

Both the direct and the indirect attacks which Mr. Higgins has made on Christianity, are also unworthy a serious refutation. Were Mr. Higgins a powerful or an original opponent, there would be a reason for weighing his speculations in the balance of right reason. As it is, they can do no harm to any one that is tolerably well informed. And others, perhaps, will not be disposed to take Godfrey Higgins, Esq., for their religious guide, when they call to mind his ardent affection for the Moslem faith, and the readiness with which we suppose a regard to consistency would inspire his bosom, to conform to the rites of Islamism, and to pass by the way of circumcision within the pale of that "beautiful, plain, intelligible, and unadorned" system. With a moral taste such as these predilections shew that Mr. Higgins possesses, it is no wonder that he finds the virtue of Muhammedan far superior to the virtue of Christian nations; nor that he sees in the accounts of oriental travellers (when all the world finds the contrary) the evidences of the moral pre-eminence which he ascribes to the Mussulmans, nor—*pro Deum Hominumque fidem*—that he proves, of course beyond the possibility of refutation, that the morality taught in the New Testament by Jesus and his apostles, admits not of comparison with that set forth by the "illustrious" "philosopher," "the prophet" and the "hero" of Arabia.

THOUGHTS ON AN INTERMEDIATE STATE.

FOR reasons which we can partly understand, and which in our utter ignorance of every thing relating to a future state which has not been directly revealed to us, we may presume are worthy of Infinite Wisdom, it has seemed good to our heavenly Father, in the gracious discoveries he has been pleased to make in the gospel of our expectations beyond the grave, to make us certainly acquainted only with the simple fact that there will be a resurrection of the dead. This fact we may be said to *know*, with as much certainty as we can attach to any thing which is not either intuitively discerned, or perceived by our outward senses. But as to the circumstances, the time or manner of this great event, we have no such precise information; and though the curiosity of mankind, naturally excited on such a subject, has suggested a variety of conjectures, and has urged them to seek for

evidence in support of such conjectures, not merely from the light of reason, but from whatever dark and imperfect hints they can find or imagine in various incidental references to the subject in scripture; yet the opinions which have been espoused, as is well known, are very various, and, as far as the countenance is concerned which they derive, or are supposed to derive, from the New Testament, perhaps nearly equally balanced. The generality of Christians, in the first place, taking it for granted that the descriptions of a day of judgment in the twenty-fourth and twenty-fifth chapters of Matthew, and other similar passages, are meant to refer to what is to happen in a future state, and then presuming that they are to be received as literal details of the awful transactions which will succeed the general resurrection, believe that all who are laid in the grave remain in the state of the dead, whatever that state is, till the end of the world, when a grand crisis or revolution is to take place, when the present order of things is to be destroyed, and all things to become new.

Nothing, I think, can be more manifest, on a calm and rational consideration of these passages, than that the literal interpretation of them is, in its own nature, impossible, and inconsistent with other declarations of scripture; at least an opposite inference might be deduced from other parabolical descriptions, (as for instance from the history of the rich man and Lazarus,) which we have just as good grounds for interpreting literally, as the parable of the sheep and the goats. Assuming that an interval, probably of very great length, is interposed between death and the resurrection, another question presents itself, upon which, partly in consequence of its connexion with a noted metaphysical controversy, much eager discussion has arisen; what is the nature of this intermediate state? The body, it is evident, is resolved into its constituent elements, and its materials pass into other forms and combinations, from whence, if we must needs have it so, (though the supposition is of no practical importance, nor essential to the maintenance of personal identity,) there is no contradiction, and consequently, where divine power is concerned, nothing impossible in the idea that they may be reassembled, and organized bodies be again formed of the same identical particles at the resurrection. But what, it is said, becomes of the soul during this awful chasm? If thought, according to the most prevalent notions, is essential to its existence, it must be somewhere in a state of consciousness, exercising consequently thought and reflection, and various active powers. This supposition, however, seems to be involved in many insuperable difficulties, which have been well stated by Bishop Law and other eminent writers. Their opinion is, that the soul is in a state of insensibility, subject to no change during all that period. This notion corresponds, and indeed almost coincides, with that of the Materialists; both parties agreeing in the opinion that all conscious existence is entirely suspended during the interval between death and the resurrection. The advocates of this doctrine lay great stress on several expressions of St. Paul in the fifteenth chapter to the Corinthians; particularly the 18th verse, "Then they also who are fallen asleep in Christ are lost." As far as their opinion is considered as opposed to the notion of an intermediate state of mental activity between death and the resurrection, it must, I think, be admitted that these passages are almost conclusive. Perhaps, however, it may be doubted how far they are conclusive, as some have supposed, in the dispute between those who contend for a literal general resurrection at the end of the world, and those who think that the future state is to commence for each individual immediately, or at least after only a short interval from the termination of the present. They present

nothing, as it appears to me, which is not perfectly reconcileable to either of these suppositions. If there be no resurrection of the dead, that is, if there be no future state, then those believers who have died in the faith are fallen asleep; they are in a sleep from which they have no chance of being awakened, and are perished.

That there is nothing in scripture decisively favourable to this latter conjecture, must certainly be admitted; though, on the other hand, as little does there appear to be any thing which requires us absolutely to reject it, or which precludes us from indulging it, if we can derive from it any pleasing or consolatory thoughts in the hour of affliction. It has been thought difficult to reconcile it with the opinion of those who maintain that the thinking principle is the result of bodily organization; an hypothesis which is accordingly rejected by the greater part of the advocates of this view of the resurrection. At the same time, though the bodily frame which, according to the system of Materialism, constitutes the whole man, appears to our senses to be dissolved, there is nothing inconsistent with this hypothesis, nothing inconceivable, or even improbable, in the idea that the mental faculties which constitute the essential part of a rational being, may be attached to some peculiarly subtle, and to our senses imperceptible, though still material principle, which escapes unchanged at death, and is not committed to the grave with our grosser and, properly speaking, mortal remains.

This idea is not inadmissible, though there is no direct evidence for it; and perhaps it may be found to comprise all that the bulk of mankind really mean when they speak of the immateriality of the thinking principle. If this be so, St. Paul's analogy of the dissolution of the human frame at death, and that of a grain of wheat committed to the earth, may be more complete and precise than at first appears. "The cases," says Dr. Priestley, "are not parallel; because in the seed there is an apparent living principle or germ, the expansion of which makes the future plant; whereas the body is entirely destroyed, and its parts dispersed." But we do not certainly know this. We have not, indeed, at present the means of detecting any permanent principle of life, which passes off unchanged at death; but that may be merely because it is not obvious to any of the senses with which we are at present endowed; and there is at least no proof that there may not be a thinking principle, forming part of the mortal frame, which remains and constitutes the germ of the immortal frame, in much the same way as the radicle of the seed constitutes the germ of the future plant.

Mr. Belsham, as a declared and decided Materialist, is of course a partizan of an intermediate state of absolute insensibility previous to a general resurrection, when he appears to suppose that the prophetic representations which are generally considered as relating to that great event, will be literally and precisely fulfilled. Hence he takes it for granted that all the past generations of mankind, those excepted who are recorded either to have risen from the dead or to have been translated without suffering death, are at this moment, I was going to say, in a state of insensibility; but in consistency with his other views, regarding as he does the mind as being merely the result of a certain arrangement and collocation of particles, and consequently as no longer existing now that that arrangement is altogether destroyed, I ought rather to say, are not at this moment in existence. It would be easy to pursue this doctrine into certain metaphysical difficulties which are not readily disposed of; with these, however, I have at present no concern. But granting him his principles, he seems to me in some instances to reason from them in a manner which can scarcely be admitted as conclusive.

Because Moses and Elijah appeared with Christ on the mount of transfiguration, and Elijah did not die, (or at least is recorded to have been carried off in a chariot of fire, from whence it is commonly inferred, as I think somewhat hastily, that he did not die,) it is presumed that Moses also did not die; in apparent contradiction to the express testimony of sacred history (see Deut. xxxiv. 5). Again, because Moses and Elijah did not die, and the same two individuals appeared at the transfiguration, and moreover two men appeared at the ascension, when the disciples were gazing up to heaven, therefore these two men were Moses and Elijah. Further, because Enoch was not at the mount of transfiguration, he infers that he was not translated. See note on Heb. xi. 5. But what good reason can there be for taking it for granted that on such an occasion as this *all* the human beings who had been translated (or are supposed to have been translated, for the reality of the fact does not seem to have been clearly established with respect to any one of the three) should be deputed to confer with our Saviour? The supposition is altogether gratuitous, and the argument founded upon it unsatisfactory. There appears to have been a good and sufficient reason why Moses and Elijah should appear on such an occasion; they were naturally sent on this errand from their personal connexion with the origin and progress of the preparatory dispensation of Judaism; but Enoch had no concern either personal or official in the business, and therefore, admitting that he was alive, there would have been no peculiar propriety in selecting him; none at least that is obvious to us.

Here I am not arguing against Mr. Belsham's conclusion, but only objecting to the reasoning by which he arrives at it. It may be true, or it may not, for any thing that appears either in the previous history, or in the account of this transaction in the Gospels, that Enoch and Elijah did not die; (as for Moses, I do not see how we are to get over the precise and circumstantial narrative of his death and burial;) but the reasoning by which it is attempted to be proved, is all founded on the gratuitous assumption that the whole race of mankind are to lie in their graves till the general resurrection at the last day. They may have died and been buried, and yet, even on the supposition of Materialism, the transition to another state of being may have taken place many ages ago.

May it not be questioned how far the commonly-received idea of the translation of these three eminent individuals is consistent with the manner in which the sacred writers continually dwell upon the resurrection of Christ as the evidence of his superiority to all the rest of mankind? "By natural descent (says St. Paul, Rom. i. 4) he was of the lineage of David, but with respect to his inspiration, was miraculously distinguished as the Son of God by his resurrection from the dead." The fact of his being the Messiah, superior to all former prophets and messengers, is proved and ascertained by his having been raised from the grave. But if what is commonly believed of Enoch, Moses, and Elijah, be well founded, they, like Christ, have been put in possession of their everlasting inheritance. In one respect, they may even be considered as superior to him; for he became an inhabitant of the tomb, and was subject to death, though but for a short interval; but they were exempted from the common lot of mortality, and passed at once into an unseen state, where they are supposed to have existed from that time forward, invested with exalted powers in the more immediate presence of God, and employed in important and distinguished services.

The argument which our Lord uses to confute the Sadducees, who objected to the doctrine of a resurrection, (Luke xx. 37,) is one, the justness of

which, according to Mr. Belsham, cannot be questioned. At this admission I am somewhat surprised, for it seems decidedly adverse to the notion of a general resurrection at the last day, according to the literal interpretation of the passages which speak, or are supposed to speak, of this great event; more especially when taken in connexion with the doctrine commonly called the sleep of the soul. If this idea be well-founded, at the time when Jehovah designated himself as the God of Abraham, of Isaac, and of Jacob, they *were* dead, though destined at some very remote period, not yet arrived to them any more than to the rest of mankind, to be revived. But why, after all, should it be supposed that we are under any obligation to admit the logical validity of this argument? The object of Jesus, in the conversation referred to, appears to have been not to place the real evidence for the truth of the resurrection in its proper light, but merely to confound and silence the Sadducees; and this object he clearly obtained. But it would probably be a hasty and unwarranted inference from such passages as these, occurring incidentally in our Lord's controversies with the Jews, if we were to found upon them any distinct and definite expectations as to the time and manner of our future existence. Let it be enough for us to cherish a well-founded assurance that it will certainly take place, at the time and under the circumstances which are most suitable to the counsels of an All-wise Providence, ordering the course of events for the greatest good of his rational creatures; and whether to us the important crisis should come on at an earlier or at a later period, to be prepared to meet it with a joyful confidence in the promises of God to the faithful followers of his Son.

Halifax.

W. T.

REJOICE WITH TREMBLING.

REJOICE! rejoice!—this glorious earth,
A far more glorious heaven resembling,
Is vocal with the soul of mirth:
Rejoice, but O rejoice with trembling.

For soon those chords with joy that thrill,
Time's ruthless hand shall snap asunder,
And that sweet music shall be still,
Which waked such passion, praise, and wonder.

Rejoice, for there is cause for joy,
And warm and cordial be our greeting;
Yet tremble—bliss hath *this* alloy,
That it is far less bright than fleeting.

Earth's joys are trembling waves that run,
Touch'd by the sun-beams, gold and vernal;
Heaven's—not the sun-beams—but the sun,
High, omnipresent, fix'd, eternal.

A.

ON THE CHARACTER AND WRITINGS OF THE REV. T. BELSHAM.*

(Continued from p. 172.)

ONE most important service was rendered by Mr. Belsham to the cause of Unitarian Christianity, of a different description from those which have been adverted to in the course of our remarks, to which we would now direct the reader's attention. He was the founder of the first Unitarian Association in this country. For a statement of the principles on which it was established, and the objects contemplated, we must again have recourse to his *Memoirs of Lindsey*.

"In the year 1791 was formed the Unitarian Society for promoting Christian Knowledge, and the Practice of Virtue, by the Distribution of Books. The object of this society was two-fold:—the first was, that the few who then professed the unpopular doctrine of the unrivalled supremacy of God, and that the Father alone is to be worshiped, and of the simple humanity of Jesus Christ, might have some common bond of union, that they might know and support one another, and that they might thus publish their profession to the world, and excite that serious inquiry which would lead to the diffusion of truth. The second object of the society was, to print and circulate, at a cheap rate, books which were judged to be best calculated to propagate right views of the Christian doctrine, and to apply it to the direction of the practice. It was proposed at first to combine this Society with that for promoting the Knowledge of the Scriptures, of which some account has been already given. But this combination was opposed by Mr. Lindsey and Dr. Priestley, who thought it best that the societies should be kept distinct; and as the writer of this Memoir was the person who first suggested the plan, it was allotted to him to draw up the preamble to the Rules. And as the object of the society was by no means to collect a great number of subscribers, but chiefly to form an association of those who thought it right to lay aside all ambiguity of language, and to make a solemn public profession of their belief in the proper Unity of God, and of the simple humanity of Jesus Christ, in opposition both to the Trinitarian doctrine of Three Persons in the Deity, and to the Arian hypothesis of a created Maker, Preserver, and Governor of the world, it was judged expedient to express this article in the preamble in the most explicit manner. This was objected to by some, as narrowing too much the ground of the society, which, as they thought, ought to be made as extensive as possible. But the objection was easily over-ruled, it being the main intention and design of the society to make a solemn, public, and explicit avowal of

* A Sermon, on occasion of the Death of the Rev. Thomas Belsham, preached at the Chapel in Essex Street, November 22, 1829. By the Rev. Thomas Madge. Hunter. 8vo.

Courage and Confidence in the Cause of Christian Truth: a Sermon, preached at the New Gravel-Pit Meeting-House, Hackney, on Sunday, November 29, in reference to the Death of the Rev. Thomas Belsham, who departed this Life November 11, 1829, in the Eightieth Year of his Age. Together with the Address at his Interment in Bunhill Fields, November 20. By Robert Aspland. Hunter, Eaton, and Teulon and Fox. 8vo.

A Humble Tribute to the Memory of the Rev. Thomas Belsham, who departed this Life on Tuesday, November 11; 1829, in the Eightieth Year of his Age. Hunter. 12mo.

The Accomplished Teacher of Religion: a Sermon, preached at the New Meeting-House, Birmingham, November 22, 1829, on occasion of the Death of the Rev. Thomas Belsham. By John Kentish. Birmingham: Belcher and Son. London: Hunter. 8vo.

what, in the estimation of its members, was Christian truth; to enter a protest against the errors of the day; to unite those who held the same principles, and who were scattered up and down in different parts of the country, in one common bond of union; and to encourage them to hold fast their profession, and to stand by and support one another."—Pp. 296—298.

This was a good beginning in the application of a principle by which so much has been, and so much more will yet be, accomplished in the religious world. If "organized masses" do not afford the best means for the discovery of Truth by the individuals constituting them; which no one, we suppose, will contend that they do; they are nevertheless inestimable in the facilities which they provide for the profession of opinions, for exciting attention, for disseminating information, and thus, eventually, for the extension of the Truth which has been previously ascertained.

That error as well as truth may be propagated by such means is certainly not a reason for their being neglected. The advocates for error *will* employ them whether we do or not. And why should they be left in the sole possession of so powerful a weapon? Unless its use were unlawful, which it would be no easy task to shew on the ground either of Scripture or expediency, the energy with which they wield it demands of us a proportionate activity, that we may at least do as much for the truth of heaven as others do for human inventions. But in the long run its employment must avail more to the cause of truth than to that of error. It increases the amount of reading and of thought upon religious topics. The tendency of that which does so must be good.

At that time, much more than at present, such an opportunity as that afforded by the Unitarian Society was needed in order to enable individuals to make public profession of their faith. Very few congregations had then adopted the term Unitarian. In many of those to which it is now applied, a considerable proportion of the attendants were only slowly advancing towards Unitarian opinions. In truth, as well as for the sake of peace; of peace with one another, to say nothing of the world around them; they could only be designated Presbyterian or General Baptist Congregations. Many individuals too, whose character and station entitled them to some weight with the community, lived out of reach of even these congregations. The public and social profession of Unitarianism may, as to many of its most important results, be said to have commenced with the Unitarian Society. It summoned all the separated and solitary witnesses of the truth, throughout the land, to bear their united testimony. It was as the uplifting of a banner in the name of the Lord; and proudly has it floated since, in sunshine and in storm, in conflict and in triumph. They may be reckoned few in number who gather around it yet; they are so, compared with the legions of orthodoxy; but they are a host compared with the little flock which it then assembled.

The scattered situation of Unitarians rendered some such union desirable not less as the public pledge and profession of their faith to others, than as the source of enjoyment, improvement, and mutual encouragement to themselves. None but persons who have lived without the means of intercourse with those who are like-minded with themselves, on the most important matters, can duly appreciate even the comfort and utility which such a degree of fellowship as this may bestow upon isolated individuals. Its meetings replenish with oil the lamp which must be, for the rest of the year, a light shining in the darkness. And not infrequently has private friendship

originated in this public intercourse and harmony, friendship alike honourable and happy, useful and enduring.

The alarm, the opposition, the enmity, the abhorrence, in which Unitarianism and Unitarians are so often held, require of them union and mutual support, unless they are content that, of many of their number, insult and injury should be the portion. Nor can it be expected that proselyting should be carried on to any extent without a system of co-operation. Towards these objects, however, comparatively little was done, directly, by the Unitarian Society. In its consequences it did much. Not only was its plan imitated in the country; by the Western Unitarian Society, the Southern, and various others; but in the metropolis general societies were formed for the promotion of objects excluded from its plan; as the Unitarian Fund, for the employment of popular preaching, and the Association for protecting the Civil Rights of Unitarians; both of which, together with the parent Institution, are now united in the British and Foreign Unitarian Association.

With the exception of the Western, all these Institutions differed in one particular from the original Unitarian Society. They employed the term Unitarian in its widest acceptance, as denoting merely a believer in the one God the Father. Mr. Belsham has adverted, in the passage just quoted, to the objection which was made at the time to his introducing the doctrine of the simple humanity of Christ into the preamble of the Rules of the Society. The objection gathered strength by time, and at intervals occasioned much discussion, and in the later years of his life Mr. Belsham found but few who agreed with him in this restriction. It is one which ill accords with the comprehensive spirit of Unitarian Christianity. The less there is amongst us of sectarian division and subdivision the better. We cannot afford to waste our strength, nor would we narrow our minds, by petty distinctions. Enough is done when we have distinguished ourselves from the enemies and the corrupters of the gospel. For the sake of truth, of union, of charity, and of individual freedom of opinion, there ought to be no party lines of demarcation between those who can assemble around the same altar to worship the same paternal God.

This restriction of the term Unitarian was probably endeared to Mr. Belsham by the example of Priestley and Lindsey; by the conduct of some Arians of the last generation in reference to the Trinitarian controversy; and, above all, by the circumstances of his own conversion. The change of opinion on the person of Christ was the great change to him. It was the crisis of his life. He found that different views of the other controverted points followed by a logical necessity, in rapid succession, and with comparative facility. The doctrine of the superhumanity of Christ seemed to him the one neck which supported the hydra-heads of corrupt doctrine, all of which might thus be struck off at a single blow. But several starting points might be selected from which the road is equally open, easy, sure, and speedy, to the same result. In fact, it matters but little which link be first broken from the chain of corruption. Original Sin, Total Depravity, Vicarious Suffering, Eternal Torments; any one of these will, if the inquirer persist in his course, be as sure to drag all the rest after it as the doctrine of the Godhead of Christ. There is no reason why it, any more than the rest, should be raised to the same degree of importance, apparently at least, as the fundamental truth of all rational Theology, the proper Unity of God. That tenet, like the Being to whom it relates, should remain alone. Or if the occasion calls for some addition, there is one other doctrine, though even

that is not yet held by all Unitarians, which claims, at the very least, a full equality with our views of the person of Christ ; we mean the doctrine of Universal Restoration. In its logical bearing upon other doctrines, in its connexion with the Divine character, and in its influence upon the whole spirit and tendency of our religious system, the proposition that all men shall be finally holy and happy, cannot yield in importance, still less in interest, to the proposition that Jesus of Nazareth was strictly and properly a human being. There is a violation of "the proportion of faith" in any profession which includes the last mentioned tenet while it excludes the former.

This restriction in its avowed principle, together with the amount of the subscription, the limitation of its objects, and various particulars in its management, (on which no censure is meant to be implied by this allusion,) prevented the Unitarian Book Society from ever becoming very popular either in the degree of support which it received, or in the extent of influence which it exercised. In both respects it was soon far surpassed by the Unitarian Fund. To this Institution Mr. Belsham was a very liberal contributor, and his support of it was alike valuable to the Society and honourable to himself ; for, as he says, (*Memoirs of Lindsey*, p. 308,) "this being a new experiment, in which unlearned ministers were chiefly employed, many of the more learned and regular members of the Unitarian body stood aloof, and declined to give countenance to a proceeding, of the prudence and propriety of which they stood in doubt." And had Mr. Belsham consulted only his own tastes and habits, there can be little doubt that he would have "stood aloof" also. In conversation on plans of popular proselytism he often declared, that "his feelings were against them, but that his judgment was for them." When we observe how many there are who, in similar circumstances, pursue a different course of action ; and how many more who, instead of honestly acknowledging the discrepancy, persuade themselves that a mere dislike generated by their habits is really the disapproval of their minds ; we shall not deem this a very trifling instance, on his part, of conscientiousness and steady adherence to principle. Useful efforts have generally been more crippled by the doubts, fears, and lukewarmness of avowed friends, than by the active, and expected, opposition of known enemies. There is no such impenetrable ignorance in the people, there is no such power in fanaticism, as can stay the incessant and rapid progress of Unitarianism, if Unitarians will but make the requisite sacrifices and exertions. Our cause has advanced, of late, rather indirectly than directly ; in the modified creeds and modified spirit of other denominations, rather than in the increase of our own numbers. An advance of this description must be contemplated with complacency ; it is indicative of truth ; it is likely to be permanent and progressive ; there is much of good in its immediate consequences ; and it is predictive of the final, universal triumph of gospel simplicity. But it is independent of our exertions, and ought not to satisfy our desires. We may greatly accelerate its ratio, and add to it a large amount of direct success, *if we will*. And whenever the partakers of Mr. Belsham's likings and dislikings as to the means, shall arrive at his convictions, and sacrifice their tastes, as he did his, on the altar of Utility, which in this case is that of Duty, we shall then so *will* the popular dissemination of our opinions as to exhibit the geometrical ratio of Malthus in the theological world, with this happy difference, that the spiritual means of subsistence, the blessed influences of truth on the mind's health and vigour, will be any thing but diminished by a more extended participation.

It is to be hoped that the biographer of Mr. Belsham will do, what it is

impossible to attempt in so slight a sketch as this—that he will delineate the state of Unitarianism in this country at the time of Mr. Belsham's conversion; compare, or rather contrast, with that, its condition at the termination of his public life; and estimate the influence of his mind, character, and labours, in bringing about the extensive and felicitous change thus presented to the view. In closing our own humble, but grateful, endeavour to estimate the extent of his services to our cause, we have only now to mention those which he may be considered as having rendered involuntarily, and perhaps unconsciously; those which we owe not so much to what he did or intended, as to what he was; those which arose from the providential combination of his peculiar character with the peculiar circumstances of the period through which he lived and acted.

Mr. Belsham's mind offered many indications to the attentive observer of having been raised by assiduous cultivation to the rank it occupied. It had no marks of native superiority. He was not one of those very happy, or very unhappy, individuals on whom some peculiarity of organization, or of early association, confers a patent of mental nobility, with all its heavy responsibilities and its countless perils. The application of the term *Genius* to his intellect would be manifestly absurd. He had little originality; he had less imagination; but he had unfailing diligence. There was no science which he might not have mastered; nor any, perhaps, the boundaries of which he would ever have extended. He had no invention. He could appropriate thought, but not originate it. His mind was as a garden, which he kept clear of weeds, and rich in its soil; the seed which was sown therein sprung up, and the trees which had been transplanted there struck root and flourished; but the eye met nothing of spontaneous growth; nothing of the exuberance and magnificence of an American forest, where wild nature puts forth, and luxuriates in, her own beauty, wealth, and glory.

But how untiring must have been the labour with which he possessed himself of whatever the learned had collected, or the wise had thought, on the topics which interested him! His mind might not be above the need of toil, but it never shrunk from any toil for which there was occasion. And he was provided, either by nature in the harmonious construction of his faculties, or by his own strong and active sense of its necessity, with the storehouse of a capacious and retentive memory, where his multifarious acquisitions were safely lodged, well arranged, and ever ready for useful employment.

His judgment was eminently clear and sound. He stood high amongst those who, "by reason of use, have their senses exercised to discern both good and evil." He was never encumbered or bewildered by his acquirements, as so many mere men of learning are. He was not a man to be convinced by the last or the loudest speaker. He would never, like an orthodox divine whom we knew, and who once ventured to break a lance with him, have twice read over, alternately, the conflicting Treatises of Fell and Farmer on Demoniacs, each time becoming of the author's opinion before he had finished the volume. He "weighed all things in the balances of the sanctuary;" and he kept them always adjusted for that purpose.

His consciousness of the accuracy with which his intellect was accustomed to decide, gave him that sense of power which is so evident in his mode of treating the objections and arguments of adversaries. He could afford to do ample justice, and more than justice, to the pleadings of an opponent. He could afford to eke out antagonist weakness with some of his own strength;

and put in the clearest and strongest light the difficulty which he was about to demolish. The firm grasp which he had of the subjects on which he wrote would have enabled and disposed him to do this, even had he merely struggled as a disputant for victory, and apart from his candour and his paramount love of truth. To collect materials for thought and decision with diligence; to appreciate them with accuracy; and to select from them with admirable discrimination, were faculties so essential to his mental constitution, that he exercised them on that side of a question which he opposed, as well as on that which he adopted; and notwithstanding occasional ebullitions of controversial ardour, few writers have ever dealt so fully and so fairly with disputed points in theology.

Nor could any man ever feel less self-reproach in offering the well-known petition in the collect; for what he read he marked, and what he marked he learned, and what he learned he inwardly digested. His mind possessed, to a very extraordinary degree, the faculty of assimilation. The thoughts which he derived from other men he made thoroughly his own. They became converted into intellectual nutriment; they ministered to an intellectual vigour which has seldom been sustained so well or so long.

This is the outline of a mind of great force, but not of the highest order. That would imply two kinds of power of which Mr. Belsham was comparatively destitute. He did his work by the sole agency of the understanding. He could accomplish little or nothing by means of the imagination, or of the affections. Dr. Channing's sermons were not to his taste; nor could he have had any such sympathy with the most splendid of Burke's orations, or the most pathetic and impassioned pleadings of Erskine, as with the logical eloquence of Fox. He could not have commented upon the parables of Christ so excellently as he did upon the Epistles of Paul. We mean no disparagement of his eminent talents; our object is simply to shew what they were; which implies the pointing out of what they were not. In his own sphere he has probably never been surpassed; in those beyond it, he had many superiors; but the combination of his and their qualities is amongst the rarest of all rare occurrences.

Mr. Belsham was peculiarly fitted for the period in which he lived. The worth of his services to the Unitarian cause is enhanced by the time and the circumstances under which they were rendered. The continued controversial efforts of such a man were needed. The work of Priestley and Lindsey required a Belsham to carry it forward to its completion. Unitarianism was yet, to the public mind, a novelty. It was regarded as something undefined, unfixed, inconsistent: one of the "bubble speculations" of that era of intellectual enterprise which succeeded the French Revolution. There was as little disposition to understand as to tolerate it. It was needful to familiarize its principles by incessant repetition; to carry them out into all their consequences, and trace them in all their bearings, immediate and remote; to shew how far it coincided with, and where it diverged from, received systems of doctrine; to ascertain by the results of repeated discussions where its restorers had been too cautious, where too precipitate; and to indicate to the Christian world the whole extent of what was to be renounced as error and corruption, and where the basis must be laid of that temple of the Lord in which all hearts may worship God through Jesus Christ. And this was what Mr. Belsham did; pursuing his work through evil report and good report; often with little indeed to encourage his efforts save the testimony of a good conscience; but never growing weary nor

fainting in his well doing. Thank heaven, he lived to reap a noble harvest after having thus borne the heat and burden of the day.

There was a felicitous correspondence between the task which has just been described as devolving upon him, and the fearlessness, clearness, comprehension, vigour, condensation, and order, which were the distinguishing attributes of his intellect. These were the qualities, rather than the originality, the excursiveness, the enthusiasm, with which he was not gifted, that the season required. It was fit that he should be the follower of men of greater mental adventure than himself; men framed to be the detectors of ancient error, the explorers of the lost land of truth; that he should mark out, and battle for, and conquer, the regions which they discovered; and that he should be followed by men of more lively fancy and more fervid feelings to adorn and cultivate the territory which he subdued. There are touches of sentiment and pathos in Mr. Madge's Funeral Sermon for his predecessor, which well illustrate one of the qualities included in our notion of the style of preaching which should follow the prevalence of that adopted by Mr. Belsham, and which corresponds with the era at which we are now arrived.

Dr. Priestley, Mr. Belsham, and (absit invidia) Dr. Channing, seem to us to exhibit very accurately and very beautifully the successive phases of the star of Unitarianism as it ascends from the horizon to its meridian: or rather, in them are embodied the spirits of the three distinct ages which did, and which should, succeed to one another in the revival of the long-lost truth. The first epoch is one of tentative speculation. The mind is roused to a sense of the gross darkness which prevails, and turns hither and thither in search of light. It often goes far in a wrong direction, and in a right direction as often stops short of its object. Endless questionings arise, and countless speculations are indulged. Some established truths are needlessly and vainly disputed; and many new mistakes are committed in the ardour for an universal rectification of old ones. The freedom of the mind is manfully asserted; but sometimes we may almost say boyishly exercised. There is much pulling down, and a general loosening of the foundations of ancient doctrine; but with some uncertainty as to what will stand, and what must fall. Nor does it yet appear whether the new erections will remain to be consolidated by time and hallowed by association. Yet this chaos is preparatory to a creation; the confusion must give place to order; and the principle of renovation is at work. The mind of Dr. Priestley, with its activity, its acuteness, its impetuosity, its versatility, was framed to be the representative, and the presiding spirit, of such a scene as this. He was not only an experimental chemist, but an experimental theologian. There is matter enough in his writings to destroy Sectarian creeds by scores; and to form new sects by scores also, had he gathered a body of disciples with *magister dixit* for their motto. But the period of unbounded inquiry, of proving all things, soon subsides into that of holding fast, and vindicating, that which is good. Then comes the time for selection, and definition, and demarcation, and systematic controversy, and accumulating proof. To Dr. Priestley, the universal inquirer, succeeds Mr. Belsham, the consistent controversialist. Speculation on the soundness of almost every principle gives way to the regular defence of certain fixed principles, and a series of attacks on the tenets to which those principles are opposed. Our faith thus becomes more clearly defined, more strongly contrasted with prevalent errors, more completely purified from evanescent

theories, more thoroughly understood, and more firmly held. But there is yet more than this essential to the completion of the work of religious reformation. There must be a third process, a development of the moral beauty, power, and tendencies, of the truth which had been sought so actively, and championed so ably. There must be a third epoch, analogous to that which ensues in the mind of the individual convert, who, having been occupied long enough, with inquiry first, and then with argument, addresses himself to the ultimate task of devout reflection, meditation, self-application, the development and regulation of his feelings, his imaginations, and his hopes. This is the moral harvest of all the labour which has preceded. This is the end which crowns the work. Doctrines now begin to be contemplated in their proper light, and to do their proper duty. They present themselves to the mind, not as hard propositions, but as living principles. The chaos has become a harmonized world, and that world becomes surrounded with an atmosphere; beams of light play through it; sounds of melody vibrate in it; the beauty of colour is generated by it; and man inhales it, and becomes a living soul.

It is to this last state of things that such a style of preaching as that of Dr. Channing is peculiarly adapted. There is not in him the originality and excursiveness of thought which distinguished Dr. Priestley; his intellect is perhaps less sturdy, and in some respects his philosophy less sound, than that of Mr. Belsham; but he has a stronger sense than either of the grand and the beautiful; his power is better fitted, and more uniformly directed, to the excitement of feeling; he cultivates the *love* of that truth which they discovered and demonstrated; and furnishes the needful supplement to their labours by extending the dominion of pure religion from the head to the heart, and devoting himself to the display of its richness as the source of sentiments, emotions, affections, of spiritual vitality and spiritual enjoyment. Illustrated by the successive exertions of men to each of whom Providence seems to have assigned his appropriate agency, Unitarian Christianity assumes its perfect form, and we behold it as something not only to be believed, but to be felt and loved and admired and gloried in. We see exhibited its fitness for man and its fulness of blessing. No longer acting merely on the reason, it kindles up the splendour of the imagination, and around it the affections cling. How rich it appears for the supply of every want which our nature feels! How admirable its conformity with the principles of our moral constitution! How gracefully it descends to our weaknesses, and how tenderly it soothes our sorrows, and how amply it realizes our noblest anticipations; and, above all, how wonderful is the elasticity (we know not what else to call it) by which it adapts itself to the most ignorant and confined understanding, and yet o'er informs the most enlightened intellect, and soars above the most exalted genius. It helps along the feeblest of mankind, those who are lagging in the rear, and is "feet to the lame and eyes to the blind;" while the foremost of our race find it ever in advance, and ever hear its inspiring shout of, "Onward! Onward!" And thus should Unitarian Christianity be exhibited, in all the truth of its tenets and the divinity of its origin, in all its intellectual and moral grandeur, in all its tendencies to purify and elevate the character, in all its influences upon the heart and life, and in all the affinities it possesses with, and the stimulants it applies to, the indefinite progress of human improvement.

Let us not be supposed to speak more strictly, universally, and exclusively, than we intend. We only mean to characterize, in a general way, and by

their prevailing features, the successive changes which seem, from the nature of the case, to belong to the process of religious reformation; and which, though undoubtedly with a good deal of exception, of irregularity, and of anticipation, have actually presented themselves in the history of Unitarianism. We believe it to be the fact, and greatly in that fact do we rejoice, that the prevailing taste of Unitarians is best gratified by those displays of the spirit of Christianity which most tend to purify, expand, and elevate the heart. We are ready to do battle for truth whenever an assault is to be repelled, or a conquest may be made; but our delight is to feel its power and behold its glory.

Of Mr. Belsham's moral qualities, of his piety, integrity, and kindness, we have already spoken, in terms borrowed from one who was evidently well qualified to bear his sorrowing testimony to them. Respect was the feeling which they were eminently adapted to excite; and which it is certain they did excite, from a very early part of his life. Hence his appointment, while yet almost a youth, to the Assistant Tutorship at Daventry; and his subsequent call to occupy the Divinity chair there and at Hackney. And hence, too, the harmonizing influence which his opinions and example had upon those portions of the Unitarian body which were likely to appear to each other as intemperately zealous or culpably indifferent. The extent to which he was identified with what may be termed the Aristocracy of Unitarianism gave so much the more worth to his hearty sanction of popular plans, and tended at once to rebuke the coldness of some and temper the ardour of others. And something of the same sort may be observed even in his politics. He was a Whig of the old school; and if in any thing he was unphilosophical, it was in a reverence for Whig Lords almost as profound as that of David Hume for Royal Stuarts. But his feelings were ever warm and strong when rights were invaded or injustice perpetrated. And long after the most signal atrocity which has been committed with impunity in modern times, the Massacre of the Manchester Petitioners, had been consigned to oblivion by compromising and coalescing politicians, he was accustomed to refer to it, coupled with the emphatic addition "never to be forgotten, and never to be forgiven."

But it is time to bring these observations to a close. They have extended themselves far beyond our original design. Nor can we conclude them better than by remarking the perfect unity which pervaded Mr. Belsham's labours. Diversified as those labours were, and valuable as they would be, considered only as so many independent contributions to the common stock of human knowledge and goodness, it is an immense increase to their importance and worth, and consequently should be to the strength of our grateful recollection of him, that one common aim and tendency runs through them all, binding them into a consistent and complete whole, and animating them by one spirit of life and power. Bring them together; the pile of his works, the record of his life, and one motto will serve for the complete collection: *There is one God, and one Mediator between God and men, the man Christ Jesus.* In whatever department of theology, or morals, or metaphysics, or history, or controversy, he was labouring for the time; and in whatever way—from the pulpit, the desk, or the press; alone, or with coadjutors; Mr. Belsham always appeared in one and the same character, the consistent advocate of Unitarian Christianity. This was the work which was given him to do; and he did it with his might. The genuine gospel; that gospel which exhibits the Deity in the peerless simplicity of his nature, the undivided glory of his personal unity; which prescribes the worship of the Father in spirit

and in truth ; which teaches a providence universal in its extent, and impartial in its operations ; which affirms that without holiness no man shall see the Lord, but that whosoever feareth him and worketh righteousness is accepted of him ; which reverences Christ the Saviour as a man whom God anointed with the Holy Spirit and with power ; and of which the summary is, that God hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men in that he hath raised him from the dead : this pure and undefiled Christianity ; this one thing needful, in his conviction, for human reformation and human happiness, was the main-spring of his exertions ; its promotion the object for which he wrote, preached, and lived ; and its hopes and consolations the satisfying portion of his own soul. As we value this gospel should we appreciate the labours of this faithful and diligent servant of Christ in his Master's cause. He is gone to his recompence. He has rejoined, we trust, the society he loved on earth, the Lindseys, Jebbs, Priestleys, and the rest of that illustrious band to which he belonged ; which he so long survived to represent ; and whose labours he inherited and carried onwards to their completion. We enrol his name with mournful gratitude among the worthies of our profession, those who are as the jewels which Unitarianism has contributed to the heavenly treasury, the rays of the crown which she casts adoringly at the foot of the eternal throne. The tomb of Theophilus Lindsey covers *his* ashes also ; and around them is a host of men, of varying creeds indeed, but who, in their day and according to their light, fought the good fight of knowledge, freedom, and righteousness, and " have fallen asleep in Jesus."

THE FLOWER OF THE DESERT.

FLOWER of the desert ! lone as thou art fair !
No fountain pours its coolness by thy side ;
Yet perfume floats around thee, and the glare
Withers not thee where none else can abide.
Thou grateful seem'st that life to thee is given,
Nourish'd by dews and beams and airs from heaven.

Bright in thy solitude, thy leaves unfold,
Breathing sweet welcome to the matin ray ;
Thy rainbow beauties, though no eye behold,
New radiance gather till the closing day.
When stars arise, how graceful bends thy head,
Patient to wait the dews that heav'n may shed !

Meek in thy solitude, thou dost not deem
That winds and showers were sent for thee alone :
For wand'ring gales oft visit thee that teem
With foreign fragrance, richer than thine own,
And whisper tidings of a genial clime
Where groves and gardens flourish in their prime.

A soul there is, as pure as thou and rare ;
'Midst heartless crowds in solitude she dwells ;
Conscious that kindred spirits breathe afar,
And cheer'd by that prophetic hope which tells
That flowers shall spring where now no promise shows,
And e'en this desert " blossom like the rose."

CRITICAL NOTICES.

THEOLOGY.

ART. I.—*The Bible Christian; designed to advocate the Sufficiency of Scripture, and the Right of Private Judgment in matters of Faith.* No. I. February. Archer, Belfast. Feb. 1830.

THIS little periodical is edited by persons who, suffering under calumny and exposed to misrepresentation, are denied other means of rectifying public opinion respecting their religious tenets, and are therefore obliged to institute, through the press, a defence which their accusers do not choose to hear. The Remonstrants of the Synod of Ulster, being made painfully aware that their views were greatly misunderstood, proposed to their brethren of the Synod that a joint publication should be issued, which might present the views of both parties at once, and put the public in possession of fair means of judging between them. This proposal being declined, the Remonstrants, aided by other friends of truth and liberty, have set on foot this little work, for the purpose of vindicating their opinions from misrepresentation, of investigating religious truth, and keeping watch over the spirit of tyranny which has of late wrought destruction to the peace and laid snares for the consciences of many. A work originating in a principle of self-defence, we believe to be a novelty among periodicals; and it should be borne in mind by the conductors that peculiar requisites of temper and judgment are necessary. Of this the editors appear, at present, fully aware; and we trust that, though placed in circumstances of extraordinary temptation to bitterness of thought and speech, they will prove by its characteristic gentleness that the wisdom they prize is from above. Let them expose hypocrisy; for this they have a high example. Let them rebuke spiritual tyranny; for this they have apostolic precept: but let them remember, in the heat of contest, what they are now anxious to admit, that as responsible defenders of divine truth, they are bound to exhibit its influences as well as its essence. They have begun well; and if their Introductory Remarks can but ob-

tain access to the prejudiced, even the prejudiced will, we imagine, be made ashamed of having passed sentence without hearing the cause. As the pleading is to be perpetually renewed, such shame may not unavailing.

Literary aid is promised to this work of such kind and extent as may make it interesting to religious inquirers in general, as well as to those residents in the north of Ireland for whom it is primarily intended.

ART. II.—*An Explanation of the Thirteen Articles of the Jewish Religion.* 2d ed. pp. 79. Effingham Wilson. 1830.

To those whose notions of Judaism are derived solely from the Old Testament, it is highly interesting to ascertain what form this system of Theism wears in the present day. The Jews themselves declare (with all sincerity), that their system is what it ever was; that it came forth from God so perfect as to need no further development, no spiritualizing, no modification by the changes which affect the state of man, in his individual and social capacities. This declaration is questioned by few, it being natural to suppose that the Jews know their own state best. It is impossible, however, for those who understand Christianity not to perceive how extensively its influences have operated upon Judaism; how it has imparted a spirit to lifeless observances, and revealed a deeper meaning in the law than was recognized in times of old. External rites which, eighteen centuries ago, were all-sufficient in themselves, are now made the test of spiritual principles, the index of internal workings, to a much greater degree than Nicodemus conceived of when, though a master in Israel, he had to learn the elements of a spiritual religion. However cramped the mind of the chosen nation may be by restriction to forms from which it ought to have been long released, however ill-proportioned its conceptions of duty, however ill-arranged its rules of obligation, signs of decay are evident in that form, a power of expansion is inherent in those

conceptions, a principle of order is operating upon that code, which could not have been applied but by means of Christianity, or recognized by any other light than that which Christianity sheds back upon its origin. It was Christ who specified the two precepts on which hang all the law and the prophets. In the catechism before us, compiled and sent forth by high Jewish authority, we find the following :

“*Master*.—Is any other thing necessary for the obtaining of the sovereign good or true happiness, besides this twofold love of which thou hast spoken, viz. towards God and towards men ?

“*Scholar*.—On these two depends the whole law; for that (Deut. vi. 5), ‘Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength,’ contains all those precepts, commanding and forbidding, which declare what is the duty of man towards God. And this (Lev. xix. 18), ‘Thou shalt love thy neighbour as thyself,’ in like manner comprises all those precepts which pertain to the duty of every man towards all other men, concerning their lawful commerce, or commutation of their goods, and the avoiding of all deceits, capital judgments, the right of marriage and inheritance; which things the divine law contains, as it hath respect to human society. There is nothing, therefore, which brings us into the favour of our Almighty Lord and Master, but the observance of those two precepts, on which depend the six hundred and thirteen.”—P. 32.

The subsequent explications of this passage tend to shew that the dispositions of the heart, rather than the actions which spring from them, are to be the objects of discipline; and it is singular that to the malignant principle of envy in the heart are attributed the woes of Israel, the destruction of their temple and city, the dispersion of their nation, the distresses and persecutions which have attended them to this day. Envy and hatred, of what and to whom? The Jews decline making the obvious reply; they overlook the object while they admit the fact; but while they assign their temporal punishment to the indulgence of a bad spiritual principle as its cause, there is an opening for that conviction at which they must arrive.

The Jews' Catechism sets forth thirteen essential articles of belief, six of which regard those doctrines concerning the nature and attributes of God which are admitted by Theists in general; two declare the office of prophets; two the

nature and authority of the law; one the doctrine of a divine moral government; one the promise of a Messiah; and one of a future state. The authorities which are adduced in confirmation of the last would, we imagine, have been insufficient, if Christianity had been unknown; and the three principles by means of which future bliss is to be attained, would not have been placed in their present order of selection. Of the conjunction of Faith, Hope, and Charity, we hear nothing in the Old Testament.

As a means of attaining these graces, a spiritual code of morality is furnished to the disciple, so ill-arranged, so limited, so obscure, as to excite the wonder of those who have been bred up under one of a higher origin. The seven abominable vices of sloth, pride, gluttony, lust, anger, covetousness, and envy, are declared to lead to the six impieties which are utterly loathsome; viz. an assurance of eternal life without perfect obedience; distrust of the pardoning mercy of God; resistance to the truth; envy of the spiritual gifts of another; resistance to authority in matters of faith; and, lastly, a determination never to repent.

It is needless to point out the confusion between principles and their application here; the inversion of the order of various spiritual processes; the duplication of some principles, the omission of others; that the fifth is a virtue, and the sixth an absurdity; but we would earnestly direct attention to the fact, that this moral system, imperfect as it is, is spiritual, and that it has been spiritualized by Jews from elements which formerly subserved no such purpose. However far this people may be from entire conversion, however indisposed, at present, towards Christianity, the way is open, the prospect is fair, while the mind is permitted to operate on the elements administered, be they what they may. The disposition to deduce principles being once encouraged, the method of inference being once attempted, however awkwardly, the grand point is gained, and every other desirable thing will follow. Let them cling to Judaism and revile Christianity as they will, they have adopted an all-important Christian principle. Let them wrangle with us as they please about the point to which they tend; if they will but press on in this path, they will find themselves at the gates of the New Jerusalem before they are aware.

It ought to be obvious to every advocate of Christianity how much is lost to

the cause by the intervention of every obstacle (be it of a political or any other nature) to the union of Jews and Christians. It is in vain to offer evidences on one side, while persecution is inflicted on the other; to beckon with one hand while we repel with the other. Arguments will always fail while backed with injuries, and there can be no equal communion of mind and heart in the midst of civil inequality. If we wish to overthrow the wall of partition which begins to totter from its foundation, we must first remove the props which we ourselves have applied. A union of temporal interests is a necessary preparation for the higher union which we profess to have at heart. Every trace of bondage must be obliterated before the Jews can become our brethren in the faith of the gospel.

ART. III.—*A Letter to the Rev. Andrew Thomson, D. D., occasioned by a Review in the Edinburgh Christian Instructor for August, 1829, on the subject of Ecclesiastical Establishments.* By Andrew Marshall, Kirkintilloch. Glasgow and London; Whitaker, &c. 1830. Pp. 175.

THE writer of this very interesting and able pamphlet belongs to one of the many classes of Scottish Dissenters. He is not by accident a Dissenter, but upon principle. He understands the true, broad principles of Dissent. His work, if it meet with the encouragement which it deserves, must be particularly valuable in a country where the apparent liberality of the national church has often disarmed the Dissenter of his steadfastness and zeal; and where, especially, the causes which have induced the several secessions, have been distinct from the definite, substantial ground of dissent from the very principle of an establishment. The majority of the Scottish Dissenters have hitherto proceeded no farther than the English Puritans, whose dissent was not occasioned so much from choice, as from imagined necessity. Our author is a Dissenter, "a right and true one."

His purpose is thus spiritedly expressed, p. 7: "Unequal as I may be to the task, I would examine the more essential points of difference between those called Churchmen and those called Dissenters; would expose the iniquity as well as the folly of all human usurpation in matters of religion, and would

exhibit in its true colours that system of Antichristianism, which has laboured so long, and with so much success, to destroy the distinction between the world and the church, and to forge chains for the understandings and the consciences of men."

Our author writes sensibly on the *inefficiency* of religious establishments, a branch of the argument which deserves the serious attention of its advocates, and in regard to which they have been wont to consider themselves secure.

"You allow," addressing himself to the "Christian Instructor," "that Ireland has had an establishment 'sufficiently wealthy, sufficiently splendid, sufficiently well-furnished for accomplishing its objects, if liberal endowments could furnish it;' yet you acknowledge that it has utterly failed; that it has made no impression, or next to none, on the ignorance or profligacy of the country; that it has not even proved a check to the increase of Popery; that Popery in that country has prevailed and prospered in spite of civil disabilities, while Protestantism, in so far as it is connected with the Establishment, has been quite at a stand, or rather has declined, not keeping pace in its growth with the growth of the population." P. 117. "Does any man who knows any thing of the Irish Establishment seriously believe that its want of success has been occasioned by its want of means, its want of a sufficient number of labourers, or of sufficient funds to pay them?"

ART. IV.—*The Testimony of the Lord Jesus Christ to his Inferiority and Subjection to the Father. A Fourth Letter to the Young People of Devonport.* By Silvanus Gibbs. Pp. 32. Byers, Devonport. 1830.

WE wish Mr. Gibbs all success in his efforts to benefit the society in which he resides. The time must come when those to whom he dedicates his letters will view religious truth as he views it; and we trust that not a few will attain this privilege through his instrumentality.

GENERAL LITERATURE.

ART. V.—*Dr. Lardner's Cabinet Cyclopædia. Vol. II. of the History of Scotland.* By Sir Walter Scott, Bart. Longman. 1830.

WE hear complaints every day that the literary market, like all other markets, is overstocked. If it be so, we have not a little reason to be proud of the abun-

dance of available talent which the country contains; for that the demand for such talent is immense, is proved by the institution of such undertakings as that at present under our notice. It speaks well for the state of society that works of substantial excellence should be so eagerly received, as to render it practicable to lower their price, and to make them accessible to all who can afford to indulge a literary taste in any degree; and it speaks well for Dr. Lardner that he ministers so usefully and agreeably, as well as acceptably, to this taste. His volumes might very creditably fill spaces on the shelves of gentlemen who fit up libraries by a foot rule and a measurement of inches. His title-pages may grace a drawing-room table. His type and paper are of a very satisfactory quality. Leaving the matter out of the question, here are virtues enough for a six-shilling volume; and, to judge by some of the pretty books which we see in libraries and boudoirs, we ought to be satisfied if the substance of the volumes were naught. But it is, thus far, excellent:—valuable, not only to those who can indulge themselves with none but cheap books, but to those who have the free range of our modern literature.

This History of Scotland is as interesting as any of the author's own novels, and, in our opinion, more carefully composed and more ably handled than his former historical subject. Deep as is his knowledge of man, and extensive as is his acquaintance with manners, his own country, its inhabitants, and their ways, suit him best. He knows better what a Scotchman has felt, or will do in any given circumstances, than what may be calculated on from a Frenchman or a Russian. The excellence of a historian depends mainly on his power of comparison and inference; and the comparison must be most judicious, the inference most correct, where there is the most knowledge of the springs of national feeling, the deepest sympathy with the national soul. The primary authorities to which modern historians can refer are few, and the materials they furnish are scanty; so that the value of the history chiefly depends on the soundness of the writer's philosophy, on his skill in bringing general principles to bear on particular facts. He must argue from what is known to what is unknown; he must draw inferences from a comparison of various actions of an individual, on various national transactions, and must apply the principle deduced to the explanation of mysterious facts, and perplexi-

ties otherwise unaccountable. It is owing to the imperfection of their philosophy, full as much as the paucity of their authorities, that historians present us with such unsatisfactory statements, and such varying representations as every body complains of, and Walpole has exposed. Whether Sir W. Scott has the qualifications we have specified, was made very doubtful by his history of Napoleon; but in the present case, his knowledge of his nation has supplied the deficiency, and while we read, we cannot resist the impression of impartiality and truth which the narrative conveys. No subject, in the range of history, is perhaps more surrounded with difficulties than the conduct of Mary Stuart, during a part of her melancholy reign. We have seen no account of her which so nearly accords with our impressions of the reality of the case as that before us. There appears to be a leaning in her favour rather than the contrary, but, on the whole, a nice balancing of probabilities, and a due reprobation of her guilt, united with that chivalrous indignation at the injuries she endured, and that deep compassion for her misfortunes, which are common to all who have heard her mournful history. That she had, at least, a guilty knowledge of the conspiracy against Darnley is supposed to be scarcely questionable; while the provocations she endured from him, and the incitements to revenge which were furnished by the circumstances of the time and the temper of the age, can scarcely be estimated by those who now sit in judgment on this most unfortunate of women. In the words of the historian:

“Thus died Mary, Queen of Scots,—many parts of whose earlier life remain an unexplained riddle to posterity, which men have construed, and will construe, more according to their own feelings and passions than with the calm sentiments of impartial judges. The great error of marrying Bothwell, stained as he was by the universal suspicion of Darnley's murder, is a spot upon her character for which we in vain seek an apology. Certainly the poor trick of the bond subscribed at Ainslie's supper cannot greatly mitigate our censure, which is still less evaded by the pretended compulsion exercised towards the Queen, when she was transported by Bothwell to Dunbar. What excuse she is to derive from the brutal ingratitude of Darnley; what from the perfidy and cruelty of the fiercest set of nobles who existed in any age; what from the manners of a time in which assassination was often esteemed a vir-

tue, and revenge the discharge of a debt of honour, must be left to the charity of the reader. This may be truly said, that if a life of exile and misery, endured with almost saintly patience, from the 15th of June, 1567, until the day of her death, upon the 8th of February, 1586, could atone for crimes and errors of the class imputed to her, no such penalty was ever more fully discharged than by Mary Stuart."—P. 295.

It can hardly be expected that a reformer so unique as Knox should meet with much grace at the hands of our author; yet the little notice which is afforded him is, perhaps, as favourable as the milder tone of the present age is disposed to award to so fierce a son of thunder.

"Thirty years had elapsed since the martyrdom of Patrick Hamilton for heresy; and during that period the Protestant doctrines, obvious as they were to the most ordinary capacities, had risen into that estimation which sense and firmness will always ultimately attain over craft and hypocrisy. They were promulgated by many daring preachers, who, with rude but ready eloquence, averred the truths which they were ready to seal with their blood. Amongst these, the most eminent was John Knox, a man of a fearless heart and a fluent eloquence; violent, indeed, and sometimes coarse, but the better fitted to obtain influence in a coarse and turbulent age,—capable at once of reasoning with the wiser nobility, and inspiring with his own spirit and zeal the fierce populace. Toleration, and that species of candour which makes allowance for the prejudices of birth or situation, were unknown to his uncompromising mind; and this deficiency made him the more fit to play the distinguished part to which he was called."—P. 48.

ART. VI.—*The Life of Sir Thomas Munro, K. C. B., late Governor of Madras, &c., &c.*

A PIECE of biography worthy to be placed between Heber's Life and Colingwood's Letters! Not that the Major-general is equal to the Bishop in amiability, or to the Admiral in frank and fearless warm-heartedness, but he has furnished us with a goodly specimen of human nature, sketched by his own hand, in his letters, with the most unconscious minuteness. At eighteen, Sir Thomas commenced his career as cadet; he had been previously rated as midshipman, and "such was his abhorrence of

a life of idleness," says his Rev. biographer, "that he continued voluntarily to perform the duties of a midshipman." Shortly after we find him remitting a large portion of his pay to his father, (who was then labouring under pecuniary difficulties,) and about the same time he writes thus to his sister: "I have often wished that you were transported for a few hours to my room, to be cured of your Western notions of Asiatic luxury. While you rejoice in my imaginary greatness, I am most likely stretched on a mat, instead of my regal couch; and walking in an old coat, and a ragged shirt, in the noonday sun, instead of looking down from an elephant, invested in my royal garments. You may not believe me when I tell you, that I have never experienced hunger or thirst, fatigue or poverty, till I came to India; that since then I have frequently met with the first three, and that the last has been my constant companion. If you wish for proofs, here they are. I was three years in India before I was master of any other pillow than a book or a cartridge pouch; my bed was a piece of canvas, stretched on four cross sticks, whose only ornament was the great coat that I brought from England, which, by a lucky invention, I turned into a blanket in the cold weather, by thrusting my legs into the sleeves, and drawing the skirts over my head."—"My house at Vellore consists of a hall and a bed-room. The former contains but one piece of furniture—a table; but on entering the latter, you would see me at my writing-table, seated on my only chair, with the old couch behind me, adorned with a carpet and pillow: on my right hand a chest of books, and on my left two trunks; one for holding about a dozen changes of linen, and the other about half a dozen of plates, knives, and forks, &c." So much for Asiatic luxury! But the young officer was not of a calibre to pine for tables and chairs. Active exertion was the one thing needful to his felicity, and when active exertion, of body or mind, was not required by his profession, he was accustomed to take it in hard study, swimming, and playing at fives. "It is impossible to express," says he to his mother, "the strong passion which I still retain, or which has rather continued to grow upon me, for fives, swimming, and every sport that I was fond of at school." "Were I to go home to-morrow, instead of going about like a good citizen, and visiting the various improvements in the manufactures of

my native town," (Glasgow to wit,) "one of my first excursions would be to Woodside to swim down Jackson's mill-stream." In the same letter, he informs his mother that he had treated himself with some *hail stones*. "They were perfectly round and smooth, and about the size of small pistol-balls; I swallowed a great number of them to the memory of former days." (Vol. I. p. 174.) "After the overthrow of Tippoo, Captain Munro was appointed to superintend the province of Canara, for the purpose," says his biographer, "of introducing into it, as he had been largely instrumental in introducing into Baramahl, the authority of the East India Company." In this part of the work and what follows, the question *will* sometimes obtrude; "What should an honest man do in my closet?" (in other words, "in the administration of India?")—a question which can never be satisfactorily answered. It would be unreasonable to expect, however, of a soldier of fortune, who had risen from a cadet, that he should have any scruples as to the authority of the Honourable Company and its beneficial tendency; and granting for a moment (what should never be granted again), that one hundred and thirty millions in Asia are to be governed for the advantage of the East India Company, (*not* for their own,) and that the problem is, this being the object, to effect it with the least vexation and bloodshed—give him this position to start from, and Sir Thomas Munro's operations will be found to do him infinite credit. Nothing more liberal and enlightened than his policy, nothing more just and humane than his conduct in office. The condition of the inhabitants of Canara when he arrived in the province was truly deplorable; wherever he moved he was beset by troops of husbandmen crying out, "We have no corn, no cattle, no money! How are we to pay our rents?" If he looked at a flock of sheep, the owner took fright. If he asked a child of eight years of age a question, the answer was, "There is nothing in our house to eat," &c., &c. "It is not that they are addicted to lying," says the new Superintendent, "but it is because an oppressive and inquisitorial government, always prying into their affairs in order to lay new burdens upon them, forces them to deny what they have, as the only means of saving their property. The habit of concealment and evasive answers grows up with them from their infancy." Vol. I. p. 230.

From day-break till eleven or twelve at night, Capt. Munro laboured amongst these unhappy people. "I am never alone," says he, "except at meals, and these *altogether* do not take up an hour. I am pressed on one hand by the settlements of the revenue, and on the other by the investigation of murders, robberies, and all the evils which have arisen from a long course of profligate and tyrannical government. Living in a tent, there is no escaping for a few hours from the crowd; there is no locking one's-self up on pretence of more important business, as a man might do in a house, particularly an up-stairs one. I have no refuge but in going to bed, and that is generally so late, that the sleep I have is scarcely sufficient to refresh me. I am still, however, of Sancho's opinion, that if a governor is only well fed, he may govern any island, however large." (Vol. I. p. 274.)

The esteem in which he was held by the natives is beautifully exemplified by an anecdote in Wilkes' *Sketches of the South of India*. A violent dispute arose one day amongst the natives on the boundaries of Mysore and Canara, in the presence of a government officer, and the party aggrieved immediately threatened to go to Anantpore "to complain to their father." The officer surprised, inquired what was meant, and was informed that Colonel Munro was known by that name throughout the district. The education of the natives, and their gradual admission to posts of trust, particularly to a share in the administration of justice, were favourite objects with Sir Thomas Munro, as may be seen by his memorials to government, as well as by his private letters. It is needless to say that the work abounds with information on the state of India, and details of the military operations in which Sir Thomas was from time to time engaged. It has been given to the public, as we are informed in the preface, for three reasons—because the subject of the memoir should not be forgotten—because it is to be hoped that the work may prove useful—and because it will be found to be amusing—for all which reasons we are bound to recommend it to our readers.

ART. VII. — *The Diary of Ralph Thoresby, Esq., F.R.S.* In Two Volumes.

It would be morally impossible to read this work *through*, but open it

where you will, you may turn it over and find it amusing. It is nowhere brilliant, nowhere eventful, nowhere particularly characteristic of the writer; but it is simple and naïf, full of names that one knows, and of opinions and habits of life that have long passed away. We go to church seven times in the week; (noting down the heads of each sermon;) we travel to Rotterdam to complete our knowledge of business; settle at Leeds; come up to town and are chosen into the Royal Society; (Sir Isaac Newton presiding;) dine with Burnet, visit Evelyn, Bishop Hall, Sir Christopher Wren, Sir Hans Sloane, &c., &c., &c.; exhibit our curiosities to Dr. Sacheverell, and to the late Protector's daughters. When about twenty-six years of age, we are "solicited to change our condition," and "peculiarly recommended" to Mrs. Mary Cholmley; and then again (O the changes of this world!) we are jilted "by the interposition of a member of Parliament whose estate preponderated," and to whom the lady is married "in pure obedience." Shortly after we are again "recommended to a comely and virtuous lady" (two others having been in the mean time proposed and rejected). "I was very solicitous for divine direction," says Mr. Thoresby, "and it pleased God to hear and answer" (*Query, how?*)—"to hear and answer, so that we were joined together in holy matrimony, Feb. 25th, 1684, a day of mercy never to be forgotten by me or mine, having since that happy moment enjoyed her endeared society thirty-five years, (in which space it has pleased God to give us six sons and four daughters,) and I have, by experience, found her to be the greatest blessing, she being eminent for piety and devotion, meekness, modesty, and submission, though there has rarely been occasion to try this, except in matters of the baptizing and educating of our children, (after I had changed my sentiments as to conformity, of which in the sequel,) and singular prudence in a provident management of the family concerns. Notwithstanding our designed privacy, we were met, at our return to Leeds, by about three hundred horse." (Vol. I. p. 179.) In 1683, Mr. Thoresby was prosecuted as a Nonconformist; in 1699, he abandoned his connexion with the Dissenters. Whether this change is to be attributed to the influence of his episcopalian acquaintance, (who were very numerous,) or whether it was occasioned as he himself affirms) by the

fear and hatred of Popery and the wish to strengthen the hands of the Protestant church, is not very clear;—certain it is, that he believed himself to be conscientious, that his opinions coincided on all important points with those of the church, and that he hated the mass above all things. Once, as he informs us, he was tempted by curiosity to step into "a mass-house" (it was in the time of James the Second, when the Catholics were accused of "hectoring a little," and the chapel at Mill Hill (Leeds) was thought to be in imminent danger of being converted into a mass-house). "Father Norris, the Jesuit," says he, "after he had taken his text, and a little opened it, kneeled down to invoke the Virgin Mary, or, to judge more charitably, the Divine assistance, and all the people in a moment were upon their knees, I standing like a foolish may-pole in the midst of them; whereupon I hastened to the door; but one of the priests was got thither before me, and held the door in his hand. I told him, with anger enough, that I would not fall down, or be imposed upon as to my gesture; he said I should not, and by this time all were on their feet again; so I stayed a little to hear him preach; (for if the mass had been celebrating I should have thought it idolatry, and durst not have been under the same roof;) and to give him his due, he made a good moral discourse against keeping bad company, which was seasonable to me, who was never in the like before or since." (Vol. I. p. 182.) *Qui non zelat non amat*; a motto which Mr. Thoresby quotes elsewhere with approbation. To do him justice, however, his religion was by no means confined to hating, and if we may judge from his practice, he put as much faith in the *opus operatum*, as the best Catholic that ever told beads and counted paternosters. If by chance he is prevented from setting down all the heads of a sermon, it is, "the Lord pity and forgive;" if he is merry, it is, "*væ mihi peccatori*;" if he sleep in the same chamber with a friend, he rises at two in the morning, for fear of being interrupted in his devotional exercises. Before he goes a journey, he orders prayers to be put up for him at church; and when the water comes into his pockets in crossing the marshes, he receives it as a punishment due to his sins. There is nothing hypocritical in all this—nothing pharisaical; if he had lived in our own time he would have heard fewer sermons and had fewer set times of prayer; he would have omitted

all his fasts and some of his Deo juven-tes (he would have worn fewer trappings, that is, and made fewer bows); but *the man* would remain the same—he would be neither more sincere nor less pious.

ART. VIII.—*The Christian Physiologist. Tales illustrative of the Five Senses, with Moral and Explanatory Introductions.* Edited by the Author of the Collegians, &c. 8vo. pp. 376. London: Edmund Bull. 1830.

THIS book is constructed on a novel and very happy idea; the plan, without being too extensive, comprehending topics of various interest. It affords an opportunity of conveying physiological information, entertainment of a highly philosophical nature, and lessons of moral wisdom peculiarly à propos to the business both of writer and reader. It appears to have been the design of the writer to make the best possible use of the plan so ably conceived; and we can only regret that, from various causes, his success has been incomplete.

The main cause of the failure we apprehend to be the narrow views of religion which are displayed to the reader in every department of the volume, and which cannot but render nugatory the exhortations, explanations, and examples, in which they severally appear. That enlightened Christians should withhold their assent from much which they will find in this work, (as we are convinced they must,) is not so much to be lamented as that light-minded persons, who want its instructions more, and who might be attracted by its promise of entertainment, should be disgusted by its illiberal interpretations of the dealings of Providence, and limited views of the safety and happiness of men. That its philosophy appears to us incorrect in many particulars, is a matter of less importance, though we must object to the notion that the soul is pent up amidst a mass of lifeless material, and released from inaction by the opening of windows in its prison; that is, by the operation of the senses; or that the mass of mankind in Christian countries has been made "familiar by religion with all that it is necessary or perhaps possible for them certainly to know of their moral nature." We cannot agree that it was the "Eternal Spirit" who declared that "the eye is not filled with seeing, nor the ear with hearing;" or that "the gentle victim of Calvary" created the eye, and therefore knew the purposes for

which it was given. Neither can we join in taunting Lord Byron for his ignorance of scripture because he said that no intelligence of the immortality of the soul can be derived from the Old Testament. Whether his opinion be right or wrong, it does not argue ignorance of scripture, since men who have made the sacred volume the study of their lives, have arrived at the same conclusion. But above all, we object to the prevailing tendency of the tales to make misfortunes into judgments exactly suited to some previous delinquency. Thus in the first tale, blindness is inflicted on a widowed mother because she had indulged an intemperate longing to behold an only son; and sight is restored as a consequence of her efforts of resignation! What worse moral can a religious story convey?

The tales, though they cast some curious lights on ancient Irish customs and superstitions, form perhaps the least able portion of the volume. The most acceptable parts are the moral reflections in which men have an universal concern, and which, therefore, are always interesting to serious minds. These reflections, being frequently recommended by an attractive style, may help the readers over some of the obstacles alluded to above, and leave a favourable impression on the mind.

On the whole, we regard this work as a rather unfortunate attempt to convey religious instruction in an amusing form to minds which would not elsewhere seek it; and, as experience has taught us not to expect to recognize much of the power and beauty of Christianity in works of this class, we ought not, perhaps, to have suffered our hopes to have been raised, even by the excellence of the plan, to an anticipation of any thing better than we have found.

ART. IX.—*Rudiments of Music.* By D. E. Ford. 2nd Edition, 1830. Westley and Davis, and Longman and Bates.

IT is a great help to a critic to be able to judge by the event. When, as in the case of the work before us, four thousand copies have been already sold, the task of criticism becomes brief and pleasant. We are saved the trouble of doubting whether a musical teacher, price one shilling, can initiate the pupil into the first mysteries of the art as well as a more expensive guide; since it is pretty plain that four thousand pupils

would not furnish themselves with a manual which they could not understand, and of which they could make no use. We may therefore safely pronounce that the promises of the title-page may be relied on, and that the learner may, by moderate attention, make himself master of the rudiments of music from the information which this little work affords. Let not the professors of the science be jealous of this inanimate rival. Their craft will not suffer; nor the ho-

nour of their profession. The number of *Fanatici per la musica* may increase as the mode of access to the science becomes more easy; and may furnish an abundance of pleasant employment to talented teachers whose time and patience have been worn out in communicating the elements which may be learned just as well from visible as audible signs. In music, as in every other art or science, the use of mechanical helps is a clear saving of mental power.

MISCELLANEOUS CORRESPONDENCE.

On the Resurrection of Jesus as an Exemplification of the General Resurrection.

To the Editor.

SIR,

IT is to be regretted that your correspondent, under the signature of "Enquirer," (Vol. III. pp. 350 and 883,) should have evidently mistaken what was intended as an encomium for a "sneer" on his ingenuousness in freely stating his sentiments; of which he must, I should think, be convinced by comparing the second sentence of A. E.'s communication with his concluding remark. (Ibid. pp. 797, 798.) The following observations are by no means offered with any design of disparaging the remarks of this writer, with whom I cordially agree that "immortality is the grand essential of our religion." They are merely a statement proposed for the consideration of your correspondents of those views of the resurrection in general, and of our great Master in particular, which have presented themselves to my mind. "If," says the former writer, "we were to rise in the same manner as Jesus, if his resurrection was to be a pattern of ours, it might in that case afford an experimental proof of the possibility and certainty of such an event." Now, believing as I do, that the immortality of man can only be realized by such an act of Divine power as will exempt his frame from dissolution, that death is the extinction of animated, conscious being, resurrection the sole means of its restoration, and that its elevation to an incorruptible state must be the result of an additional and far higher act of Om-

nipotence, I am strongly impressed with the persuasion that the resurrection of Jesus, viewed in its connexion with the subsequent facts, as recorded by the Evangelists, affords an admirable exemplification of this great and glorious transition.

That the body of Jesus was totally inanimate when laid in the sepulchre, and continued so till the moment of his resurrection, will, I trust, be freely admitted by your readers in general; but it may be worth observing, that the wound inflicted in his side, probably entering a vital part, must have rendered the frame as naturally incapable of being again made the instrument of life, as any other inert portion of matter. The complete proof of the resurrection of the same person, to the observation of mortals, required, indeed, that the identical body which was crucified and placed in the sepulchre should be removed from it, and exhibited alive before competent and faithful witnesses; but the production of the living person of Jesus from *this* portion of matter must have required a like effort of Divine power, as from any other inanimate materials; nor can sameness of materials be regarded as essential to the renewal of the same person, when it is considered that new materials, from very dissimilar sorts of bodies, are continually entering into the same substance of the same living body, while the old materials are passing off and resolving into mere elementary substances. Materials, however essential they may be to the various purposes of nature, appear to be of little importance where the miraculous power of the Creator is exerted, as may be seen in the case of several of

the Scripture miracles. If it can be shewn that Jesus, from a state of inanimation, was raised to that of a spirit of celestial order, it will surely be admitted that this fact affords a glorious exemplification of a corresponding event, first to be extended to all his faithful followers, and ultimately to the whole human race.

If the facts presented to the observation of human witnesses are to be our guides in the case, it appears to me that such must have been the nature of our Lord's resurrection. While the body remained in the sepulchre, no symptoms whatever were perceivable of his possessing vitality of any kind. So long as it continued there, his enemies maintained their triumph, and his friends were sunk in despondency; and, had it not been speedily reanimated, there would have been so far from any evidence of his existence beyond the present life, that all the evidence would have been of the opposite description; his dead body would have shewn the non-fulfilment of his predicted resurrection, and his claims as the Messiah, "the Prince of life," have perished with him. But from the moment of its disappearance from the sepulchre, the proofs, not simply of restored life, but of elevation to a superior state of being, were manifested. The visible appearance of the reanimated Jesus, with that majesty of aspect and demeanour which in that case he might be expected to have assumed, would have sufficiently overawed his enemies, and been accompanied with that miraculous power which would have removed every obstacle to his escape; but such an event, certainly, would have furnished no indication of any thing beyond a resurrection to the condition of ordinary humanity. Instead of this, an angel descends from heaven, rolls the stone from the door of the sepulchre, and Jesus disappears. Had he left the sepulchre in any visible form, should we not have had the testimony of the watchmen to *his* personal appearance as well as that of the angel? Had the Divine wisdom appointed that his person should be visible, it would surely have chosen that he should have been distinctly seen and known by these sentinels, and not that so important an object should wholly escape their notice. The same powers of observation which enabled them to describe the appearance and aspect of the celestial messenger, and his proceedings, must have enabled them to give a like account of their charge, had his person been visible; nor in that case would

they have failed to discharge this part of their duty. The just conclusion seems to be, that, as he was not seen by these vigilant guards of his person, he had ceased to be visible; and that, by an opposite miracle to that by which a spiritual being was presented to them from invisibility, this most excellent of human beings was now elevated to the state of a celestial spirit; the *appearance* of this angel from heaven in unison with his own *disappearance*, indicating his removal, not only from death, but from the condition of mortality, and his translocation to immortal blessedness!

That from this time forward he was not seen by the Jewish people in general, is a strong confirmation of the conclusion that he was now withdrawn from the ordinary cognizance of mortals; and it is observable that, interesting in various points of view, as would be the question, "What has become of the body of Jesus; or of his person, if he is returned to life?" we find no expressions of wonder at its absence, nor of incredulity at the declaration of Peter—"The heavens must receive him until the time of the restitution of all things." This implies that the original testimony of the guards was much more credited than their report of what transpired while their senses were steeped in slumbers.

Here, then, is a *specimen*, if I may be allowed the term, of the deliverance of a human being from inanimation to an invisible, and, probably, a celestial state. The proof consists in a change of the whole person from death to a superior and spiritual life. This is in part, no doubt, an accommodation to the conceptions of mortals; since, in the case of an universal resurrection, comparatively few bodies will remain upon whom such transformation can be shewn; but if, from a state of unconsciousness, they are awakened to complete consciousness and self-possession, and are endowed with "spiritual bodies," whereby they are enabled to "know" each other and their great Master, "as he" now "is," I apprehend they will, in fact, have experienced the very same glorious transformation which has been exemplified in his person.

Our Lord being thus raised to a state in which "he will die no more," any returns from this state to that of ordinary humanity could be requisite only to confirm the fact of his resurrection, and to diversify the evidence, and illustrate the nature of this great change to a state which had now become the proper condition of his being. That he was invi-

sible during the interval between his resurrection and ascension, excepting on particular occasions in which he manifested himself to his disciples, appears from the periods of time which are specified between his manifestations; thus he was not seen by the Apostles till the evening of the day of his resurrection; nor again till eight days had elapsed; afterwards by the sea of Galilee; then, by appointment, on a mountain in that country; and, lastly, near Jerusalem, at his ascension. As he was usually invisible, so the peculiar modes of his introduction to, and withdrawing from, their presence, were adapted to the proof and illustration of this his ordinary state of being. I shall particularly notice the circumstances of his first appearance, which was to Mary Magdalene, at the sepulchre, shortly after it had been forsaken by the guards.

The sepulchre was now closely examined by Mary, and by the Apostles Peter and John, who found it empty, nothing remarkable appearing but the grave-clothes of Jesus, and the stone, by which he had been enclosed, rolled from its place. But that two angels were then actually in the sepulchre was, just after, shewn to Mary on her again looking into it, when that which had just before presented only vacancy, now offered them to her view, "the one sitting at the head, and the other at the feet, where the body of Jesus had lain." On turning, she was in a like unexpected manner accosted by Jesus. From the immediately preceding examination it appears evident that these personages had not been absent, but invisible, up to the moment of their presentation. Jesus had now become the companion of celestial spirits, who only on special occasions offer themselves to the view of mortals. A solitary angel, by the terrors of his aspect alone, overrules the martial energies of the Roman band, and neither their searching vision, nor their anticipating apprehensions, image out any traces of the body or person of Jesus; so completely was he withdrawn from human cognizance; and thus signally was both the power and the vigilance of his enemies defeated! But *two* of the heavenly spirits benignly vouchsafe their consoling presence to this affectionate friend of Jesus, and he introduces himself to her unsuspecting notice; all with that ease and gentleness, that her delicate frame suffers no alarm or trepidation from these unexpected celestial visitants. Absorbed by the mournful wish of discovering the lost body of Jesus, she neither notices the glorious

appearance of the angels, nor recognizes his person; and, as his familiar address was necessary to this last object, so an indication of his celestial destiny seemed requisite to open her sense to the perception of the extraordinary phenomena attending all the personages who were, in a manner so evidently supernatural, introduced to her observation. The presentation of Jesus with his celestial associates from invisibility, therefore, could not be the figments of an imagination which was wholly absorbed by an object of precisely the opposite description, but was forced upon the observation of Mary by the gentle but irresistible influence of manifest realities, effecting an entire revolution in her previously fixed persuasion. For had a gleam of hope crossed her that Jesus might be risen from death, her soul would not thus have been absorbed by grief at the loss of his body, which she sought with no other view than that of conferring upon it the last sad honours of sepulture. Jesus, having been withdrawn from the sight of the watchmen, continued invisible when the attention of Mary and the two apostles was drawn to the spot; but, sufficient evidence having been afforded of his *disappearance*, he returns to the ordinary form of humanity, together with two of his spiritual associates, for the purpose of making known the reality of his resurrection, and of his celestial destiny.

From this time forward our Lord seems to have embraced suitable opportunities of making the great facts of his resurrection and ordinary existence in a superior state, fully known to a competent number of suitable witnesses. In the evening of the same day he fell into the company of two of his disciples, in a manner apparently incidental, and, assuming the air of a stranger, held a long and interesting conversation with them; but so little disposition had they to anticipate his presence, that they continued to regard him as a stranger, till, at supper, their eyes being directed towards him, they recognized his person, on which "*he vanished out of their sight.*" Again that evening, "*when the doors were shut,*" where the apostles and their companions were assembled "*for fear of the Jews,*" a porter being probably placed at the door, as was usual on such occasions, he was found "*standing in the midst of them,*" in a manner so evidently miraculous that, though at that moment their minds must have been fully occupied with the idea of his living person, they mistook him for an "*apparition,*" and nothing but the solid evidence of their sense

of feeling, of partaking of their food, and holding a familiar conversation with them, could establish their conviction that, from an intangible spirit, he had now resumed his animal body. This extraordinary miracle staggering the faith of Thomas, who was not present, he again presented himself under precisely the same circumstances, and afforded him all the additional proofs that he had asked for of his substantial presence, after remaining invisible during the intervening space of eight days. Several other opportunities having been afforded of fully recognizing both his person and his mind and character, by those who, from a familiar acquaintance, were best qualified to ascertain his identity, and who had neither any expectation of again beholding his living person, nor were under the influence of those guilty surmises which were liable to raise in the imagination the ghostly form of him to whose murder they had been accessory, which was the case of the great majority of the Jews and of the Roman authorities, he at length, after giving his closing admonition to the disciples, was gradually withdrawn from their view, and passed into the celestial state by ascending towards the visible heavens.

Agreeing with the late venerable Mr. Belsham, that "heaven is a state, not a place of being," I regard the ascension of Jesus as no other than a visible and glorious mode of representing that transition, which was in fact realized in the first instance at his resurrection. But he resumed, on several occasions, the ordinary form of humanity for the purpose of fully proving his resurrection; on such occasions he introduced or withdrew himself in a manner which evinced his usual existence in an invisible state; and by these repeated alternations from and to the "animal" and "spiritual" condition of man, he demonstrated that the essential sameness of person can be preserved amid greater and more inconceivable changes in the bodily frame than are incident to it by any of the operations of nature.

These facts I beg to propose to the consideration of your learned and intelligent correspondents, as affording proofs and illustrations of that transition from mortality to immortality, which is the destiny of the virtuous, and eventually, I trust, with the removal of moral evil, of the whole human race.

P.

Some Account of a New Doctrine lately discovered in Scotland.

To the Editor.

Edinburgh,

Jan. 26, 1830.

SIR,

IN this modern Athens of ours, the disputes of the inhabitants, like those which used to agitate the ancient city of that name, were wont to turn chiefly on politics; but as we are now pretty nearly of one mind with regard to affairs of State, and the old distinctions of Whig and Tory are almost forgotten, religious controversy has come in place of political, and the bitter strife between two of our leading divines on the subject of the Apocrypha having subsided, (apparently from the language of abuse being exhausted in the course of the contest,) another dispute is now raging on the endless topic of what is to be done, or rather what is to be believed, to be saved; a dispute from which, as from all discussions which lead men to reflect on the attributes and moral government of the Deity, much ultimate advantage to the cause of truth, and a gradual advancement of that light which, however long it may be obscured, is destined at length to illuminate the world, may, I think, be expected.

This *bellum plusquam civile*, in which, as usual, one party can find no word but *dammable* sufficiently strong to express its opinion of the doctrines of the other, has arisen in consequence of a treatise lately published by a gentleman of the law, Thomas Erskine Esq., Advocate, who equally travelled out of his own profession some years ago, to favour the world with "Remarks on the Internal Evidence for the Truth of the Christian Religion." The number of editions through which this latter work is said to have passed, is only another proof of the aptitude of the human mind to receive and cherish notions of the Supreme Being suited not to *his* nature, but to the grossness of its own, especially if the creed which leads to such unworthy conceptions only requires that prostration of reason and common sense which is held to be acceptable to him who gave us faculties, and raised us above the brutes, by enabling, and indeed commanding, us to exercise them.

But, without saying more at present with respect to that first work of Mr. Erskine's, the treatise which has given rise to the discussion at present going on here is entitled, "The Unconditional

Freeness of the Gospel," and the writer's object is to shew that, "in consequence of the Deity having taken *on himself* the nature and penal obligations of the sinner, in order that, consistently with his justice, and *at the cost*, as Mr. Erskine says, of a *temporary suffering* to himself, he might restore his forfeited life; and having, by his *sufferings and death*," (p. 19,) or, as he elsewhere expresses it, "by his (the Deity) having *suffered, groaned, and died*, for mankind, *dearly earned* the gratitude and confidence of his creatures, all the sacrifice which his justice required has been made, an universal amnesty has been proclaimed, and the sentence of exclusion being reversed, the whole human race is freely pardoned and forgiven, let the offences which they have committed, or may commit, (including the hereditary load of guilt which the first pair bequeathed to them,) be what they may." (P. 200.)

Indeed, lest there should be any lurking fear in the minds of notorious evil-doers that they may find themselves excepted, and shut out from the act of grace thus wonderfully obtained, the learned gentleman is at pains to assure his readers that the pardon which he announces, the *free, absolute, unconditional, and gratuitous* pardon, by all which epithets it is designated, (and woe be to him, in spite of the pardon, who does not feel and acknowledge the full force and virtue of every one of them,) is "*lavished on the mass of the guilty without any discrimination, and is entirely irrespective of the varieties of human character.*" (P. 61.) "It is to sinners," says he, "that the forgiveness is addressed; not to believing sinners, not to repenting sinners, not to amending sinners, but to sinners," (p. 26,) and he publishes these to them glad tidings, "not to shew how men may obtain pardon," about which it would appear they have now no occasion to give themselves any farther trouble, but, "how it has been obtained." (P. 132.)

Having announced this as the condition in which all men, good, bad, and indifferent, are now placed, it seems to follow as a necessary inference that the doctrines of retribution, and of future rewards and punishments, are henceforth to be considered altogether anile and out of date. For if, in consequence of the Deity having suffered and died for mankind, forgiveness is freely vouchsafed to *all*, it is tantamount to saying that *none* are to be punished; for the notion of pardon followed by penal inflictions

the same as if there had been no pardon, is a contradiction in terms, and the last thing likely to occur to any one. Indeed, Mr. Erskine anticipates, as well he might, that it will "appear to many a strange sort of pardon which allows the punishment to remain." (P. 103.) But, extraordinary as it may seem, this is the sort of forgiveness which the credulity of the world must now be taxed with believing, on pain, of course, of eternal damnation if any different view of the matter is entertained by any one. Sinners of all grades are freely pardoned, without any of that previous humbling of themselves, being born again, &c., which was once deemed absolutely requisite; they are pardoned, "without even having had a *thought of asking* to be forgiven," (p. 51,) so that all the prayers which used to be offered up with that view, (our Lord's among the number, as far at least as forgiveness of trespasses is one of its petitions,) must henceforth be considered useless, if not impertinent. But, mark the sequel: though *pardoned*, they are not *saved*—that is quite a different affair; they are to be punished just as long and as severely in a *future* world as if the Deity had not "manifested himself in the flesh" in the *present*, save and except in one case, and that is, where the fact of the "strange sort of pardon" discovered by Mr. Erskine is known, (a knowledge which his treatise now puts within reach of every one,) and being known, is believed. The pardon, says he, is "proclaimed freely and universally, it is perfectly gratuitous, *it is unconditional and unlimited*; but Heaven is *limited* to those who are sanctified by the belief of the pardon." (P. 13.)

The good sense and perfect comprehensibility of this is illustrated by observing, "that, in itself, pardon is not heaven, any more than a medicine is health. A pardon unreceived can no more save the soul than a medicine unreceived can cure the body. The pardon of the gospel is a spiritual medicine, and faith is the taking it. If there is no faith, the medicine is not taken, and no cure can be expected." (P. 25.)

It would, indeed, have been extraordinary if any system or scheme of salvation had approved itself to Mr. Erskine's mind, in which belief of one thing or other was not a prominent and leading feature; but it cannot escape observation, that what he now requires men to receive and credit, on his authority, the medicine which he now insists on their swallowing, is something very different

from what it used to be, and much more palatable. There would seem to be a fashion in these, as in other matters, and that which is unquestionably necessary in order to arrive at Heaven *to-day*, is obsolete and out of date, and has no tendency to further us on the road, *to-morrow*. Indeed, in one part of his present performance, Mr. Erskine is very near discarding faith altogether as a means of salvation, and states such sentiments on the subject of belief, as no one could have *believed* would ever proceed from the school of which, as some seem to think, the learned gentleman is all but an inspired teacher. His words are, "It cannot but appear strange to a moral and thinking being, that God should pardon him because he believes something. It gives such an unintelligible and unedifying idea of the Divine character, an idea which never can impress the mind with holy feelings, or affections, or desires. The satisfaction derived from believing certain facts is comfort drawn from a dry cistern." (P. 150.) And in another passage he says, still more pointedly, "The promise of pardon as the reward of *faith in any thing* seems to me a mere human invention in direct opposition to the whole tenour of the gospel." (P. 156.)

Now, really, it *does* appear strange that one who had brought his mind to consider faith—"faith in any thing"—in this light, should entertain that opinion of its indispensable importance with respect to his new doctrine which has been shewn above; for, as is there seen, salvation, after all, is made to depend on the *belief* that a pardon was granted before it was asked. This, therefore, is only substituting belief in one thing for belief in another—faith in the fact of forgiveness, for faith in the "plan for undoing the evil which the fall had introduced," &c., &c.

This modification of the matter, however, is a great point gained, and mankind are much indebted to Mr. Erskine for opening a road to heaven so much more easily travelled than that which he formerly pointed out to them. One can see many grounds for doubt and hesitation when required to give implicit credence to the doctrines of original sin, justification by faith, the Deity taking our nature on himself to atone to himself, &c., &c. Mr. Erskine styles some of these tenets (and most men will agree with him) "*unravellable mysteries*;" (p. 189;) and to have pardon, and their fate through all eternity, made dependent on firmly believing one and all of

them, did seem somewhat of a hard measure dealt out to reasonable and thinking beings. But many whose minds revolt at, or are altogether inaccessible to, dogmas such as these, may have very little difficulty in believing firmly that the goodness of God, so manifest in all his works, and his compassion for the creatures he has made, founded on his knowledge of the frail materials of which they consist, and the temptations to which their nature makes them subject, will prevent his being strict to mark what they do amiss during their short and often painful pilgrimage upon earth, especially when they belong to a state of existence where whatever suffering is inflicted can no longer operate as a warning to deter others from offending.

It is quite plain that those who take this view of the Divine government, and think that all the rational creation of God were destined by his goodness for ultimate happiness, are far advanced in the faith which Mr. Erskine now thinks requisite. They can readily believe that a pardon has been granted, and an amnesty proclaimed, for it is only an anticipation of what they think likely to happen. They supposed, indeed, that the act of grace remained to be vouchsafed; but if, for reasons of which they do not presume to question the sufficiency, it has already been extended, they have only the greater reason to praise and bless the Giver of all good, and can scarcely fail to "feel and appreciate the value and the love of the pardon proclaimed by him," (p. 158,) which, according to Mr. Erskine, is all that is requisite to insure its efficacy.

It must likewise be acknowledged that the new doctrine gives a much more ample and satisfactory effect to the *atonement* than the system which has hitherto been considered orthodox. According to the latter, it requires a good deal of explanation to make out and understand in what respect the situation of the human race is improved by all that was done and suffered on their account. It cannot be pretended that they are freed from disease and death in this world, though these formed part of the punishment to which they were subjected by the unfortunate lapse of their first parents, and to which the promise of "bruising the head of the serpent" might therefore have been thought to apply. The effect of all that took place with a view to satisfy the justice of the Deity, and give his goodness scope for its exercise, appears to be confined to the state *after* death, and seems to

amount to this, that whereas, if no atonement had been made, if the serpent's head had *not* been bruised,* all the generations of men, of every age and clime, would have gone into a state of everlasting punishment, without any regard to their conduct upon earth, and solely on account of the transgression of their first parents; but now, in consequence of the sin-offering which the Deity became on their account, they are no longer to be rendered eternally miserable for the offence committed in Paradise, but only for their own want of belief, and such crimes as they commit individually, and die without repenting of. This was certainly a great step gained, but still it is a much more meagre result than that which follows from Mr. Erskine's system; it leaves each man's salvation to be worked out in a great measure by himself, and *that*, with fear and trembling; whereas the new doctrine makes the atonement work it for him, and he has no occasion for either fear or trembling, if he only believes firmly that (pardon being already obtained) both are unnecessary.

The end arrived at is, therefore, far more worthy of the supernatural means employed to bring it about; and besides this great recommendation of the new light, it has, or ought to have, the farther one of putting an end to controversy on many points which have furnished food for it, for at least 1800 years. Pardon being certainly granted to all, and an universal amnesty proclaimed, of what use can it henceforth be to speculate on the difficulties arising from clashing attributes, &c., which stood in the way of its being extended; or to dive into the counsels of the Almighty in order to ascertain the mode in which those difficulties were surmounted, and the period when, nay, the very words in which, the discovery and adoption of a *plan* for that purpose was intimated to mankind?

All this has been the source of much unchristian animosity among Christians, almost ever since there was a sect called by that name; but, adopt Mr. Erskine's creed, and strife on these and many other points is without an object, and it

* Mr. Erskine seems to throw some doubt on this fact when he says, at p. 115, "Evil is still spread over the earth, and the serpent's crested and *uncrushed* head still towers above it." Qu. Is this the orthodox view of the serpent's present state? Alas for poor human nature!

will be felt that it is indeed contending *de lana caprina*, to fight and worry one another about them. Those, therefore, who are fond of peace, and tired of disputing on subjects which they cannot comprehend—all, in short, who think their time may be better employed than in endeavouring to unravel "unravellable mysteries," must wish success to the learned gentleman's new hypothesis, and feel grateful for the communication he has made of it in the work of which, for the edification and *perhaps* amusement of your readers, some account has now been given.

I am, Sir, with best wishes for the continued success of your excellent miscellany,

Yours, &c.,
EDINENSIS.

Bishop Middleton on the Greek Article.

To the Editor.

SIR,

To the new edition published by Professor Scholefield, of Cambridge, in the year 1828, of this celebrated work, I find a short Preface, by the present editor, from which I take the liberty of extracting one paragraph.

"With respect to the merits of the work, as a whole, I cannot persuade myself that any competent judge can read it without a thorough conviction of the soundness of its general principle. A difference of opinion may exist on some of its minute ramifications, as well as on some of the applications of it in detail in the second part of the volume; but I have read nothing on the subject that has led me to doubt the accuracy of the Bishop's hypothesis. The work at its first appearance excited great attention, and was examined with a keen inclination to condemn by those who were compelled tacitly to acknowledge how formidable an attack it made on the strong holds of Socinianism. It will not be thought very strange that by some of these it should have been discovered that Bishop Middleton knew nothing about the article. His work, however, has been both appreciated by the bulk of students, and the demand which has long been made for it is the best criterion of its excellency."

I wish some one of our best Greek scholars would communicate his sentiments on this subject through the Repository. Meantime, let me point to the judgment of John Milton on Tit ii. 13,

"The definite article may be inserted or omitted before the two nouns in the Greek without affecting the sense, or the article prefixed to one may be common to both."

Matthiæ's Greek Grammar, edited by the present Bishop of London, seems to lay down no such doctrine. We shall see whether the expected new edition will supply the deficiency.

A CATHOLIC.

On the Prophecies of Universal Peace.

LETTER I.

To the Editor.

SIR,

COMMENTATORS on the prophecies have generally regarded these sacred records in the light of books that should remain sealed till explained or developed in after ages, by corresponding events; and, therefore, intended chiefly to be of use to those who might live to see them fulfilled, as affording incontrovertible proofs of the truth of revealed religion. Dr. Priestley says, "The real use of prophecy respects those who see its accomplishment."

Much as I esteem the character and opinions of Dr. Priestley, and also those of some other commentators, I think they who thus express themselves greatly undervalue the real use of the prophecies. Were these writings, however, intended for no other purpose than to bear testimony to the truth of the Christian revelation, this alone ought to render them valuable to the sincere inquirers after truth. But the prophecies have a higher claim upon the Christian; they seem graciously intended by the Giver of revelation as a guide and key to the right understanding of the admirable doctrines and benevolent precepts delivered by our Lord and his apostles. Believing them to have been delivered by men divinely inspired, they have a claim upon our regard as of daily practical use; and, as much as other parts of Scripture, "profitable for doctrine, for reproof, for correction, for instruction in righteousness." Instead of applying the prophecies to this beneficial purpose, it is to be regretted that commentators distinguished for their piety, learning, and industry, have for ages past been exerting their powers of imagination in applying them to the passing events of their own times, and frequently in a way calculated to promote discord, rather than union, among the followers of Christ.

There are some parts of the prophetic

writings which admit of great latitude of explanation, and afford an extensive field for the imagination, but which have no direct tendency to improve the heart or enlighten the understanding. On these, commentators have seized with avidity; on these they have spent their strength; applying them as subsidiary evidences of the truth of Christianity, or as laud-marks whereby to distinguish the great arch-enemy of mankind, Anti-christ. Their intentions have been good, but whether their labours have been of much real use may justly be questioned; for nothing can be more evident than that if the application of any particular prophecy does not suit in every minute circumstance to the event to which it is supposed to relate, the Sceptic, rather than the Christian, has ground of triumph. And, inasmuch as Christianity does not stand in need of this inferior kind of evidence, the wisdom of thus applying it may justly be called in question.

If many parts of these sublime writings admit of great latitude of interpretation, there are, on the other hand, some parts that have not only the advantage of not being liable to misapplication or misconstruction, but which afford the most useful practical lessons; which elucidate and enforce the doctrines and precepts taught by our great Lord and Master, and hold out admonitions to his sincere followers to be humble imitators of his virtues. I allude particularly to those prophecies which relate to the triumphs of his kingdom. It is concerning these, on which commentators have said little, that I wish, through the medium of your valuable journal, to offer a few remarks. There is a close connexion, as of cause and effect, between the doctrines and precepts of Christ and these delightful prophecies, affording ample field for discussion to the moralist and politician, as well as the theologian; and I should rejoice if what I have now to offer should induce others, better qualified than myself, to do it justice, to take up the subject.

Some of the prophecies alluded to are so plain and specific, that they may be said to relate events, yet future, with as much clearness and certainty as historians have detailed those that are already past; and they not only afford instruction to make perfect, and thoroughly furnished to all good works, the man of God, or the Christian, but also supply useful advice and information to the statesman and political economist. To all, the

study of these prophecies may be productive of profit, as well as pleasure. We read, Isaiah ii. 4, that in the *last days*, or under the Christian dispensation, *men will beat their swords into ploughshares, and no more learn war*. We are further told by the same inspired writer, chap. xi. 6—9, that the consequence of this forbearance and the spread of Christian knowledge will be, that men and nations of dispositions hitherto as opposite as the *wolf* and *lamb*, or the leopard and the kid, &c., will not only dwell together in a state of perfect peace, harmony, and friendship, but also of great ease, security, and abundance; that, as the prophet Micah expresses it, “they shall sit every man under his vine and under his fig-tree, and none shall make them afraid.” If Christians believe in these prophecies, which they must necessarily do if they have examined the evidences of their religion, they will find in them an assurance, equal as to certainty and credibility to any that history affords, and expressed with great clearness, that a time will arrive when our holy religion will subdue the malevolent passions that have, for so many centuries, deluged the world with human blood; and when it will be the happy medium of establishing universal peace and security. As experience is the general rule by which statesmen and politicians have been guided, I would ask, if Christian statesmen, men placing reliance in the sacred volume of revelation, ought not to draw from these prophecies the same maxims of wisdom that statesmen have been in the habit of doing from past history and experience? If Christians consider the Scriptures as a revelation of the will of God, and read them with the same disposition and intention with which they read the letter of a friend, i. e. with a sincere desire to discover the will of him who has written, they would, I think, soon come to the conclusion, that to engage in war is offensive to God; and experience will shew that so far from its conferring lasting security on a nation, it sows the seeds of its downfall. On this subject prophetic history, past history, and the remark of our Saviour, are in perfect accordance, that they who take the sword shall perish by the sword.

The statesman, or man of the world, may smile at the expression, prophetic history; but I must take the liberty of saying that, in one point of view, it commands greater respect than the history of the past as recorded by profane historians. The latter has been handed

down to us by fallible, interested, and prejudiced men, and past events we find to be variously recorded, according to the ignorance, the interests, or the prejudices of the writers: whereas prophetic history, being handed down to us by holy men inspired by God, has not these imperfections. It is therefore more to be depended on than real history; especially, as is the case in the present instance, when handed down to us in plain and intelligible language.

The prophecy, contained in the second chapter of Isaiah, “They shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more,” is so very plain and intelligible as to require no comment. That contained in chap. xi. 6—9,* though symbolically expressed, can hardly be misunderstood as to its general import. It evidently relates to the same happy period of time, namely, the last days, and to the same triumphs of Christianity; and it may be considered as the most sublime and highly poetical description that has ever been given of this glorious triumph. Whether there may be novelty in the remarks and paraphrase which I send you I know not; but, as far as I know, these prophecies have engaged little of the attention of commentators.

If the latter (chap. xi.) were an insulated prophecy, its explanation would not be attended with much difficulty, as the prophet informs us that the state of happiness, figuratively described, is to proceed from “a root of Jesse,” or from the Messiah. But, if we connect this prophecy with that contained in ch. ii., of which it may be considered an illustration, its meaning and application seem easy and natural: and, from various equivalent expressions in the two prophecies, it is probable they are identical, that they are descriptive of the

* “The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them. And the cow and the bear shall feed, their young ones shall lie down together, and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice’ den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord as the waters cover the sea.”

same events, and mutually explain each other; as will appear from the following particulars.

The law that shall go forth out of Zion, and the word of the Lord from Jerusalem, in chap. ii., may be considered as identical with *the knowledge of the Lord that shall cover the earth*, in chap. xi. *The mountain of the Lord's house*, chap. ii., may be identified with *the holy mountain*, chap. xi.: and the judgments in both chapters correspond. The happy results, likewise, though so very differently expressed, may be considered as descriptive of the same events. These striking coincidences, and others might be adduced, render it highly probable that, though placed asunder, and delivered in language very dissimilar, these prophecies are identical, and mutually explain and illustrate each other. Whether, when taken in connexion with other prophecies concerning the Messiah's kingdom, they will bear the free paraphrase I am about to offer, I submit, with diffidence and deference, to the judgment of you and your intelligent readers.

Isa. xi. 1—9: *In the last days, the Messiah shall come forth as a rod out of the stem of Jesse, and a branch shall grow from his roots, and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and the fear of the Lord. These shall guide him, and make him of quick understanding in the fear of the Lord. He shall not judge according to the fallible judgment of men; but with righteousness shall he judge the poor, and reprove with equity the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and cease to learn war. For the law shall go forth out of Zion, and the word of the Lord from Jerusalem. Living waters shall go forth out of Jerusalem, and at evening time it shall be light. The old sanguinary and belligerent systems of government and of morals, founded on Pagan principles, will be dissolved and succeeded by others more conformable to the will of God; for in that day Jehovah shall be king over all the earth. All the kingdoms of this world shall become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever. And a voice of many waters shall be heard, saying, The Lord God omnipotent reigneth. Old and er-*

roneous systems of religion shall also be abolished; not only the worship of idols, but the false worship of Jehovah under different names; a species of worship which shall take place during ages of gross darkness—these and all religious errors shall vanish in the evening time when it shall be light; for in that day there shall be one Jehovah, and his name one.

Wonderful as it may appear, this knowledge of the Lord will not only put a stop to national wars, but, striking at the root of all evil, will subdue those malevolent passions and lusts which predispose men to engage in war. Imbued with this knowledge of the Lord, and under the divine instruction of the Prince of Peace, nations and individuals, hitherto as savage as the *wolf*, will lay aside their ferocity, and cease to devour those who are as harmless as the *lamb*. To impress this upon you more strongly, I tell you, by another figure, that, at this happy period, those who have hitherto, like the lordly *leopard*, delighted in shedding innocent blood, and in oppressing others, who, like the sportive *kid*, possess not the power either of offence or defence, will not only cease to oppress and devour, but will become domesticated with those below them in rank, in power, and in wealth. The proud and the humble, the strong and the feeble, the rich and the poor, the priest and the layman, the warrior and the peasant, will lay aside their mutual antipathies, and will form one united and happy society; they will mingle, and live, and lie down together. A most perfect philanthropy and friendship will be established; and, like the knowledge of the Lord, from whence it proceeds, it will cover the whole earth. Nations and individuals, though of habits as dissimilar as the *cow* and the *bear*, instead of plundering or making slaves of each other, will lay aside all enmity, and dwell together as one large family of brothers, having one common parent, even Jehovah.

Still more incredible as it may appear, in those last days, kings, or men who have ruled as despotically as *lions* among animals, will not only lay aside their ferocious habits, but also those habits of luxury in which they have been accustomed to indulge. Influenced by this divine *knowledge of the Lord*, sentiments of universal benevolence will banish the love of sensual gratifications; and not only subjects, but kings and princes, will become "temperate in all things," and be satisfied with the simple food that,

in this improved state of society, will be the lot of the labouring man. *Thus the lion shall eat straw like the ox*; and luxury, the parent of want, being banished from the world, there shall be food enough and to spare, for a larger population than has ever yet existed; and *every man*, without fear of famine or the sword, *shall sit under his vine and under his fig-tree, and none shall make them afraid.*

As religious knowledge will become universal, and as "all men, from the least to the greatest, will know the Lord," those princely religious establishments that, in ages of gross darkness, have dazzled and kept in awe the vulgar, will become useless, and laymen will cease to be the prey of priests. Not only will the *lamb* be secure from the ferocity of the *wolf*, and the kid from the violence of the *leopard*; but even *the sucking child shall play on the hole of the asp, and the weaned child put his hand on the cockatrice' den.* Neither military fame nor priestly domination will be wanted; piety and moral worth will become greatness and strength; mercy and truth will meet together; righteousness and peace will kiss each other. True religion will supersede idolatry; charity occupy the place of covetousness; and peace on earth and good-will among men banish war and crime; and the wisdom of this world will be demonstrated to be foolishness with God.

The knowledge of the Lord, which is to produce all these wonderful effects, after being impeded by a succession of ages of gross darkness, shall, "in the evening time," flow with a rapid and irresistible current, till it finally cover the earth as completely as the waters cover the bed of the ocean; overturning all *thrones and principalities* and *powers* that shall attempt to oppose its progress. The ages of gross darkness that are already past, and those that may yet intervene before "the evening time, when it shall be light," may lead inconsiderate men to imagine that the arm of Jehovah is weakened, and that he either cannot or will not bring such mighty things to pass. But let those who doubt bear in mind that, with Jehovah, a thousand years are as one day, and one day as a thousand years. The old heavens and the old earth—the errors of Judaism and Paganism, may pass away, as will all errors; but the word of Jehovah, which is truth, cannot fail of its accomplishment. Every thing predicted concerning the Messiah and his kingdom, will, at the appointed time, be fulfilled.

The prophecies which point, either

directly or indirectly, to the triumph of the kingdom of the Messiah, are numerous; but, were there no other than the two particularly alluded to in this letter, we might safely come to the conclusion, that before they can receive their completion, all the existing establishments, civil or religious, must either be dissolved, or so thoroughly reformed by the divine operation of the knowledge of the Lord, or of Christianity, as to be what Isaiah emphatically calls a new creation. Such a creation partially took place upon the promulgation of Christianity, and during more than two centuries the honourable distinction of Christians was, "See how they love each other!" In them, both as regards war and benevolence the most extensive, these prophecies received a partial accomplishment: but, as predicted, a falling away has taken place, and gross darkness has covered the earth. From this it appears to have been gradually and steadily emerging during the last four or five centuries, so as to afford a reasonable ground of hope, that *the knowledge of the Lord*, and this new creation, *will cover the earth.*

In my next letter I propose considering some anticipations of Dr. Hartley, contained in his *Observations on Man*, &c., relating to the period in which we are now living; not as matters of curiosity or useless speculation, but as affording, when taken in connexion with prophecy, valuable practical counsel to the present generation. To all, whether nations or individuals, the prophecies alluded to may be regarded as "profitable for doctrine, for reproof, for correction, for instruction in righteousness." As the apostle is here speaking of the Jewish Scriptures, or the law and the prophets, for it was these Timothy had *learned in his childhood*, it is reasonable to suppose that the prophecies I have quoted, if not specially alluded to, were included in the apostle's remark.

PHILANTHROPOS.

Passages from the Gentleman's Magazine.

To the Editor.

SIR,

THE passage which ensues is copied from the number of the Gentleman's Magazine published November 1829.

"We know that many clergymen, good and excellent men, betray in their publications ignorance of the world. In no instance, and we mean it in no dis-

respect, is this deficiency more palpable than in the hypothesis that union between the Catholic and Protestant churches would heal all discords and overcome Unitarianism and Dissent."**

"As to the Unitarians, Hume admits that there is nothing irrational in the doctrine of a Trinity, and all philosophers know that it is absurd to argue *a priori* concerning Deity. But this the Unitarians do; they allege what is insusceptible of proof, and as they deny future punishments, *the proper mode of overcoming them is to alarm the fears of mankind* upon that particular point; and it being impossible to extirpate religion out of the human mind, it is *the only mode by which success can be obtained*. The Unitarian says, that the souls of the wicked are annihilated after death; but matter only is susceptible of decomposition, and who can predicate mortality where there cannot be decomposition?"

The authority of the work in which it appeared, not the importance of the passage itself, induced the writer to send the following note to the Editor of the Gentleman's Magazine.

"SIR,

"In the number of your work for November there is found an article of review (p. 346), on some statements in which, I, as one of those who are therein misrepresented, claim the privilege to make one or two remarks. It is not my intention to follow the writer through the inconsequential train of observation in which he indulges, but to tell him, that however much knowledge he may arrogate to himself, he is either profoundly ignorant or bad-intentioned in relation to the subject on which he has undertaken to instruct others. He commences with charging the Unitarians with arguing *a priori* concerning Deity—which is untrue; he proceeds to assert that they allege what is insusceptible of proof—which is assertion without evidence; and he closes his misrepresentations by affirming that they deny future punishment, and hold that the souls of the wicked are annihilated after death—which is also untrue.

"I do not undertake, Mr. Editor, to affirm, that no one of those who are known by the name of Unitarian Christians has entertained any of these notions; but I can truly say, that though my acquaintance with Unitarians is extensive, I know not one person who holds the errors ascribed by yourself or your agent to the whole body; while I do

most solemnly declare that the alleged opinions form no part of the Unitarian doctrines—are not received by the Unitarians as a body—nor by any considerable part. You will, I hope, as an act of justice to a misrepresented body of Christians, give these remarks insertion, if possible, in your forthcoming number, and oblige

"Your humble servant,

"JOHN R. BEARD,
Unitarian Minister.

"Manchester, Nov. 9, 1829."

The injury was public—so ought the reparation to have been; but the only notice taken of the above letter, which notice wantonly adds to the misrepresentations complained of, is the following, copied from the "Minor Correspondence" in the number published March 1st:

"We have communicated Mr. Beard's letter to the writer of the article complained of, and his answer is as follows: Mr. Beard had certainly no idea of meeting with a razor in the critic, a Trinitarian clergyman of the Church of England. The latter is bound by the canons and his ordination vote to support the doctrine of the Church to which he belongs; and that doctrine is, that unless Christ be God as well as man, the atonement is not efficacious. The main point of Mr. Beard's letter is a denial that the Unitarians argue *a priori* concerning Deity; but how is it possible for them to impugn the doctrine of a Trinity without predicating, that there cannot be a Trine Deity, the possibility of which even Hume admits? As to other points of his letter, many clergymen are of opinion (and not without reason) that *Unitarianism tempts its followers to commit the sin against the Holy Ghost*; and therefore is the most pernicious form of Dissent. Concerning the *insults* in Mr. Beard's letter, the clergy every day meet with *rampant sectaries* of all kinds, and if they know their duty, only pray for the conversion of them in common with *Jews, Turks, infidels, and heretics*."

The reader is left to make his own reflections.

J. R. B.

On Public Worship.

To the Editor.

SIR,

PERHAPS some of your able correspondents would have no objection to discuss the right and the wrong, the

measure of Christian and unchristian feeling, which pervades our generally confused notions respecting the separation of an order of men for the purposes of conducting Christian worship in a congregation? It appears to me that when this subject has been treated, it has generally been with reference to the minister and not to the people. It has been spoken of as if the grand point was, that the one who *leads* should be eminently qualified, while it has been forgotten that if the office were really shared by many in a congregation, the qualifications now centred in one, probably would be diffused over a larger number, and worldly thoughts and worldly habits might receive a great check.

Professing myself to have only come to the conclusion that "much may be said on both sides," I will subscribe myself

AN OBSERVER.

On the Character of Mohammed.

To the Editor.

SIR,

So little is known of Mohammed by European Christians, that he is usually stigmatized as an Impostor, and the KORAN, the book which is accounted sacred amongst the followers of the *prophet*, is by those who are totally ignorant of its contents reviled as a farrago of gross absurdities.

Without considering the age and the country in which he resided, without investigating his laudable efforts to convert the idolatrous people around him from their superstitious practices, without regarding the *piety* he inculcated, and the *moral precepts* he held forth, as essential to the happiness of society in the present life, and to eternal happiness in the world to come; the *pulpit* and the *press* have combined in reviling him for his aspiring to a predominance which his persecutors stimulated him to attempt in his self-defence.

Not content with calling his ardent zeal *fanaticism*, Christians in general have numbered him amongst the chief enemies of Christianity.

Relying on that liberality of sentiment which your periodical publication displays, I request your permission to offer my opinion that *Mohammed* was a CHRISTIAN, and that from his zealously inculcating the doctrine of the DIVINE UNITY, he conciliated the minds of many Jews, and found zealous adhe-

rents amongst those Unitarian Christians who sought refuge in *Asia* and *Africa* during the turbulent scenes between the ARIANS and TRINITARIANS in the reign of *Constantine*.

Mohammed assents to both the Old and New Testaments, merely stating that neither Jews nor Christians had preserved their Scriptures free from interpolation.

Ignorance and bigotry have been fostered for ages, and the *Monkish* crusades excited an antipathy between those who were marshalled under the banner of the *cross*, and those who assembled around the banner of the *crescent*.

From the accordance between the *New Testament* and the *Koran* relative to the DIVINE UNITY, *piety* to GOD, and *benevolence* to *mankind*, Christians and Mohammedans might have lived together in harmony.

Many a fiction relative to *Mohammed* has been invented to supply matter for a *Canterbury Tale*, and possibly some of your readers may have believed the religion of Mohammed to be a persecuting religion.

Is it rational and equitable to impute to the religion of *Jesus Christ* all the irrational and inequitable conduct of some professors of *Christianity*? And by parity of reasoning we ought not to impute to the religion inculcated by *Mohammed*, any part of the conduct of its professors which is contrary and inconsistent with the injunctions and precepts of the KORAN.

The *Koran* says, "*Let there be no violence in religion.*" This gives no sanction to that spirit of domination falsely called religions. Again, "*Fight for the religion of GOD against those who fight against you, but transgress not by attacking them first, for GOD loveth not the transgressor.*"

Although the latter quotation differs materially from the admonition of *Jesus Christ*, that when smote on one cheek we should turn the other also, your readers will be aware that very few Christians have cultivated the spirit of forbearance recommended in the GOSPEL, and that there are very few pages in Ecclesiastical History which do not evidence a deficiency in that degree of moderation which the KORAN enjoins.

Not only hierarchies against sects, but sectarians against each other, from the time of *Athanasius* to the commotions at *Ulster*—who have conformed even to the injunction of the Arabian Prophet?

Although burning at the stake is no

longer common, there still remain *prohibitions* and *ejectments*, and *annoying*, although *impotent*, denunciations of *eternal misery*, on account of conscientious differences in opinion called religious. The reign of King George the Fourth will be ever memorable to the advocates for religious liberty, and from the *signs of the times* we are induced to infer that the children of Israel will be emanci-

pated as well as the Roman Catholics; that a mosque will be erected for the accommodation of the Mohammedans who sojourn amongst us, and that in this land of freedom all men will be encouraged to worship the Supreme DIVINE BEING agreeably to their own *pious sentiments*.

A CHRISTIAN MOSLEM.

OBITUARY.

MRS. FRANCES SHEPHERD.

1829. Nov. 17, at *Gateacre*, near *Liverpool*, FRANCES, wife of the Rev. Wm. SHEPHERD.

The retiring modesty which so peculiarly characterized this lady, might seem to render inappropriate any further notice to the public, than the simple announcement of her decease, were it not for the consideration that, amongst the readers of this work, there must be many to whom she was personally known; and no small number who, in their boyhood, have experienced, under the roof of her husband, a large portion of her almost maternal care; to such this little tribute will not be uninteresting, as recalling the memory of a kind and valued friend.

Mrs. Shepherd possessed an excellent understanding, which had been well cultivated by reading; but her singular modesty of character led her to be so much more frequently a listener than a speaker, that none, except her most intimate friends, could fully appreciate the extent of her information, the correctness of her sense, and the soundness of her judgment. She well exemplified those beautiful characters of Christian charity, "she seeketh not her own, is not easily provoked, thinketh no evil," for it would have been difficult to select an equally perfect example of disinterestedness, gentle mildness, and candour.

From a life of happy and active usefulness she was removed with only so long an illness as to afford to the affectionate friends who had the melancholy privilege of attending upon her last moments, an opportunity of exhibiting towards her some portion of that tender care and assiduity which she had so frequently bestowed upon others.

To the faithful partner with whom she had passed thirty-seven years in un-

interrupted harmony and unclouded happiness, her loss is irreparable; and it is deeply lamented by all who were favoured with her intimacy and friendship; whilst, by her domestics and the neighbouring poor, it is deplored like that of a mother.

If posthumous fame can ever be accounted a reasonable object of human ambition, it must surely be when it assumes this form. The hope of being enshrined in the hearts of those who knew us best, is not only soothing to the anguish of departing friendship, but animating also, as being linked with that better part of our nature which alone survives, when all besides shall have perished and been forgotten.

MISS LOUISA HAWKES.

December 21, aged 22, LOUISA, the only daughter of the Rev. James HAWKES, of Nantwich. Though cut off in the spring-time of life, the deceased had anticipated much of the anxiety and affliction that is generally reserved for a more advanced period. To the trials incident to the long illness and subsequent death of her mother, whose place she was called upon to supply at that early period when females generally depend on a mother's advice and direction, succeeded that of her own very long and very painful sickness. In her case the salutary influence of affliction was most pleasingly manifested; and her friends, while they deeply sympathized with her in her illness, which was unusually trying from the want of the soothing effect of a mother's or a sister's affectionate attentions, long indulged the hope that she would enjoy a rich recompence for her sufferings in the exercise of those virtues which were the fruit of her happy

improvement of it. When, however, they were fondly hoping that the qualities which she displayed, those gentler virtues which often flourish under the softening influence of affliction, united as they happily were with a thoughtfulness and strength of character uncommon in one so young, were to adorn various relations of life which she would afterwards be called upon to fill, her disorder began to assume a fatal character, and a rapid decline soon put an end to all their hopes. Under this and the like disappointments, how invaluable do we find the possession of the gospel! How thankful ought we to be for the light and consolation which it affords! For it assures the mourners, though the tomb is closed upon their friend, that she is not lost to them for ever—though she has not reaped her reward in this life, a richer is reserved for her in heaven.

R. S.

MR. JOHN DENDY.

Jan. 24, at *Tower Hill*, near *Horsham*, Mr. JOHN DENDY, in the 36th year of his age. He was the eldest son of the late Rev. John Dendy, who was for many years pastor of the Unitarian General Baptist congregation in that town. The deceased was suddenly called away, when prospects of increasing usefulness were opening to him. About four months ago he accepted the office of deacon in the church over which his respected father so long and usefully presided, and his friends were fondly anticipating the advantages to our common cause likely to result from that zeal and prudence of which his prior conduct gave an ample pledge. But true it is, that we know not what shall be on the morrow. The Sovereign Arbitrer of life and death saw fit in his wise and inscrutable counsels to disappoint our hopes; and an illness of a few days deprived us of an upright and highly respected friend. Few individuals have enjoyed more general esteem than the subject of this brief memoir; and at his interment, which took place in the burying-ground belonging to the chapel, after an appropriate discourse by the Rev. Robert Ashdowne, from James i. 14, Churchmen and Dissenters were seen mingling together, equally eager in paying the last tribute of respect to the exemplary virtue of their lamented friend and neighbour. May his sorrowing widow in her affliction gather consolation from the hope, which Christianity inspires, of the reunion of virtuous friends in happier and brighter worlds above;

and may the fatherless son be preserved to become the stay and comfort of her future years, by displaying to her admiring gaze those virtues which endear to her the memory of her departed partner in life!

MR. BOWLES.

7, *York Place, City Road*,
Jan. 12, 1830.

SIR,

I HEARD with sincere regret of the death of my highly esteemed friend, Mr. BOWLES, of *Yarmouth*; and although I think it not wise to encumber the pages of the Repository with long biographical notices of individuals who are little known to fortune or to fame, yet where the character and conduct of a deceased friend may afford his survivors, and especially the younger part of them, a useful lesson, such opportunities of doing good ought not to be neglected. And this was pre-eminently the case with regard to Mr. Bowles's life. It affords the example of a man brought up from his childhood in a profession which is generally regarded as the most unfavourable to the cultivation of religious principle, yet regulating his conduct by an undeviating adherence to it, making religion a subject of constant attention and serious inquiry, and having, as the result of such inquiry, adopted the most unpopular creed of the present time, voluntarily, openly, and constantly associating himself with its professors, subduing by the integrity of his character the prejudices which existed against both the professions to which he, at different periods of his life, belonged; and, in fine, affording an example that to no situation in life is denied the power of commanding the respect, the confidence, the friendship, of those whose good opinion is worth possessing.

Mr. Henry Bowles was born in Devonshire in the year 1773. His father, who was the manager of a company of comedians in that county, and who destined his son for his own profession, gave him the advantage of an excellent classical education, which he afterwards improved by diligent and close study. In the year 1800, Mr. Bowles joined the Norwich company, in which for ten years he played what is called the first business in tragedy and comedy, and he always continued to cherish that love for the drama, long after he had quitted the stage, which every man of taste must feel. His acting was marked by sound judgment, a careful and critical study of his author; and, for the most part, by a

just and faithful portraiture of the character he had to represent. I used to think him most happy in the personation of the heroes of ancient Rome, and of these particularly Brutus, Coriolanus, and Cato. To this line of characters he had to add the very opposite one of genteel comedy, and those who knew him only of late years would scarcely believe that ever he could have attempted Ranger, or Charles Surface, and still less that his attempt was a successful one. If his representation of these characters wanted some of the exuberant flow of animal spirits which their perfect delineation would demand, it never degenerated into the noisy, vulgar exhibition which has sometimes been made of them.

It was in 1800, immediately after Mr. Bowles's joining the Norwich company, that my acquaintance with him commenced. We had then only *one* kindred feeling—the love of music. This brought us regularly into contact every week, and thus was laid the foundation of a friendship which death alone has ended. Though he came to Norwich a perfect stranger, Mr. Bowles's gentlemanly manners, correct conduct, and mental cultivation, soon procured for him an introduction into some of the best society that the city afforded, and the friendship of some of its most accomplished and respectable inhabitants. I believe it was by accident that he first attended the Octagon Chapel. The subject of religion had, previously to this, never been discussed by us, as I knew him to be a regular and I believed a conscientious and satisfied worshiper at the Established Church. I now found that he had long been among the number of those who had been troubled with doubts and misgivings as to the agreement of her creeds and articles with the teachings of Christ and his apostles. My friend was not a man to take up or lay down any opinion hastily. He applied himself closely to the investigation of the subject, and the issue was his firm conviction of the identity of Unitarianism with scriptural Christianity. Having come to this conclusion, he hesitated not to make an open avowal of his convictions by regularly attending twice in the day upon Unitarian worship in whatever town his professional duties placed him. Nor, to the best of my knowledge, did this honourable conduct cause him the loss of any of his former friends. I continued, after that time, to meet him at the houses of several clergymen and members of the Church of England with

whom he had been previously accustomed to visit.

During the last two or three years of his belonging to the Norwich company he was appointed by Mr. Wilkins (the patentee) to the troublesome office of stage-manager, the additional emolument of which scarcely compensated for the irksome and unthankful task of reconciling the jarring claims of the various candidates for public favour. To the profession of an actor he had, for some time, shewed a growing dislike; at length he determined to quit it altogether, and, by the advice of his friends, to undertake one for which he was eminently fitted, that of a school-master. He took his leave of the stage before the largest and probably the most respectable audience that ever filled the Norwich Theatre. There was no previous instance of such a receipt as on that night. Persons of the highest rank and consideration in the city seemed anxious to testify their regard for a man who had no claim to their notice save what his own high character and uniform good conduct had earned. To the art of benefit-making he was a total stranger, and never mixed with the various convivial companies in which provincial and even metropolitan actors find it their interest to associate. They were no company for each other. Hence there was no party got up on this occasion, no canvassing or scheming to get a house. It was the spontaneous and honourable testimony of a numerous community to the private worth of an individual.

It happened that at this time the small congregation of Filby, a village in the neighbourhood of Yarmouth, was without a minister, and Mr. Bowles, having determined to fix his residence at that town, consented to supply the vacancy. His connexion with this society continued till his death. At Yarmouth, being one of the towns in the Norwich theatrical circuit, he was almost as well known as at Norwich, and his school opened with very flattering prospects. His modest, unobtrusive habits, and his utter contempt of all quackery and puffing, prevented his enjoying that measure of public support to which he was so well entitled; and among his Unitarian brethren he was almost unknown. He never visited London but once in his life, and for the last thirty years he scarcely ever wandered beyond Norfolk and Suffolk. His whole mind was given to the performance of his duties, and to thrust himself into public notice he was

perhaps too much averse. Year after year his pupils were rising to the highest honours that Cambridge could bestow; but these were facts which his friends heard only incidentally, and the public never. They are sufficient to stamp his character as a scholar and a mathematician.

As his duties at Filby occupied only one part of the Sunday, Mr. Bowles was accustomed to attend on the ministry of Mr. Beynon at Yarmouth during the other part; and the infirmities of age having rendered it necessary for that gentleman to procure some assistance in his pulpit services, Mr. Bowles most kindly and generously undertook half the duty, declining at the same time to accept any part of Mr. Beynon's salary. This he did for many years, very much to the advantage of the congregation. In the last letter which I had from him, (dated Dec. 10, 1829,) he says, "I am happy to say that my evening lectures have been well attended; I trust they have been instrumental in keeping alive some attention to the principles of Unitarianism. You know I am but a volunteer here, yet if I can serve the cause I love I am content."

His end was equally sudden and serene. He had complained of some slight indisposition, and had retired, rather early, to rest. He soon fell into a sleep, and from that sleep he never awoke.

This brief and imperfect sketch of Mr. Bowles's life and character will not, I trust, be wholly without its use. It will serve to give his brethren in the ministry some knowledge of one who, though not educated among them, and destined during the early part of his life to move in a very different orbit to theirs, was worthy, if purity and singleness of heart, undeviating rectitude, unwearied diligence, added to the accomplishments of a scholar and the acquirements of a theologian, are among the characteristics of a Christian Minister, to take no mean rank among them. It will also animate the timid to an honest and fearless profession of what they believe to be the truth, by shewing that such profession, accompanied by corresponding consistency of conduct, will not fail to silence the sneers of the worldly or the scorn of the bigot, and to ensure the cordial admiration of the enlightened and honest part of society.

EDWARD TAYLOR.

INTELLIGENCE.

Hull Sunday-School Meeting.

ON Tuesday, Dec. 29th, the Anniversary of the Bowl-Alley Lane Sunday-School, in this town, was commemorated in the following manner: in the afternoon the children of the school, after assembling in the chapel and hearing a simple address from the minister, were regaled with tea; and on their dismissal, the friends of the Sunday-school, and members of the congregation and others, to the number of eighty persons, sat down to a social tea-table at six o'clock. The evening was spent in friendly religious intercourse. Sentiments connected with the cause of religious education and Unitarian Christianity were passed, in proposing which, a variety of animated addresses were made to the meeting. The company separated at nine o'clock, concluding their meeting with singing and prayer; and apparently under the unanimous feeling of satisfaction in the employments of the evening,

and of hope that this might be only the first of many such commemorations.

I beg leave, Mr. Editor, to record our meeting among the similar articles of pleasing religious intelligence, which I observe, I think, with increasing frequency, and never without sincere satisfaction, in your interesting pages. We derived the idea of our recent meeting from the similar Sunday-school commemorations which have been held for several years at York and at Welburn, with much pleasure and improvement to those who have engaged in them. My own conviction of their utility is strengthened by every additional opportunity I have enjoyed of attending such meetings; and if that conviction had ever wavered, it would, I think, have been immovably fixed by the scenes of last Tuesday. Never could a meeting have been distinguished by more harmonious and social religious feeling, nor, I think I may venture to say, by a more truly Christian spirit. The high and the low,

the richest and the poorest, met together. The immediate object was the commemoration of a Sunday-school. The children were made sensible of the benevolence of their teachers and friends, by an innocent indulgence suitable to the festive season. The benefactors were gratified by the sight of the happiness they were promoting. The teachers met together and encouraged one another in their good undertaking. The supporters of the school supplied their countenance and encouragement to the laudable efforts of their young friends who give their gratuitous services as teachers. Thus an interest in the school was quickened and spread. Then the friends of education remembered their other bonds of union as members of a *Christian society*. They were glad of the occasion to eat together as fellow-members one of another, in the same spirit in which they rejoice to forget the distinctions of rank and outward condition, when they worship together as fellow-mortals and fellow-Christians. They felt at the same time their individual interest in the cause of religious truth and purity in the world at large, and by the detail of various facts relating to the progress of Unitarian Christianity in places nearer or more remote, reminded one another of the anticipations which they ought to form, and upon which they ought to act according to their several ability, respecting the future destiny of pure and undefiled religion.

The presence of several persons belonging to other denominations of Christians is not the least pleasing part of my history. We were grateful to them for their demonstration of Christian liberality and kindness; and they required no apology for our expression of interest in our own religious principles, while they joined hearts and voices in our song of religious joy, and prayed with us for the heavenly blessing.

I firmly believe (and it is under this conviction that I wish, Sir, to claim a portion of your pages), that occasions and methods similar to that I have described, are those to which we must look, in a very great degree, for the promotion of a spirit of effective co-operation and fervent zeal in our churches, and also, to no small extent, for the revival and increase of genuine and practical and social religious principle in our individual bosoms.

EDWARD HIGGINSON, Jun.

Hull, Jan. 1st, 1830.

Ordination of Mr. J. C. Means.

ON Friday, January 1, 1830, Mr. J. C. Means was settled as pastor of the White's-Alley General Baptist Church, meeting lately on Sunday afternoon in Worship Street, Bishopsgate Street, but now removed to Trinity Place, Trinity Street, Blackman Street, Borough.

The public service was introduced by the Rev. J. S. Porter, of Carter Lane, who read the Scriptures; the Rev. D. Davison, of the Old Jewry Chapel, Jewin Street, conducted the devotional service; after which the Rev. B. Mardon, of Worship Street, delivered a most excellent and masterly discourse, *On the wisdom which cometh from above*, from James iii. 17. The service was concluded by a very animated and impressive discourse, on the various offices in the church appointed by Jesus Christ, from Ephesians iv. 11, 12, by the Rev. R. Aspland, of Hackney. Several of the ministers resident in and near London were among the audience.

New Unitarian Chapel, Norwich.

ON the 14th of March a new chapel for Unitarian worship was opened in St. Andrew's, Broad Street, at Norwich, by the Rev. B. Mardon. It was well attended in the morning, afternoon, and evening, and on each occasion that gentleman delivered an excellent and impressive discourse to a highly respectable congregation.

Boston Unitarian Congregation.

THE Unitarian Congregation at Boston have presented their late minister, the Rev. George Lee, of Lancaster, with a copy of Dr. Lardner's Works, accompanied by the following note:

REV. AND DEAR SIR,

I have much pleasure in being made the organ of your late congregation, in presenting you with a copy of Dr. Lardner's Works, as a small tribute of affection, gratitude, and esteem, for the ability, zeal, and fidelity, with which you performed your ministerial duties amongst us; and for the exemplary manner in which the virtues and spirit of the gospel were exhibited in your life and conversation; and also for the earnestness with which you, on all occasions, endeavoured to promote the great cause of civil and religious liberty. That you may long live to enjoy prosperity, health, and happiness, and be eminently useful in

the Christian church, is the earnest wish of,

Rev. and dear Sir,
Yours truly,
CHARLES WRIGHT.

To the Rev. George Lee.

*Lancaster,
Feb. 25, 1830.*

MY DEAR SIR, I hasten, through you, to return my most sincere thanks to the Committee of the Boston Unitarian Congregation, for the elegant and useful set of books I have just received from you, on their behalf, and for the very flattering note which accompanies their present.

I cannot but attribute to the kind partiality of my friends the very complimentary terms in which they speak of my late ministry among them; but as a token of their affectionate regard, and as a testimony to the sincerity of my labours, I confess it has been, in no small degree, gratifying to my mind, and I shall feel it as an increased motive to perseverance and greater diligence in that course which has earned for me their kind approbation.

Boston possesses many claims upon my grateful remembrance. As the place of my first settlement in life, and where much of my experience and knowledge of the world has been acquired, I can never think of my residence there without emotions of deep interest; and the indulgence and forbearance I uniformly experienced would render it impossible for me ever to forget my respected friends of that place, did not the last and unexpected instance of their kindness fix upon me a debt of gratitude, which I should hold it culpable, in the highest degree, to suffer to be obliterated.

I consider it the happiness of my life to have been called to labour in the cause of rational religion, and to raise my voice, feeble though it is, in favour of those all-important truths which are calculated to advance the dignity and independence of man, and to vindicate his claims to similitude with his Maker. A more suitable gift could not have been made than a copy of the works of Dr. Lardner, one who was devoted to the same cause, without regard to worldly emolument, or to the friendship of men; and whenever I cast my eye upon these volumes, and think in what manner I became possessed of them, I shall feel admonished not to relax in my vigorous efforts, but to expend all the energies that God has given me in promoting the

moral and religious improvement of my fellow-creatures.

I beg you again, my dear Sir, to assure my late flock, that though separated from them by distance of place, I am often with them in thought, and call to mind the great happiness I derived from their society; and I shall often breathe a prayer to the Father of mercies for their welfare, both *here* and *hereafter*, that they may continually improve in Christian holiness, and be my crown of rejoicing in the solemn day of judgment.

I remain, dear Sir,

Yours faithfully,

GEORGE LEE.

To Mr. Charles Wright, Boston.

The Rev. John Watson and the Congregation of Greyabbey.

THIS case, which so deeply excited the sympathies of liberal men of all persuasions, has taken a turn that was little expected either by them or their opponents. We insert a short summary of the facts which have transpired since the time to which our last account came down. On the greater part of these occurrences, comment would be superfluous.

It will be recollected that, in his speech at Belfast detailing the injuries inflicted on Mr. Watson and his congregation, the Rev. Henry Montgomery stated it as his opinion that Mr. Montgomery, of Rosemount, "had been duped; had received false information;" and especially, that some unauthorized person had forwarded to him, in the name of the Presbytery of Bangor, a request to take those steps which he afterwards did for dispossessing the people of their place of worship. This conjecture (it was no more than a conjecture at the time) has been found to be correct. At the meeting of the Synodical Presbytery of Bangor, held at Greyabbey on the 27th of January, immediately before the exclusion of Mr. Watson from his pulpit—it was resolved, that preaching should be supplied to such members of his congregation as were dissatisfied with their minister. It was proposed that Mr. Montgomery, of Rosemount, should be requested to give the house to the Synodical party; but some members of Presbytery, who have not yet discarded all sense of common decency, scouted the idea, and it was promptly rejected. Will it be believed, however, that after the Presbytery had separated, five ministers, who remained behind the

rest, drew up and transmitted to the landlord a letter, commencing, "*In the name of the Presbytery of Bangor,*" and containing, in a different form no doubt, but still in a form well calculated to mislead their correspondent, the very same request which the Presbytery that very morning had indignantly refused to sanction? They did so, however; perhaps under the influence of the Rev. Henry Cooke, whose name, though he be a member of another Presbytery, appears in the very front of their phalanx. We present our readers with a copy of this document:

"*Greyabbey, Jan. 27, 1830.*

"Sir,

"In the name of the Presbytery of Bangor, assembled here this day, we beg to return you our best thanks for your permission to transact our business in the Meeting-house; but as at the time your permission was communicated, the Presbytery had retired under a vote of the majority, and as at the time the business had been nearly concluded, they terminated their business without doors. So far we speak in the name of the Presbytery. In what follows, the undersigned beg to speak in their own.

"The congregation of Greyabbey was erected in 1736; and the minister, Mr. Cochrane, was an orthodox minister, as was the congregation. Of the intermediate ministers we need not speak; but as Mr. Watson, a licentiate of the Presbytery of Dromore, must have signed the Westminster Confession of Faith, there can be no question that he entered the congregation as an orthodox minister. Now that Mr. Watson has been pleased to avow Arian sentiments, and connect himself with a body of avowed Arians, you are aware that a large proportion of the congregation have been forced to withdraw from his ministry. Nearly one hundred seat-holders have applied to us for preaching, and we have accordingly appointed some of our members to supply them each succeeding Lord's-day. We therefore beg leave, respectfully, to request your countenance in retaining the original right of the orthodox members of the congregation to the use of the Meeting-house, which their fathers received as an orthodox people, and for an orthodox minister, under the patronage of your ancestors.

"The affairs of our Presbytery have detained us to so late an hour, that we have not been able to effect our original design of sending a deputation of our brethren to wait upon you in person.

"We have the honour to be, Sir, your obedient servants,

"(Signed,)

"H. COOKE,
"JAMES MORGAN,
"JAMES TEMPLETON,
"GEORGE BELLIS,
"ALEXANDER HENDERSON,
"JOHN MACAULEY.

"*To William Montgomery, Esq.*"

This is beyond all question an extraordinary epistle. Its truth and courtesy are upon a par.

The writers commence, "*In the name of the Presbytery of Bangor,*" &c. The Presbytery never gave them any authority to write to Mr. Montgomery; not even to return thanks. Their assurance in adopting this style was the more remarkable, as a motion proposing to give them an authority for that purpose had been made and rejected.

"*In what follows, the undersigned beg leave to speak in their own name.*" This may be very true, but is not consistent with the language which they afterwards employ, when they say, "*nearly one hundred individuals have applied to us.*" No application had been made to these gentlemen individually; but ninety-seven persons had, under the influence of meddling ministers, and tyrannical landlords, applied to the *Presbytery of Bangor*: and of this Mr. Montgomery, of Rosemount, was well aware. Their letter could only lead him to regard them as the accredited agents of the Presbytery. See to the same effect the last paragraph: "The affairs of our Presbytery have detained us till so late an hour, that *we* have not been able to effect our original design of sending a deputation of our brethren to wait upon you *in person.*" Does not this convey a hint that the persons so addressing Mr. M. *were* authorized to confer with him *by letter*? But all doubt as to the construction of this document must have been removed from Mr. Montgomery's mind, on reading what they state about supplies of preaching: "*We have appointed some of our members to supply them each succeeding Lord's-day.*" Here the writers unquestionably identify themselves with the body by which the supplies were appointed; that is, with the Presbytery of Bangor.

The most moderate interpretation which their expressions will bear, amounts to this; that the Presbytery had put them forward to say or do something which, for some reason or other, the body did not choose publicly to do or say

itself: an interpretation which conveyed an impression altogether false, and likely to lead Mr. Montgomery into important error.

But the truth is, that Mr. Montgomery never dreamed that this letter was any other than a letter from the Presbytery of Bangor. As such he shewed it to his friends, and as such he quoted it in his proclamations affixed to the door of the meeting-house.

The writers continue: "*Mr. Cochrane was an orthodox minister, and so was the congregation.*" It would be no easy matter to tell how they have been able to ascertain this fact. Persons who ought to know something of the matter have expressly denied it. "*Of the intermediate ministers we need not speak.*" Does not this imply that they were known to be what these gentlemen call orthodox? Now the intermediate ministers of Greyabbey were two—Doctor Stevenson and the Rev. James Porter. Doctor Stevenson is still living, and is, we believe, a regular attendant at the Rev. Dr. Bruce's congregation in Belfast; consequently, in the phraseology of the letter-writers, not orthodox. The unfortunate Mr. Porter perished by sentence of a court-martial for an alleged participation in the attempt to revolutionize Ireland in 1798; but his son, now Attorney-General to the State of New York, and many friends, both lay and clerical, who still survive, can testify that he was decidedly and zealously anti-calvinistic, both in his private conversations and public preaching. So much for the intermediate ministers of whom Messrs. Cooke and Morgan did not think it necessary to speak.

"*But as Mr. Watson, a licentiate of the Presbytery of Dromore, must have signed the Westminster Confession of Faith, there can be no question that he entered the congregation as an orthodox minister.*" We have here a specimen of logical reasoning equal to the foregoing instance of historical accuracy. Mr. Watson, when he first commenced preaching, was orthodox; therefore there can be no doubt that he entered Greyabbey congregation as an orthodox minister! What, can a man never change his opinions then? According to their own shewing, Mr. Watson has done so since his ordination. What prevented him from doing so previously? To take a parallel case—Mr. Belsham was orthodox (we must use this jargon) when he first came out as a preacher, therefore there can be no doubt that he entered

Essex Street as an orthodox minister! How convenient a mode of coming to any conclusion that may be desirable is this! Or, if we may remind these reverend reasoners of an instance nearer home, the Rev. David Watson, the minister of Clough, was, like his brother, licensed to preach by the Presbytery of Dromore, and, therefore, he too must have signed the Westminster Confession of Faith; and, therefore, (*argal* again,) he must have entered the congregation of Clough as an orthodox minister. If this testimony to his religious character be of any use to that gentleman, he ought to feel greatly obliged to the authors of this letter,—his brother's bitter persecutors, and, in some measure, his own,—who have so kindly accorded it and authenticated it under their hands. If their argument be good for any thing, their pertinacious and unlawful opposition to his settlement in the congregation of Clough was a piece of the most gratuitous malignity.

But, after all, what is this signature to the Westminster Confession of Faith, which so wonderfully proves the orthodoxy of ministers, not only at the time of signing, but for years afterwards?—No person can exactly tell. Different formulas prevailed at different times, and in different Presbyteries; but we happen to know that the one which was long employed in the Presbytery of Dromore was to this effect: "*I believe and subscribe the doctrines contained in the Westminster Confession of Faith, so far as they are agreeable to the Word of God, interpreted by right reason.*" Let any person read these expressions over again and see whether any form can be more vague and unmeaning. A man might, without any breach of veracity, subscribe this declaration, and the next moment declare that he did not believe a single doctrine in the whole creed. There does not exist a book so silly, so impious, so irreligious, which might not safely be subscribed, according to the same formula. Nay, we are bold to affirm, that one of the gentlemen at least, whose names adorn the letter on which we are commenting, is perfectly cognizant both of the fact and the inference we have mentioned. Mr. Cooke has long been a member of the Dromore Presbytery, and has been heard to complain of its mode of subscription, both in the Presbytery and at meetings of Synod; and in exposing the inefficacy of such a test, has employed language much stronger than ours. This was indeed one of the main

levers which moved the Synod of Ulster to enact the infamous overtures of 1828. Yet now, in the spring of 1830, when a brother minister is to be secretly maligned and injured, and the very contrary assertion suits his purpose, it is, without hesitation, put forward. For shame!

"Now that Mr. Watson has been pleased to avow Arian sentiments." Mr. Watson never has avowed Arian sentiments.

"And connect himself with a body of avowed Arians." Mr. Watson has not connected himself with a body of avowed Arians. The Remonstrants are not Arians, and have never pretended to be so. Some individuals among them have entertained and professed opinions which are commonly called Arian; but others disclaim both the doctrine and name. The connexion is declared to be founded on the principles of church fellowship, not of theological sentiment.

"Nearly one hundred seat-holders have applied to us for preaching." To a certain length, this is true. Ninety-seven persons, calling themselves seat-holders, did apply, not to the writers of this letter, as they falsely assert, but to the Presbytery of Bangor; and we have been told of one man who denounced his pretended signature as a forgery, and of several who have expressed their contrition for yielding to their fears and allowing their names to be appended. However, in the main, the thing is fact. Ninety-seven names were obtained, by calumny, busy interference and undue influence,—to be affixed to a Memorial to the Presbytery of Bangor, which was drawn up by the Presbytery of Bangor itself, and hawked about from house to house for, we believe, upwards of a fortnight. But when this fact is so pompously stated, why is it not likewise stated, that a resolution of adherence to the Remonstrants had received, on Sunday, January 24th, the signatures of nearly 150 *bona fide* seat-holders; and that in the course of two days others came forward, making in all *two hundred and sixty*?—a number, the magnitude of which is truly wonderful, when we consider the influence used by the clergy and landlords on the other side, and the absence of such motives on the minds of those who took part with the Remonstrants. Why was not this fact mentioned to Mr. Montgomery?—Because it would have opened his eyes to the insignificance of that party in the congregation into whose hands these Reverend

Gentlemen wished him to be thrown. View their statement alone, and we have no doubt it would lead any person, not otherwise informed of the circumstances, to imagine that the adherents of the Synod constituted a majority, or at least a very considerable proportion, of the congregation; and such was clearly its effect on the mind of Mr. Montgomery, of Rosemount. After such premises, so fairly stated and so satisfactorily established, we can only wonder at the modesty of the petition with which this part of the document concludes. "We therefore respectfully request your countenance in retaining the original right of the orthodox members of the congregation to the use of the meeting-house." They might as well have requested the landlord to dispossess the majority of the congregation of the farms which some of them hold under him as tenants at will.

On Saturday, January 30th, Mr. Montgomery issued his proclamation, declaring that, *at the request of the Presbytery of Bangor*, he had agreed to allow the use of the meeting-house to the ministers appointed by them to supply the dissatisfied members with preaching. On the following day, Mr. Macaulay preached in the chapel, and Mr. Watson, having been excluded by armed police from the regular place of worship, performed divine service in the vestry. The Sunday following, Mr. Henderson, of Lisburn, appointed by the Bangor Presbytery, preached, the pulpit being vacant in consequence of the arrest of Mr. Watson at the door of the chapel, after the Riot Act had been read by a Serjeant of Police. It was Mr. Montgomery who gave the order, "*Seize that man!*" Mr. Henderson, the brother-minister of Mr. Watson, before leaving Greyabbey on his return to Lisburn, addressed the following note to the strenuous landlord and magistrate. The harmony which exists between the matter, the devotional style, and the very date of Mr. Henderson's billet, cannot fail to strike every attentive reader. In another place, Mr. Henderson says he is a young man, and has his character to make. It would be well for him if this were true.

"Sunday Night.

"SIR,

"The trouble that you have been kind enough to take on the subject of the present unhappy differences in Greyabbey, *cannot be too highly appreciated*. I cannot permit myself to leave this, without expressing my acknowledgment for

your well-timed interference to-day, for the preservation of good order. By the blessing of God, I trust that the present cause of annoyance to you as a magistrate, and a friend to the promotion of the pure and holy religion of our blessed Lord, will, in a short time, be completely and satisfactorily removed.

"For your attention to the interests of the people, be so good as to accept my thanks in my own name and that of the Presbytery of Bangor.

"I have the honour to be, Sir,

"Your very obedient servant,

ALEXANDER HENDERSON.

"To W. Montgomery, Esq."

On Sunday, February 14, Mr. Morgan, of Belfast, preached in Greyabbey, Mr. Watson having been arrested by the police at a short distance from his own dwelling when on the way to the Meeting-house. After service, Mr. Morgan conversed with Mr. Montgomery, learned from him, without any expression of disapprobation, that Mr. W. had been seized that morning and was still in custody; spoke of the great trouble which Mr. M. had taken; proceeded to make arrangements for preaching the ensuing Sunday; and put into his hands a long letter from Mr. Cooke, urging him to take away the chapel from the majority of the congregation, and bestow it on the ninety-seven dissentients. The explosion of public indignation against the author of the treatment which Mr. Watson had received, and all his abettors, could now no longer be restrained. In every society, place, and connexion, except their own, it was the subject of un-mixed reprobation; and there seems some ground for suspecting that Mr. Montgomery began to fear lest his zeal had carried him farther than was either right or safe. However that may be, an interview took place between him and two of the leading Remonstrant ministers, the Rev. Henry Montgomery and the Rev. Fletcher Blakely, of the particulars of which we are not informed; but such explanations appear to have been made as satisfied Mr. Montgomery, of Rosemount, that he had been extremely rash and ill-advised in his proceedings. The following notice, which, according to his customary etiquette, he soon after caused to be affixed to the Meeting-house door, indicates something like a return to common sense. It has been publicly declared, however, on authority, that Mr. Watson never, directly

or indirectly, by himself or others, gave to Mr. M. the declaration of his faith which the notice alleges.

"NOTICE.

"It is with the most heartfelt satisfaction that I have to announce to the peaceable and well-disposed among the inhabitants of the parish of Greyabbey, that the dissensions which have too long existed in the Presbyterian congregation are in a course of amicable arrangement, to the discomfiture of the turbulent and ill-disposed, of which, I am sorry to say, there are some few who, however, being well known and watched, should they not discontinue their factious cabals, will, they may rest assured, feel the power of the law. I have now to inform those members of the congregation who applied to the Presbytery of Bangor for preaching, on the ground of their minister, Mr. Watson, being an Arian, that he, the Rev. John Watson, has declared himself to be a subscriber to the Westminster Confession, and distinctly disavows Arianism. The necessity, therefore, which induced me to accede to the request of the Bangor Presbytery, to permit their ministers the use of the Meeting-house, now no longer exists, and that permission is hereby withdrawn. Agreeable to the desire expressed by me in a former notice, I hope, shortly, to receive, on the part of the Remonstrants, proof of their conformity in discipline with the original Presbyterian Church; this is all that can be now required, Mr. Watson having, by his declaration, I trust, satisfied the people as to the point of faith. Should, therefore, the Presbytery of Bangor wish to offer any statements, in addition to those already forwarded to me, I have to request that it may be done with all convenient despatch, as the question being now much simplified, I feel that it cannot be of difficult solution.

WILLIAM MONTGOMERY.

"Greyabbey, Feb. 16, 1830."

Some farther communications, in which a certain Mr. Alexander Montgomery, who, we believe, is of the profession of the law, appears to have had a share, soon afterwards took place; and had the effect of opening the eyes of Mr. Montgomery, of Rosemount, to the delusions which had been practised upon him. The following letter from that gentleman to the Rev. Henry Montgomery, contains the expression of his somewhat tardy repentance:

“ To the Rev. H. Montgomery.

Sir,

“ I have to thank you for transmitting to me the copy of the Minutes of the General Synod, held at Cookstown, in 1828; which I shall, as you request, return on the earliest occasion. Should I see Mr. Alexander Montgomery, as I expect, to-morrow, I shall give both it, and also the book of 1829, to his charge.

“ These documents, and your very civil communication, have completely opened my eyes to the deceits that have been practised upon me. No man, unless his errors be intentional, can or ought to be ashamed of acknowledging them; and I am free to admit, that the representations which had been made to me, from a quarter and in a manner that I could hardly discredit, gave me a most false impression of the conduct and proceedings of the Remonstrants in this parish. I now feel myself called upon to give you the most ample assurance, that those erroneous impressions are completely erased from my mind; at the same time, hoping that you may be induced to accept the apology which I now, with perfect sincerity, offer, for having ever entertained them. That my motives should have been misapprehended by you, is most natural,—as certainly appearances were strongly against me. I am little known beyond my own private circle; my pursuits have been such as not to place me before the public; nor am I at all ambitious of that distinction; but those who are acquainted with my disposition well know, that of all men I am the last who would even listen to a suggestion which I thought could, in the slightest manner, infringe on the liberty of the subject, much less exercise my authority, as a Magistrate, with an oppressive intention, or to promote party views. In the conversation I had last week with you, I mentioned, that it was farthest from my intention, at any time, to interfere with religious disputes; or, in this instance, to take any part, as was imagined, with the Synod. This statement I now give to you under my hand, confirmed by the assurance, that I am about to have the some-time promised lease of this Meeting-house drawn up, to be granted in trust for the congregation of the Remonstrant Presbytery of Bangor. I have attentively examined the Overtures and Protest; I have compared them with the Westminster Form of Presbyterian Church Government; and am sure, it must be evident to the weakest understanding, that the Overtures are in direct contravention of their

Code. I shall only add, that so perfectly am I convinced of their being subversive of the liberties of Presbyterianism, that were I a member of your Church, while I declare myself a Trinitarian in *faith*, though certainly not according to the *doctrine* of the Westminster Confession, I should most assuredly be a zealous Remonstrant.

“ I trust that you will permit me to subscribe myself now, and for the future, my dear Sir, with esteem, your sincerely obliged,

WM. MONTGOMERY.

“ P. S.—I beg you may consider yourself at full liberty to make whatever use of this letter you please.

“ Greyabbey, Feb. 26, 1830.”

In our opinion, this apology is manifestly incomplete, inasmuch as it makes no mention whatever of the aged and respectable minister who had been so grossly and scandalously ill-treated by Mr. Montgomery himself, and by others at his bidding; and it is altogether unsatisfactory in its attempt to palliate his misconduct (*error* Mr. M. is pleased to call it) by the imposture which was practised upon him. Surely Mr. Montgomery has not to learn that there are certain things which *no* deception will justify, and some which are hardly to be authorized by the best authenticated statements. Such were several of his own acts towards the Rev. John Watson. It is too bad to exclude a man from his meeting-house on one Sunday—arrest him the next—arrest him a second time, and drag him about the country for six hours in an inclement season, on that which succeeded—and think to excuse it all by saying, “ I was under a mistake.”

The Synodical Presbytery of Bangor being now deserted by their former dupe, thought it vain to proceed farther in the business. Their whole trust had been in Mr. Montgomery, of Rosemount. That prop having slipped from under them, they took the opportunity of their next meeting to declare their unshaken attachment to the cause of Religious Liberty, their heartfelt hatred of religious discord, and their abhorrence of the treatment which Mr. Watson had received. In their remarks on these resolutions the members were sufficiently complimentary to themselves; and the public were no doubt greatly edified by the exhibition of the concealed liberality which was on this occasion brought, for the first time, to light. According to their own statement, there is yet a great deal of virtue in the Presbytery of Ban-

gor. We subjoin a copy of their declaration, merely premising that Mr. Henderson, *who preached for Mr. Watson* on the day of his first illegal arrest, and who in his note so piously expresses his gratitude, and that of the Presbytery, to Mr. Montgomery for the trouble which he took on that occasion; and Mr. Morgan, *who both preached and prayed for Mr. Watson* on the day of his second arrest, and orally made to Mr. Montgomery his acknowledgments to the same effect,—the same *ipsissimi* Messrs. Henderson and Morgan concurred in voting the following resolutions, all of which were carried unanimously;—a truly admirable concord!

Resolved—1st. “That this Presbytery deeply lament the dissensions which, for some time past, have prevailed in the congregation of Greyabbey, particularly as we had hoped that the measures adopted at our Meeting in October, by direction of the Synod’s Committee, for ascertaining the mind of the people on the subject of separation from the Synod, would have secured peace.”

2d. “That it is to us subject of sincere regret, that the Congregation, which had not by any public act withdrawn itself from the jurisdiction of this Presbytery, and was, therefore, still to be considered as under its care, was not left, uninfluenced by others, to express its own free and unbiassed opinion on a question of so much importance.”

3d. “That as a Presbytery, and as individuals, we disclaim having at any time excited discord among the people. We disavow any participation whatever in the arrest of Mr. Watson; and we express our abhorrence of the treatment he received.”

4th. “That, to restore the harmony of the congregation, we recommend to such of them as still adhere to the Synod, to have their public worship conducted, for the present, in some other place than the meeting-house—at the same time retaining their right to whatever property they may possess in it, till the question of the property of the house is finally determined.”

5th. “That a correspondence shall be opened with the Remonstrant Presbytery, proposing a poll of the congregation, on the principle, that the minority shall resign the house to the majority—the latter paying to the former such a pecuniary compensation as may be considered equal to their property in it.”

Thus, then, stands the case at present. Mr. Watson and his people have been restored to the possession of their meet-

ing-house, with promise of a lease which will render any similar interference on the part of the landlord impossible for the future. Mr. Montgomery has publicly expressed his sorrow for his rash conduct, and denounced the evil counsellors under whose advice he acted: the Synodical Presbytery of Bangor has reprobated the behaviour of its former idol, now that he can no longer serve their purposes: Messrs. Morgan, Templeton, and Henderson, have each published letters attempting to vindicate their characters—attempts which have not been successful: the Remonstrant Presbytery of Bangor has, it is understood, recommended the suspension or the dropping of the legal proceedings which had been advised against Mr. Montgomery on account of his abuse of authority as a magistrate: and the Rev. William Porter has written against any compromise of such a kind as may leave it open to Mr. Montgomery, of Rosemount, or any other landlord and magistrate, “to play such tricks before high Heaven” on any future occasion.

[The facts and documents contained in the foregoing summary have been extracted from *the Northern Whig*. A voluminous correspondence has been carried on in its columns, between Messrs. Morgan, Templeton, and Henderson, on the one hand, and the Rev. Henry Montgomery on the other, with reference to some minor details in his speech published in our last number. It has ended, as was to have been anticipated, in the triumphant confirmation of every one of his statements. Great as have been the services of this illustrious man to the cause of justice and liberality, in former periods, we are persuaded we but speak the common feeling when we say that his exertions in the affair of the Greyabbey congregation and minister have been inferior to none of his former efforts in zeal, ability, and perseverance, and have added much to his already large claims on the public gratitude. Let the Presbyterians of Ulster, let the friends of truth throughout the world, thank God that if, in the present troublous and unquiet time, there exist many who are disposed to injure and oppress the conscientious men who deviate from the popular creed,—there exists likewise a HENRY MONTGOMERY to expose and defeat their machinations; and, by the influence of his character and his eloquence, to deter many who would otherwise be but too ready to run the career of injustice.]

IRELAND.—We insert with much gratification the following list of subjects of a course of lectures to be delivered in the Presbyterian Meeting-house, Great Strand Street, Dublin. May this first attempt, of the kind, to attract public attention in Ireland to the principles of Unitarian Christianity meet with such encouragement as shall occasion its being followed up by a series of similar efforts, and may the Divine blessing be on those who have so honourably come forward in the work, crowning their labours with abundant success!

March 21.	Rev. Dr. Drummond.	The Unitarian Christian's Faith explained.
28.	Joseph Hutton.	The Father the only True God.
April 4.	James Armstrong.	The Sin against the Holy Ghost.
11.	Dr. Drummond.	Scriptural Views of the Character of God.
18.	James Martineau.	Doctrine of Vicarious Sacrifices.
25.	James Armstrong.	Mystery.
May 2.	Dr. Drummond.	Election and Reprobation.
9.	Joseph Hutton.	Final and efficient Causes of the Obscurity of some Parts of the Sacred Writings.
16.	James Martineau.	Scripture Doctrine of Reconciliation.
23.	James Armstrong.	Baptism in the name of the Father, Son, and Holy Spirit.
30.	Dr. Drummond.	Terms of Final Acceptance with God.
June 6.	James Martineau.	Unitarianism fully adequate to the Spiritual Wants of Men.

To commence at Half-past Two o'clock.

We have just received a full and interesting account of the proceedings at a meeting held in Dublin, on the 17th ult., for the purpose of organizing an Irish Unitarian Christian Society, which will appear in our next number.

CHURCH OF IRELAND.—March 6, Sir John Newport moved for the appointment of a Commission to inquire into the state of the Irish Church: he moved at the same time an address to the King, recommending the suspension of every appointment by the Crown to a benefice, until the repairs on the cathedrals, if any should be necessary, were paid out of the revenues of the benefice. Sir John stated, that the plan on which Irish parishes were united, rendered the parish churches of no use to a great proportion of the inhabitants; yet all were called on to contribute equally to the repair and building of these churches, Catholics as well as Protestants. The condition of the curates, too, called loudly for inquiry. He had in his hand a letter from a clergyman, seventy-nine years of age, of unimpeachable character, who had been a curate for fifty-seven years, at a salary which had varied from 40*l.* to 75*l.*, and at present amounted to 69*l.* He had been under the government of six different bishops, all of whom admitted his merits, though each in succession disregarded his claims. One of these dignitaries was the Bishop of Ferns, who could see nothing to reform in the Irish Church. The state of the pluralities was another subject to which the Commission should direct its attention.

Sir ROBERT INGLIS thought that the present progress of improvement in the Irish Church rendered the proposed Com-

mission unnecessary. He should therefore move the previous question.

Lord F. L. GOWER had no wish to wrap the situation of the Church in mystery. He objected, however, to that part of the motion which recommended the application of the revenue of a vacant benefice to the repair of the cathedral; for he apprehended, that although, when benefices became vacant, they might remain so, it was obligatory on the Bishop to sequester the revenue for the use of the next incumbent.

"He therefore had a distinct legal objection to this portion of the proposed resolutions; besides which, he thought it improper to mix up with a motion for information, anything so like a radical change of the present state of the law. He concluded by moving, by way of amendment, that an address should be presented to his Majesty, praying for the appointment of a Committee to inquire into the state of the parish benefices of Ireland—into the annual value of the several parishes—into the contingences of their respective churches and chapels—into the possibility of dissolving the existing unions—and into several other details."

Mr. TRANT declared that the object of the Commission was to reform what needed no reformation. If the Church of England was to be pulled down, let it be pulled down by honest hands.

Lord L. GOWER's motion was agreed to.

FRANCE.

IN the political excitement which necessarily attends the present critical state of the French monarchy, we rejoice to find that the attention which has of late been directed to religious topics is not withdrawn. By different private communications we learn, that the plan for erecting an Unitarian church or chapel in Paris is persevered in, and its accomplishment only delayed by certain forms and cautions which it is requisite to observe. The principal persons in this attempt are proselytes from Catholicism. A daily religious newspaper has recently appeared at Paris, called the *Gazette des Cultes*, which is conducted on liberal principles, and "has already excited no small sensation from the open and skilful manner in which it has attacked the various abuses of the Catholic church." A new series, in an improved form, has commenced of the *Revue Protestante*, which promises an able advocacy of Rational Theology and Religious Liberty. Residents in France, both English and native, assure us that Unitarian opinions are rapidly spreading in that country.

NOTICES.

THE Half-yearly Meeting of the Somerset and Dorset Unitarian Association will be held at Yeovil, on Good Friday, April 9. The morning service will commence at eleven o'clock, and it is expected that there will be an evening service also.

THE Eight Anniversary of the Unitarian Congregation, assembling in the Meeting-house, Moor Lane, Bolton, will be held on Easter Sunday, April 11. The Rev. Dr. Hutton, of Leeds, will preach in the morning and evening; and the Rev. E. R. Dimock, of Warrington, in

the afternoon. The congregation and friends will dine together on the Monday.

THE Rev. J. KETLEY has accepted the unanimous invitation of the congregation assembling in the Flower-gate Chapel, Whitby, the pastoral charge of which was recently resigned by Rev. J. Ashton.
Whitby, March 10, 1830.

British and Foreign Unitarian Association.

THE COMMITTEE of the UNITARIAN ASSOCIATION have recently resolved to offer a Premium for the production of THREE TRACTS, to be approved by them, the object of which shall be the introduction and promotion of Christian Unitarianism among the Roman Catholics, the Jews, and the Mahometans respectively.

It was also resolved, that the Essays be sent to the Committee with a Motto affixed, and accompanied by a letter superscribed with a similar Motto, and containing the name of the Author. The letter of the successful Candidate only to be opened, and the other Manuscripts to be returned on application for the same.

That Six Months from the date of this notice be allowed for the production of the Tract addressed to the Catholics, and that the Premium for such Tract be £10.

That Twelve Months be allowed for each of the other Tracts, and that the Premiums be £15 for the Tract to the Jews, and £20 for the Tract to the Mahometans.

The Essay to consist of 48 pages of the size and type of the first department of this work.

*Walbrook Buildings, Walbrook,
London, March 1, 1830.*

CORRESPONDENCE.

THE interest which we presume to be felt by a large portion of our readers in the recent proceedings in the North of Ireland has again induced us to postpone several articles which are intended for insertion, especially in the Obituary department.

The correction of the Manchester Notice last month reached us too late.

We hope to hear from L. as he proposes.

"A Supporter," &c., shall be answered next month.

Communications received from W. J.; A Constant Reader; J. H.

THE MONTHLY REPOSITORY

AND

REVIEW.

NEW SERIES, No. XLI.

MAY, 1830.

THE WATCHMAN.

No. XIII.

“ Watchman, what of the night ? Watchman, what of the night ? The Watchman said, The morning cometh, and also the night.” Isaiah xxi. 11, 12.

THE rise, progress, and present influence of *Methodism*, is a subject to which we propose to devote a few of our pages ; and the rather, because the system has not received that degree of attention which it merits. Its bearings upon some of the great interests of humanity are direct and most important, though, owing in part to the complicated nature of the system, and in part to the incessant care of its hierarchy to keep all of it they can in concealment, few even of those who watch the signs of the times know the nature and extent of the power which has been growing up in the midst of us.

We know of no institution, except that of Ignatius Loyola, which can, with propriety, be compared with Methodism. In both we find the same skill of organization, the same gradation of orders, the same union and concentration of effort, and, we regret to add, pretty much the same servility in the many, and domination in the few. That Methodism is as yet guiltless of the moral injuries inflicted by Jesuitism on society is admitted, but how long, except it be restrained by public opinion, it will remain dissimilar in this respect, they can best judge who have read its history, considered its principles, and observed some of its more recent acts. We are not ignorant, but on the contrary rejoice to know, that both Wesley and Ignatius Loyola were instruments of signal benefit to many of their fellow-men. Let their good not be extenuated. It would not, we are sure, be easy to estimate its amount. But the good effected by the Jesuits did not prevent them from eventually becoming a curse to kings and nations : or rather, the good they did, and the effective means they had for doing good, paved the way for the enormities to the commission of which they too quickly passed. And so

may the good which every candid mind will acknowledge to have accrued from Methodism, prove the forerunner of innumerable evils. To do something towards precluding this possibility is our object, in the pursuit of which we can hope, in several *statistical statements*, only to approximate to the truth ; for though we have given some little attention to the matter, we have succeeded only in part in procuring *statistical information*. The number of Methodists in Great Britain, Ireland, and America, including several seceding branches, can hardly be less than one million of souls. Out of this number, there were last year under the direction of the English Conference about three hundred and eighty thousand. To these and to their priesthood we shall limit our attention. These three hundred and eighty thousand are all "in society," as it is termed ; that is, they are "the church," to use the language of the Calvinists—persons admitted to the enjoyment of religious privileges, of which the congregation, as a congregation, is destitute. Over these there are captains of tens, and captains of twenties, and captains of hundreds—in other terms, class leaders, local preachers, itinerant preachers, superintendants, and finally Conference, each subordinated to his superior in regular ascent till you arrive at the summum imperium ; and subordinated in such a way that the opportunities of religious improvement, of social intercourse, the exercise of moral influence, the preservation of a good reputation, and, to no small extent, success in business and comfort in life, depend upon obedience to the superior's will. This representation will make it clear to all, that the Conference possesses a wide and extensive channel, down which they may pour whatever principles they please ; and that, supposing each part of the constitution to discharge its functions, they sway a power of no ordinary magnitude. But their influence rests not here. It is not easy for us to say what is the proportion which the members of the Methodist body bear to the audiences which attend their public services. It can hardly, we think, be more than one-third. Assuming this, about a million of persons are in this kingdom under the influence of the Conference. It is true that those who are not "in society," are not in bonds so numerous as are the initiated ; but many of them are probationers for admission ; all of them (speaking generally) approve the principles taught in the pulpits ; and the majority of them are under that degree of moral influence which always arises when men are brought into close connexion one with another : so that the English Conference, which is the supreme dictator, has an influence more or less direct, and of greater or less magnitude, over a million of the inhabitants of this country. We pass over the fact that more than a million of persons in America feel somewhat, and about sixty thousand in Ireland a considerable portion, of its power. Out of the million of persons in Great Britain, how many there may be who are masters of families we have no means of ascertaining ; but it is evident, that if we suppose a fourth of these to have children and servants under their controul, and to infuse into their minds the principles which they themselves take from their spiritual guides, the number of souls under the influence of the Conference will be considerably increased. In addition, the children who are educated in their Sunday-schools are, to a great extent, imbued with the peculiarities of their system. Their number we do not *know*, but have reason to believe it not less than a hundred thousand. From these data, we may, we think, infer, that about two millions of persons, young and old, are at the present moment subject to influences from the English Conference. These influences relate not merely to matters purely religious, but to moral and political

questions. The esprit de corps prevails nowhere more strongly than among the Methodists. It extends its sway from religion to the ordinary pursuits of life. In almost all things they act, if at all, in a body, and, as a body, act rather in consequence of orders received from the higher powers than from individual convictions. They are truly a church militant. The president of the Conference is the Generalissimo ; he with his staff officers, few we understand in number, issues the word of command, and all the army begins to move ; he cries "halt," and forthwith they stop ; he saith to this man Go, and he goeth, and to another Come, and he cometh. This union of action is observed in all matters of great concernment ; in relation to charitable institutions, human rights and human wrongs, the interests of the race and the interests of individuals, the election of a member of Parliament, and the election of a parish apothecary. Nor do we hesitate to say, that to our apprehension it proceeds mostly in the wrong way. The influence of the Conference is, for the most part, anti-liberal. They are, as will appear in the sequel, tyrants themselves, and they seem generally to incline to the side of tyranny. It has, in fact, been put forth as a plea in their favour, that they have checked innovation, been pillars to the state in perilous times, and prevented thousands from becoming absolute Dissenters.

The number of Methodist itinerant preachers throughout the world, exclusive of those who minister to the several swarms that have left the original hive, is, we are told on authority, 2801. Of these, 1017 are under the controul of the English Conference. More than thrice that number, we should think, are engaged as local preachers ; so that about 4000 persons are now employed in diffusing abroad the principles of Methodism, that is, in building up and extending the influence of the Conference.

Another source of influence is the disposition of money. But in this particular we are greatly at a loss. The Conference have taken care, and notwithstanding opposition on this point, do still take care, that very much shall not be known of their pecuniary concerns. From inquiries which we have made, we have reason to think that the average amount of the salaries of Methodist preachers is about £200 a year. This will make the money paid to those who are in connexion with the English Conference £203,400. In addition to this, the Conference is the sole owner of all the chapels through the kingdom, of a school-house at Kingswood, near Bristol, and an academy at Woodhouse Grove, Yorkshire, worth together not less certainly than £10,000, independently of the patronage arising from the appointment of teachers and other functionaries. Then the Conference has in its hands the publication of the books which the Methodist public purchases, and by itself or agents the distribution of all monies raised for charitable objects, the aid of the poor, the support of Sunday-schools, the maintenance of superannuated preachers. These things considered, it will be clear that the power of the Conference arising from the money under its directions must be very considerable. Another question remains—Who is the Conference ? In whose hands does all this power rest ? The Conference is thought to consist of all the Methodist travelling preachers, but in fact a small party rules the connexion. The *legal* Conference consisted at the time of Wesley's death of one hundred members, to whom he conveyed all his rights. The survivors and successors of these have all legal power in their own hands, and in fact they reserve to themselves the privilege of electing the President and Secretary of the Conference, whose power is all but supreme, and permit as many more of the remaining preachers as they think fit to be present

at their sittings. Out of these hundred persons, there are, we are informed, some few ambitious persons who rule the rest, and through them and other subordinate agents, the whole of the connexion, and that too not according to the laws of Methodism, but in direct contravention of these, and according to their own will and with a view to consolidate their own power. Now, one thing is too obvious to be passed over. There is not one representative of the people in the Conference. Let all its members have equal rights, still its constitution is radically and shamefully defective. The Conference is a pure hierarchy, a pure aristocracy. The priesthood in it is the supreme and only power. The merest novice in history will know what to expect from such a body. But they are a hierarchy with most lofty notions. Yes, these priests who but yesterday were earning their bread in the sweat of their brow, now talk and act in the most priestly manner, talk of their inherent rights, their legitimate pastoral authority, their aversion to democratical principles, and act in defiance of remonstrance, spurning restraint, and in the supremacy of their own wills. A few whose names have been of late much before the public, are the dictators of the Conference. To them, all the rest are little better than puppets. But what their servants lose of power in obeying the dictators, they regain in the sway which each in his sphere exerts over his inferiors.

Jabez Bunting, cum paucis aliis, rules the Conference, the Conference rules the preachers, the preachers rule the leaders, the leaders rule the people. This outline does not contain all the grades. Each district, each circuit, has a ghostly leader, supreme in his sphere, beside stewards and trustees to do his bidding, and people to do—what? to pay his demands. This is the only function which we can find the people exercise. And if any of those who are over them, to lead them as others direct, presume to demur and remonstrate, the thunders of excommunication, not altogether a brutum fulmen, are launched to put to silence the audacious mortal. How is it the people endure all this? Partly because they are used to it, partly because they are not for the most part over well-informed, partly because they are terrified into obedience. Yes, the old trick is not seldom resorted to of frightening the people into obedience by intimations of spiritual danger and final destruction. The frequency of such intimations is quite disgusting. If but a wish for liberty is breathed, the agency of Satan is assigned as the cause; if wishes lead to action, the soul that thus sinneth is stated to be in peril. In a popular history of Methodism, the writer, a Methodist preacher, intimates that Mr. Kilham, a seceder, came by his death through a special judgment of God in consequence of his secession. Nor is it surprising that people who are conscious of having derived great spiritual improvement from the ministry of Methodist preachers should forget or forgive many a serious fault; and thus they become accessory to creating an evil, which, except they speedily recover themselves, they will be able neither to controul nor to estimate.

The chief part of the power which the priesthood possessed in the darker ages, arose from the same feeling of gratitude and confidence towards them, occasioned by a sense of the blessings of which they were the immediate instruments. How shamefully, how wickedly, that power was abused, few need now to be informed, and few, therefore, one would think, would require to be exhorted to withstand all undue assumptions on the part of the clergy, on whatever basis they might be grounded. Not but they, the ministers of Christ, deserve to be esteemed very highly for their work's sake. But the

moment they make their sacred functions a stepping-stone to power, they sin against their brethren, their profession, their own souls, and, above all, against their Master, and merit condemnation, not praise. At the same moment they ought also to be checked, if needs be, restrained, and stript of their means of doing harm. At the same moment, we say, for in this, if in any thing, the maxim should be attended to—*obsta principiis*. In no hands is the growth of power so easy, rapid, and luxuriant, as in those of the priesthood. Their functions, their character, and their influence, all contribute to help forward any ambitious and sinister designs. Therefore stop them at once, if you wish to stop them at all. If these assertions needed confirmation, it would be found abundantly in the History of Methodism. The rise of Methodism is the rise of the power of the Conference. They have both gone step by step from the earliest period to the present hour, and to see the system of Conference power in its full and oppressive bearings, a retrospective glance is requisite.

Methodism is not yet a century old. It arose in the commencement of the last century as a natural consequence of the scepticism which prevailed in the world, and the indifference which prevailed in the church. It was nearly contemporaneous with the revival of Unitarianism; both were occasioned by the re-action of the public mind: the fanaticism of Methodism, according to the law by which one extreme begets another, and the simple, rational, and heart-satisfying faith of Unitarian Christianity, as a return of the heart and of the mind to those great principles of belief which are essential to our moral health and our moral comfort.

The circumstances which modified the character of Methodism are to be found in part in Mr. Wesley's character.

Mr. Wesley was of a warm, susceptible, and enthusiastic temperament. The Bhrenologists ought to have found on his head the organs of wonder and veneration fully developed; the first leading him to magnify unusual circumstances into acts of special providence; and the second to feel and to express the sentiments which relate to supernatural powers, (real or supposed,) and to the invisible world, in a manner at once energetic, sublime, and overpowering. To whatever proximate cause we may choose to assign it, he was so constituted by nature as to have a strong sense of the mysterious and the invisible, and his life, therefore, was to him a series of miracles and a continued act of devotion. The circumstance of his being (with the rest of the family) rescued from a conflagration was, in his estimation, a special miracle. The remembrance of it left him only with the loss of life. To preserve the fact from oblivion even after his death, he was anxious, and when in the fifty-first year of his age he thought the hour of his dissolution at hand, he ordered the description of himself, "a brand plucked out of the burning," which alluded to his rescue, to be engraven on his tomb. He was raised up, he believed, not in the ordinary way of providence, but by God's special appointment; to use the words of the inscription actually placed on his tomb, "This great light arose by the singular providence of God to enlighten these nations," &c. Throughout his life, consistently with this illusion, he believed himself acting under the immediate influence of God. This is the tenor of his language, "While I was meeting the bands, my mouth was opened to reprove, rebuke, and exhort, in words *not my own*. *All trembled before the presence of God*. I was forced to cut off a rotten member, but felt such love and pity at the time as humbled me unto the dust."

Under the influence of the feelings and convictions now mentioned, it is no wonder that he assumed extraordinary power, and that his assumptions were nursed instead of being withstood. He seems to have thought himself, and to have been deemed by others, if not an apostle, an apostolic man. All his associates, even Whitfield, and his brother Samuel Wesley, he treated as his inferiors and servants, expecting them, as "sons in the gospel," to use his own figure, to be docile to him their spiritual father.

John Wesley was also a man of extraordinary confidence in his own judgment. He hardly knew what doubt and diffidence meant. He never distrusted his own conclusions. This self-confidence, which was in reality a blemish in his character, he interpreted into the witness of God with his spirit. From this feature of his character arose one of the peculiar doctrines of Methodism, viz. that of assurance; and from this arose also, in part, the extraordinary influence which he exerted over all with whom he acted. In full self-confidence he impressed his opinions on all within the sphere of his influence. He became positive, dictatorial, and intolerant of all diversity of sentiment. Those who would submit their wills to his, he chose as associates; others he rejected in their advances, or cut off when in alliance with him, as rotten branches. Sitting in the Conference, he might with literal truth say,

I am monarch of all I survey,
My right there is none to dispute;

and throughout the whole of the connexion, whether priest or people, he spread the principles, the observances, the opinions, and the institutions which seemed good to him. One mind formed, arranged, and animated the mass. Wesley was not made to endure a second or a rival. The preachers who were united with him were not his brothers, but his "assistants," bound, on pain of being cut off, to administer *his* laws according to *his* will.

We have also to observe, that John Wesley was a high Churchman. His attachment to the form of church government established in this kingdom was unusually great. He loved the principles on which it was built; he loved the power which they put into the hands of the few to the exclusion of the many; he loved it so much, that when he found he could not have it in the legitimate way, he set up business on his own account, outstripped Bishops and Archbishops, and made himself Pope. We are not supposing that he had not a strong desire to benefit his fellow-creatures. We know he had, but we are speaking of the principles in connexion with which this desire acted, and by which it was modified. Wesley was a high Churchman, and so he acted through life. He was attached even to the form in which church principles are vested, but he was attached more to the principles themselves. He therefore left the form in order to possess the power which the principles promised to give him, but he left it no more in any case than was essential to establish his own dominion. His lofty notions as a Churchman indisposed him to the employment of lay preachers. He endeavoured to gain "assistants" in the church. Failing in this, he at length, and by degrees and with difficulty, brought himself to authorize uneducated and unordained men to teach the gospel; I say authorize, for so it was. They received their commission of him, went as far as he allowed, and no farther, and were only by piecemeal admitted to exercise the various functions of the Christian ministry. In these facts another source of power may be seen.

Wesley was the bishop of his diocese, and his diocese was the whole kingdom, wherever Methodism gained a footing. In fact, he was more than a bishop, for a bishop has his superior, but in spiritual matters Wesley had none; he was the autocrat, supreme, and alone the governor of priest and people. To the office of preaching he called whom he chose—had him to do as he chose, (the alternative was well known,) enduring no demur, much less rivalry. To the people he gave, as befits a sovereign prince, the constitution which seemed good to him; he gave laws as one who had a right to dictate; on all occasions of discipline or legislation, he spoke as one who was *de jure* as well as *de facto* the sole arbiter of his people's lot. A striking, and a somewhat forcible, instance of his self-conceit, and his attachment to the exercise as well as the possession of power, occurs in what may be called the chamber scene. In a retired apartment he assumed the office of a bishop, and *ordained*, with *episcopal* ordination, three preachers for America, (one of these presbyters *made a bishop*,) and three for Scotland.

Another cause of the unlimited power with which he ruled the priesthood that were under him is to be found in the disparity in respect of education and rank in life between himself and those whom he called to the office of Christian instructors. They were, with a very few exceptions, ignorant men, utterly destitute of education, and bringing to their work only a knowledge of the Scripture and a strong infusion of fanaticism. Such persons must have felt their insignificance when compared with their leader—a man of no ordinary attainments, of no ordinary talents. Besides, considerable knowledge and mental activity and strength were essential not only to rule the body at large, but in the arrangement and maintenance of many minor particulars. These requisites no one possessed but Wesley himself, and, therefore, all the more important acts were his. In consequence, his power was every where felt, and by every leading event increased and confirmed. The assistants of John Wesley were not only ignorant but poor. By the call which he gave them they were raised in society, their comforts increased, and their ambition awakened. A sense of this would keep them depressed in the presence of their lord, and a wish to retain their newly-acquired advantages and opportunities render them obedient to him whose breath could unmake as it had made them, and send them back, as it did some, to toil with their hands to earn their daily bread. When these opportunities of gaining power were united with Wesley's determination to be aut Cæsar aut nihil, it is not a matter of surprise that his success was great, and that his followers looked upon him (to use the words of one of them) "as their chief pastor under Christ." Being master of the priests, he became thereby, if in no other way, master of the people. He was Dominus Dominorum—the ruler of the rulers. Each preacher was his functionary, himself obedient to his will, and securing the obedience of others; securing it because on this condition he held his office, and because the more obedient the people were to the sovereign, the more so would they be to his representatives. But that which chiefly gave Mr. Wesley his power over the people remains to be mentioned. He became the sole proprietor of all the chapels built during his life-time. This he was enabled to do by the ignorance and poverty of his early converts. The first "preaching-house" was built in Bristol. This he settled on eleven feoffees; but as he saw on reflection that such a settlement would trench on his power, he destroyed the deed; in the words of an authorized history of the Methodists, "he

cancelled the writings, and took the whole management respecting the building into his own hands, believing, as he had said, that the earth was the Lord's and the fulness thereof, and in his name he set out, nothing doubting. This mistake being corrected, he never made another in a similar matter. Of every chapel that was built, he took care to be the sole legal proprietor, and on his death the power which hence accrued to him, he left, with all his other claims on the Methodist body, to the one hundred persons whom he constituted the Conference. It would have been in vain for his converts at Bristol to have demurred. The money by which the "preaching-house" had been built, was not raised by them, but begged by Wesley. They were as ignorant as they were poor, and on both these accounts were as powerless as a man of Wesley's temperament would have desired. In the erection of other places of worship also, the ignorance and poverty of the people tended to forward the views of the great high priest; and long before there existed in the body the elements of an opposition, usage had sanctioned what usurpation commenced.

Thus, in consequence of peculiarities in his own character, and in consequence of peculiarities in the condition and circumstances of those with whom he was thrown into connexion, John Wesley acquired a power to which there is no parallel since the days of Loyola. While he lived, he ruled sole and supreme over the Methodist body in this kingdom, and at the approach of his dissolution, he devolved all his power to one hundred preachers of his own nomination. And here a circumstance occurs to our memory, which shews partly the extent of his power, and partly the extent of his self-estimation. After he had executed the deed by which he vested all that was his in "the hundred," it was urged upon him that these persons might become the oppressors of their brethren, that is, not the people, for of their rights no thought was taken, but the priesthood. This danger he felt. What did he to prevent it? Did he revoke the deed and substitute another? He thought it sufficient to express his solemn wish that "you will never avail yourselves of the deed of declaration to assume any superiority over your brethren." This wish was in part, and only in part, attended to. From Wesley the power of which we have spoken passed over to "the hundred." The survivors and the successors of these persons have all the legal power, and a few out of them—"a faction," as some Methodists themselves term them, exercise all the actual power. From a monarchy, the government of the Methodist body has become an oligarchy. At the present moment, the power exercised is all but equally great with that which Wesley himself enjoyed. The only difference is—a difference, as far as the people are concerned, for the worse—instead of one master there are now several.

But the opposition which the people made, and the liberties which they exacted, the secessions which the dissatisfied (and justly) have been forced into, together with the recent arbitrary conduct of the preachers, and the actual condition of the body, must be reserved till another opportunity.

SONG OF MOSES.

From 'The Pyramids;' a Poem shortly to be published by subscription;

A SOUND of mighty Wings !
 Darkenings and flashings of a rushing Cloud !
 The waving of a dim-seen Robe that flings
 What makes the pale stars proud !
 The SHADOW of a SPIRIT dims my eye—
 A Gloom of Glory and a Night of Fire !
 SOMETHING I feel, but see not, darkens by—
 Poor mortal lyre,
 Break—or crush thunder from each quaking wire—
 ELOHIM, hail !

Israel—thy LIVING FEAR !
 Fall prostrate, Race of Abraham, HIM before !
 The PRESENCE of THE INVISIBLE is near—
 Tremblers of dust, adore !
 Veil every face, and with the hush'd lip's prayer
 Sue the DESTROYER of ALL LIFE to save !
 Look not upon the glory-burning air—
 Each look's a grave !
 My spirit sinks in the o'er-glorious wave—
 ADONAI, hail !

From Sinai's crown HE comes !
 From Seir HE spreads forth HIS tempestuous wing !
 From Paran's peak shine the cherubic glooms—
 The Mountains know their KING !
 Lo, dark with awe the tents of Cushan stand—
 The curtains of the Land of Midian quiver !
 His glittering sword is in His cloudy hand—
 HE lives for ever !
 His ages sweep, an everlasting river—
 JEHOVAH, hail !

The SHADOW leaves my soul—
 But gleams of growing Light remain behind,
 As white with foam the labouring waves still roll,
 Though past the driving Wind !
 The Seals are open'd of the Book of Night—
 Chaldæan-like I read the stars' deep lore—
 Secrets of sunset-time float o'er my sight,
 Once more ! once more !
 I gaze—I read—I tremble—and adore—
 ENLIGHTENER, hail !

Ours is a WARRIOR-GOD !
 Gloriously hath HE triumphed, and hath thrown
 Those who, unblest, the ocean-pathway trod,
 Into the waters bent !

Hark to the shriekings of their agony !

Lo, horse and rider, car and charioteer,
Hurl'd in the earthquake of the billows high—

No GOD to hear !

Vain the mad outcries of their dying fear—

DELIVERER, hail !

A King with all his War !

Wherefore, Dark Piles ! doth Pharaoh build a Tomb,
Whose bones shall whiten, with his broken car,

Deep in the Red-Sea's womb ?

Safe on the shore the Seed of Promise stand—

Their GLORY fights their battles in the Deep !

With undrawn swords they see the Memphian band

Sleep the dread sleep,

While their GOD leads the charging waters' sweep—

AVENGER, hail !

Wanderings of many years !

The herbless Desert spreads its sands around !

I hear the taunts, I see the hopeless tears—

Streams from the cleft rock sound !

The palm—the ostrich—and the camel's bell,

Tinkling the tawny boundlessness along !

The white Tent-City round the Oracle,

Whence the LORD'S song

In a strange land swells from the pilgrim-throng—

UPHOLDER, hail !

Mountains on fire with GOD !

Lo, labouring Sinai travails with its awe !

The eternal rocks with burning earthquakes nod—

Forth goes the Fiery Law !

A pile of darkness and a peak of fire,

Beneath THE BOWER of the HEAVENS descending !

Hear the seraphic trumpets nigh and nigher,

With thunders blending,

And in a still small VOICE the dreadful chorus ending—

APPALLER, hail !

Murmurs of Promis'd Streams !

But oh those Streams roll crimson'd dark with slaughter !

A Land, that flows with milk and honey, gleams

Beside yon palmy Water !

Young Nile of Canaan ! dear thy voice shall be,

When Israel's sword the summer sheaf shall reap,

When the bent spear shall prune the vineyard tree,

And none shall weep

Through all the happy land where those blue murmurings creep—

PEACE-GIVER, hail !

A Shepherd on a Throne—

He quits the sheep-hook for the rod and sword !

Champion and Father of his people shewn,

Judah's all-kingly lord !

Poet of GOD—Israel's sweet singer—he
 Loves to live back into his mountain-days,
 To lift Night's veil of starry mystery,
 And, in high lays,
 To meditate at even-tide THY praise—
 STAR-ROLLER, hail !

The Golden Towers of God !
 Daughter of Zion, lift thy head on high !
 Thine is **THE ETERNAL'S** most divine abode,
 Sole Earth-Shrine of the Sky !
 Thou hast the Holiest of all Holies ! there
 The Cherubim their blazing wings outspread
 O'er the dread Ark, whence the **SHECHINAH'S** glare,
 Gloriously shed,
 Turns the sun dark upon his evening bed—
 LIGHT-DWELLER, hail !

A double Stream of Kings—
 Watering, from one rich Source, Samaria's Mount,
 And Shiloh's Holy Hill !—Wherefore, proud Springs !
 Forget ye your pure Fount ?
 Israel serves other gods, and thence their heads
 Bow down in battle to the Stranger's spear !
 Where'er its gloom the unhallow'd Green Tree spreads,
 They leave their **FEAR**,
 And from each High Place call on gods that cannot hear—
 LONG-SUFFERER, hail !

Voices of woe and wail !
 By Babel's Stream I see the Captive Band !
 Mute hang those harps upon the willows pale,
 So sweet in Judah's land !—
 A dim Hand writes upon a fiery Wall—
 Points the calm Seer, and stares the speechless King !
 The Halls of Nimrod sound the Proud One's fall—
 While with strong wing
 The avenging Eagle swoops, and the freed Exiles sing—
 REDEEMER, hail !

Harpings of mighty Seers !
 The gifted Strikers of the fateful chords,
 Mingling the bridegroom's song, the bondsman's tears,
 In everlasting words !
 One o'er the rest, the Monarch-Prophet, towers !
 An angel touches his pale lips with flame !
 He strews the desert-future with strange flowers,
 In the high name—
 But let the Morning-Star the Sunrise nigh proclaim !
 INSPIRER, hail !

Faint wax the Visions now !
 A Cloud of phantom-ages loads my soul !
 A glimmering halo shews a Thorn-Crown'd Brow—
 Apart the dim glooms roll !

Far days of grief and glory ! I behold
 Darkly a Form as of the Son of GOD !
 A bloody Tree—black Sun !—My veins run cold—
 WHOSE armless rod
 Smites the new Tomb ? The Dead the Earth hath trod !
 AWAKENER, hail !

Sunburst of Gladness, hail !
 Lo, Heaven with Earth, and Men with Seraphs blending !
 Rent is the Universal Temple's Veil,
 And one full hymn ascending—
 Loud as the voice of many waters, sweet
 As songs of Cherubim !—No more ! No more !
 Dust must not yet the strains of Life repeat,
 But, aw'd, adore
 The OMNISCIENT's ways divine, and His pure will explore—
 FIRST, LAST, all hail !

Crediton.

THE EDUCATION OF THE HUMAN RACE.

SYSTEMS of theology are as much the dread of some devout Christians, as they are the delight of others. Some hold it to be profane, others to be a matter of religious obligation, to compare and adjust the scattered facts and reasonings of scripture by the assistance of our divinely-bestowed faculties ; to reduce to a parallel truths which appear to be divergent ; to bring to light hidden relations ; to display the mutual influences of the greater and lesser lights of the spiritual world. Some, in all humility, read and receive, grateful for what they can understand, submissive under difficulties, and undisturbed by apparent contradictions ; while others not only believe that revelation is conducted on a plan, but that if the revelation can be understood, so may the purpose for which it was given, and the arrangement in which it is offered. The first class is, at present, incalculably the most numerous ; yet there is a sufficient diversity among the system-makers and system-finders to shew that Christianity is but little understood as a whole, and that the rational faculty cannot, in more than a few instances, have been efficiently directed towards this point. It is surprising that between the watchfulness against speculation of the many, and the eager curiosity of the few, the systems of foreign theologians should have attracted so little notice as has been bestowed on them in this country ; and especially that the system proposed by Lessing, which is in various respects remarkable, should have failed to alarm and to interest the timid and the inquiring.

The Hundred Thoughts, in which are condensed the results of Lessing's inquiries into the scheme of revelation, were presented to the readers of the *Monthly Repository* in a faithful translation, so long ago as 1806. It does not appear that they attracted the attention which their originality, if not their truth, deserves ; and it may therefore effect some good purpose to bring them forward again, not in the form of a reprint, which is rendered unnecessary by the reference I have made, but as the occasion of some remarks on the design and arrangement of that revelation which I examine with unflinching confidence and surpassing interest, because I believe it to be

divine. The propositions of Lessing form the ground-work of the observations which follow. My design is rather to engage the interest of the reader in an inquiry of extraordinary importance, than to advocate propositions which, individually or collectively, must stand or fall by their own strength or weakness.

The system is grounded on the conviction that the object of the Divine Government is to secure the ultimate perfection of all mankind. The evidence in favour of this design is the same by which the attributes of Deity are ascertained, and it therefore forms no part of the present inquiry, which relates solely to the means used to secure this object. The rational faculty is the appointed instrument of human perfection. It is the endowment by which the race is distinguished from all inferior orders of beings; the sole faculty to which all events bear a relation, to which all circumstances are subservient, through which the dispensations of Providence are rendered important, by which Providence itself is recognized. The cultivation of this faculty is therefore the chief object of the Divine care; the improvement of this endowment the most blessed effect of the Divine benignity.

In the constitution of nature, as its laws are ordinarily administered, provision is made for the gradual development of reason in individuals; and through them, in successive generations. As no two individuals are exposed to the operation of precisely similar influences, the improvement of individual minds is the sole means of the advancement of the race, according to what are called the natural methods of the Divine Government, and the progress towards perfection must therefore be extremely gradual. The object of a revelation is to quicken the progress, and not, as is usually supposed, to change or supersede it. As, by a beneficent ordination of Providence, the perception of every new truth invigorates the perceptive power, the exhibition of facts which it would have required ages to establish by inference, must assist, in an incalculable degree, the development of reason; and this assistance is rendered yet more valuable by its extension to masses of people; by its equal adaptation to a multitude of minds. Lessing calls this assistance education. "Revelation," he says, "is to the whole race of mankind what education is to the individual." "Education is a revelation made to a single man; and revelation is the education of the whole race of mankind which has taken place, and still continues to take place." To serve the purpose of an analogy, this mode of expression may be allowed; but it is not sufficiently accurate to be brought forward as an aphorism. Education does not consist in the exhibition of facts, nor chiefly in the inculcation of principles, but in the formation and strengthening of those powers by which facts are to be ascertained and principles deduced. Regarding education generally, however, as a means of improvement, the analogy is sufficiently close; and revelation, in its comparison with reason, may be described as a special, superadded to a general, system of education of the human race.

The first object to be attained by a special system of this kind was to antedate men's perception of a divine moral government. A few individuals might, by natural means, and after a great length of time, have formed some conception of such a providence; but the necessary operations of the mind are complicated, and such as presuppose a considerable degree of intellectual advancement; and even when clearly established in the minds of a few, such a conception could not be easily or speedily imparted to the many.

The work was effected by the Judaical revelation ; and how was the method suited to the object ?

As the great truth which was the object of this revelation was to be recognized by mankind at large, the object would have been lost if the special mode had been employed on every nation. If a separate revelation had been made to each people, each would have been occupied with the manifestations granted to itself, and the Universal Father would have been regarded by each as a national God. No one nation could have compared the various dispensations and ascertained the point to which they were severally made to tend. The experiment would have been too vast. For any practical purpose, the world at large is too undefined a spectacle to the world at large. A revelation to individuals would still less have answered the purpose. Such a diversity of experiences would have created perplexity in the minds of those who might be disposed to observation and inquiry ; while the careless would have failed to recognize any common object among dispensations so various. Nothing remarkable and interesting to the race could have speedily arisen from the separate convictions of insulated minds. The mode of human education would in this case have been too diversified, as in the other too vast. These imperfections might be avoided by the selection of a single people, who, by being educated apart, might be an object of attention to the entire race, while they afforded an unquestionable instance of the allotment of prosperity in reward of obedience,—of the accommodation of condition to character. Such was the method adopted.

The time, the place, the circumstances, were all suited to the object in view. The Jewish people was surrounded by nations capable of observing and disposed to observe its peculiarities, their origin and consequences. Placed in the midst of these nations, enduring through their vicissitudes, or undergoing changes as peculiar as its internal institutions,—changes whose commencement was never unforeseen, and whose results were ever remarkable, the Jewish nation could not but be a conspicuous object, and human reason could not resist the conviction which was pressed upon it, that, as obedience to a certain law was always followed by national prosperity, and disobedience by national affliction, the giver of that law must be a Moral Governor.

It was necessary that the people designed to exemplify the existence of a moral government should be uncultivated, i. e. should have made but little progress under the general system of education. The special process could not be so complete as to enable the subjects of it to become the preceptors of others, unless they themselves had gone through every stage. Instead, therefore, of selecting the most enlightened of nations, and causing it to start from an advanced point, Providence called out from the most abject slavery and the most debasing ignorance a people who were destined soon to outstrip the more civilized nations by whom they were oppressed.

What was the nature of the religion of the Jews during their Egyptian bondage, we have no means of ascertaining ; but their history affords internal evidence that they had no firm trust in God, and that they inclined to the superstitions of their task-masters. Moses was far more enlightened than the generality of his nation ; yet he had no notion of a ready obedience ; and when charged with a message to the people, requested to know by what name the Deliverer should be announced. The people had no expectation of a deliverance, and only submitted to the necessary means while signs and wonders were wrought before their eyes. During each interval

of these miraculous acts, their faith declined, their courage failed; they relapsed into superstition, and into abject content with their enslaved condition. Their cry was still, "Let us alone, that we may serve the Egyptians." No further evidence is needed to prove that they were a rude and ignorant people; that their Theism was impure; and that the conception of a divine moral government was not yet generated.

A provision had, however, been made for a favourable beginning, by the acts which had distinguished Abraham as the founder of a great nation. By his peculiar dispensations among the patriarchs, God had established a claim on the remembrance and the affections of the Israelites, which kept "the God of their fathers" from total oblivion even in an idolatrous land. The history of Abraham was preserved in remembrance, not only on account of the promises connected with his covenant, but from the singularity of its events and consequences. The manifestation of Deity in these events was never doubted; and communications announced from the same Deity could not but be listened to more readily than messages from a strange God. It is plain, however, that the title by which he was endeared to them confined them to the narrow conception of a national God. They were not prepared for a more enlarged idea of Deity; but while retaining this, they were prone to idolatry, and ready to offer homage to any god who might at the moment appear the most powerful or the most indulgent to their prevailing desires. It appears to have been long before they were willing to relinquish the liberty of choosing their God; and that they were brought to this point at last by a sense of helplessness in the grasp of irresistible power. They were at length convinced that their God was the Mightiest, and therefore, and not because they believed there was no other, they became his servants. Their deliverance from bondage proved that the Egyptian deities were inferior to Jehovah; and the conquest of Canaan cast contempt on the gods of the neighbouring nations. But there was no proof yet admitted of the non-existence of these gods; and for a great length of time the Jews seem to have prided themselves,—not on having attained to the knowledge of the One God,—but on having a more illustrious Deity than any other nation.

At what period the Jewish people arrived at the recognition of the unity of God we can only conjecture. Lessing believes that this grand advance in their theology took place during the captivity, and in consequence of an acquaintance with the religious worship of the enlightened Persians. The Hebrew Scriptures, however, bear witness abundantly to the erroneousness of this conjecture. They prove, not perhaps that the strict unity of Jehovah was recognized by the bulk of the people, but that their prophets and wise men acknowledged him as the Creator of the whole world, the Father of all the families of the earth; not only as the mightiest among the gods, but as God in distinction from idols of metal or stone. It seems impossible, for instance, to read in connexion the 104th, 139th, and 115th Psalms, i. e. to bring together declarations of his universal creative power, his omnipresence, and the utter helplessness of the idols of the heathen, without being convinced that the unity of the God of the Hebrews was the fundamental truth of the Psalmist's religion.

Reason and revelation were both employed in the discovery and acknowledgment of this important truth, and, as in every other instance, were adapted to yield mutual aid. The power of Jehovah was displayed by miraculous revelations; but it was the province of reason to compare this power with that which was attributed to the heathen gods, and to ascertain,

first, its magnitude, and afterwards its illimitable nature. Revelation having been employed in accelerating the progress of reason, was now, in its turn, enlightened by reason, while it was still used as a means of further improvement. We nowhere learn that the strict unity of Jehovah was made an express object of revelation previous to the appointment of the law; but materials were, from the first, offered to the reasoning power from which this great truth might be and was inferred. This reciprocal influence, characteristic of the entire scheme of providence, and of each individual dispensation, was productive of the most important consequences in the present instance. The conceptions of the worshipers of Jehovah were enlarged, corrected, and ennobled. A new light was cast on the records of their history, and on the purpose of their separation from the rest of mankind. The existence of a divine moral government, which had been perceived long before, was now more justly apprehended, and understood in a larger sense.

The unity of the Moral Governor is clearly essential to the perfection of his government. If he be not supreme governor, his administration must be weak in some point or another; if he be not sole governor, it must be inconsistent. While his power is supposed to be limited or divided, the confidence of his subjects will be partial and wavering. While, therefore, it is generally and justly supposed that the Jews were rendered a peculiar people for the purpose of preserving and spreading in the world the knowledge of the Divine unity, it should be remembered that this great truth is itself made subservient to an ulterior object,—the exhibition of a divine moral government. A fundamental doctrine is useless till something is built upon it, and the conviction of the unity of the Godhead derives its sole value from the inferences which may be deduced from it. It is because these inferences are all-important, that the truth is of surpassing value.

The exhibition of a moral government had immediately followed, as a necessary consequence, the revelation of the attributes of Deity, or rather it accompanied that revelation, for the two objects are so closely connected that it is almost impossible to separate them. Those attributes were displayed in the administration of the government, and the provisions of the government were explained by a reference to the Divine attributes. The one attribute of Deity which led to the conviction of his strict unity was power, and this belief in his unity,—the perception that good and evil, threats and promises, wrath and mercy, proceeded from the same ruler of human affairs—generated that union of love and fear which renders men the subjects of a moral government. Thus the knowledge of God's nature and providence were acquired together.

In the first stages of moral discipline, before the faculties of comparison and inference are developed, the mind must be governed by absolute and direct precepts, and not by general principles. We give a particular command to a child, where we should propose a general principle to an adult. Therefore, as the subjects of the Mosaic administration were infants in mind, a precise ritual was ordained as the object and test of their obedience. Such moral instructions as could not be embodied in an external ritual were yet connected with it by the penalties to which the disobedient were sentenced. Reason had not yet advanced so far as to be capable of forming a rule or even a clear conception of duty, and it was therefore assisted by the imposition of a law which could not be essentially misunderstood or perverted. The law was made efficient for this purpose by sanctions peculiarly adapted to the condition of the Jewish people. As they had not attained sufficient

comprehension of mind to discern remote, invisible, or intangible consequences of present actions, they were made subject to sensible and immediate rewards and punishments.

These rewards and punishments were invariably administered as promised or threatened ; but they were usually national and not individual. This was a wise provision. Their efficiency, as a mode of discipline, was secured by their regularity, while the minds of the people were enlarged by the extension of their hopes and fears to national objects.—Besides, if reward and punishment had been accurately measured to every individual, no way would have been left open for the conception of a future state. Though it was not the Divine purpose to reveal this truth under the first dispensation, it was manifestly unfit that the system should contain any provision which must retard its subjects in their discovery of any truth at which they must at length arrive. No notice of a future life is to be found under the Mosaic dispensation ; but neither does it contain any thing inconsistent with the doctrine, nor interpose any obstacle to its recognition by reason.

The administration of reward and punishment was not the less invariable because averied by relapse or repentance. In such cases, the repentance and relapse became new occasions for the exercise of the sanctions of the law. The infliction of punishment was, indeed, often delayed ; and this delay proved one of the most powerful means of exciting the hopes and fears, and therefore the love and awe, of the people. It was especially necessary to their spiritual cultivation that they should experience the long-suffering and mercy of Jehovah, as well as his justice ; that love should be united with fear, and even overbalance it. As they were led to the recognition of his supremacy and afterwards of his unity, by displays of power ; as no refuge from his presence existed, and as entire national obedience to the law was impossible, the people would have regarded him with unmixed terror, if it had not been for a counterbalancing conviction of his tenderness and benignity ; and terror, in this instance, as under all despotisms, would have nullified the purposes of a moral government, and carried back human reason, instead of accelerating its advancement. As it was, the motives of hope and fear were so proportioned, the reciprocal influences of reason and revelation so adjusted, as to enable the Jewish people, in an early period of their discipline, to recognize Jehovah as one, and themselves as the subjects of a divine moral government ; and thus to plant them firmly on one eminence in the road to spiritual knowledge and happiness.

The following selection from the *Hundred Thoughts of Lessing* will afford a sufficient recapitulation of the points touched upon in this essay.

“Revelation is to the whole race of mankind what education is to the individual person.”

“Education is a revelation made to a single man ; and revelation is the education of the whole race of mankind.”

“Education gives nothing to man which he could not also have derived from himself, though with more difficulty and more slowly. It gives, therefore, nothing to mankind which human reason, left to itself, would not have acquired ; but it gave and still gives to man the most important of these things more easily and earlier.”

“As God neither could nor would make distinct revelations to (all nations or to) every individual, he selected a single people, that he might give them an education apart ; and that he might begin from the very beginning, he selected a people, too, the most uncultivated and rude.”

“ He at first caused himself to be announced to the Jewish people as the God of their fathers, in order to make them for the present acquainted and familiar with the notion of a God belonging to them alone.”

“ By the miracles, by means of which he led them out of Egypt and established them in Canaan, he shewed himself at once to be mightier than any other god.”

“ And in proceeding to shew himself as the mightiest of all, (but only one can be mightiest,) he accustomed them, by degrees, to the notion of the one God.”

“ But to what purpose, it may be asked, was this education of so rude a people, with whom God might thus begin at the very beginning? I answer, that he educated in them the future preceptors of the human race; and it was only men springing from a nation so brought up who could become so.”

“ But of what moral education was a people susceptible who were yet so rude, so incapable of abstract thinking, and so entirely in their infancy?— They could have none but what resembled the age of childhood; that is, an education of rewards and punishments, which were objects of sense and immediate.”

“ It might well happen that the records of the Mosaic institutions did not contain the doctrine of future retribution; but they ought on no account to contain any thing which could retard the people for whom they were written, on their way to this great truth. And what could have more retarded them than if perfect retribution had been promised them in this life?”

D. F.

(To be continued.)

THE BUTTERFLY.

(Translated from the French of Mons. A. De Lamartine.)

BORN with the spring, with the roses to die,
On the wing of the zephyr to float through the sky,
To descend on a floweret just closing to sight,
To be drunk with sweet perfume, with azure and light,
To shake off the dust from his young tender wing,
With a breath to the high vault of heaven to spring:—
This fate, so bewitching, the butterfly knows;
Thus the deathless desires of the soul ne'er repose,
Nor satisfied ever with roaming abroad,
Must find their true rapture remounting to God.

Clonsheagh, Dublin.

M. B.

TRUE WORSHIPERS: A TALE.

FAR among the hills of a northern county lies a village whose inhabitants, being secluded from intercourse with any society but their own, retain a primitive simplicity of manners. Tidings of what is passing in the world reach them only when the agents of the factors by whom some of the people are employed pay their periodical visits of business, or when the carrier's cart returns from its weekly trip, bringing a store of the few comforts and luxuries which they cannot produce among themselves.

One frequent guest was, indeed, made welcome among them, for many a year ; but his visits were too short, and his conversation was too precious, to be much devoted to secular affairs. His connexion with the inhabitants was singular, but a source of great and permanent advantage to them and satisfaction to himself. Edwards was a poor man, engaged every day and almost all day long in the same employment as his friends in the village ; but his education had been somewhat superior to his circumstances, and he had improved to the utmost the advantages he had enjoyed. He had a clear head and a warm heart, and the ardour of his mind was early directed to the most important subjects in which the understanding and the affections can be engaged. From being a religious man, he became a religious teacher ; and, destitute as he was of all pretensions to learning, far as he was from claiming any superiority over his hearers except in experience, his devotional services were not only acceptable to the people, but were attended with a very remarkable success. Early in the morning of every sabbath he arrived at the village, and collected the people for a short service. At noon, they assembled again, and in the evening, Edwards was preaching for a third time at a town five miles distant. For many years his sabbaths had been thus spent ; and as he grew older, his zeal did not relax. Before any symptom of infirmity appeared, he began to look around and ponder how the religious instruction of his people should be provided for, when he should no longer be equal to his present exertions. The village contained neither church nor chapel ; no Methodist ever had set foot in it, and its very existence was known to few. Edwards was as modest as he was zealous ; and he shrank from making known what his exertions had been, and from bringing strangers to witness the extent and rewards of his usefulness : but, at length, remembering that at seventy-three it was presumptuous to reckon on a prolongation of bodily and mental vigour, and that his duty to his friends in the village required him to find a successor, he took the necessary measures. His peculiar qualifications had brought him acquainted with some young men who were preparing for the duties of the ministry, and to their notice and care he recommended his little flock. No time was lost in relieving him of a part of his Sunday labours, and in accustoming the people to follow another voice than that which had so long led their devotions. The introduction of these young preachers formed an era in the history of the village. The room in which they had been accustomed to assemble, though the most commodious in the place, was too small and inconvenient for the purpose ; and the stupendous conception of a meeting-house having been familiarized to their minds by their new friends, they were easily excited to the effort of erecting one. Masons and carpenters offered their gratuitous labour, and their families the little they could spare from their earnings. The remaining funds came, they knew not how or whence, through the hands of the young preachers. Very soon the white walls of the new chapel

were seen rising among the trees which crowned a little eminence at the outskirts of the village. The labourer stopped to survey the work as he returned from the field: the children peeped into the vestry where they were to learn their Catechism and read the Bible; and here and there an aged woman wished that another Whitefield might deal forth the spirit and power of the gospel within those walls.

When all was completed, a day was appointed for the opening service, at which several ministers and other friends to the cause had agreed to attend. It was the wish of all that Edwards should take a share of the honourable labours of the day, as he had been the prime mover in the work which was now accomplished: but it was so painful to the old man to be brought into notice by any call but that of duty, that the point was yielded, and he was allowed to enjoy the scene in his own way,—as a spectator. He was, however, the most distinguished person in the throng; and while the reverend gentlemen were entertained with all due courtesy and respect, a heartier welcome and a kindlier smile were reserved for the old man. His grey hairs won him more respect than clerical robes could have done; and his complacent smile seemed to give new pleasure to the day.

Though the building could conveniently accommodate three hundred persons—the whole population of the place—the number of visitors was so great that it was evidently impossible that all could obtain admittance. When every bench was occupied, and the aisle filled, a crowd still remained without. A young minister, who was well known to the people, therefore invited those who could not find room to follow him to the hill-side. He took his place under a tree, and an audience of some hundreds seated themselves round him. It was one of the early days of autumn, mild, bright, and calm. Not a leaf was stirred; not a sound arose to interrupt the voice of the preacher, which might have been heard to a great distance. Though quite unprepared for preaching, the occasion afforded sufficient inspiration, and he discoursed with vigour and simplicity, and with so much earnestness, that he forgot the time, till informed that the congregation within was about to begin the closing psalm. He immediately brought his discourse to a conclusion, and gave out the same psalm. The doors of the chapel were thrown open, and all voices, as well as all hearts and minds, were united in the swelling hymn. If any stranger had chanced to pass by at this time, he would long have remembered that music, and felt the impression of the solitary voice which preceded it. Of the force of this impression I can judge from my own observation. It was powerful enough to open the lips and dispel the reserve of one who had seldom, if ever, been known before to speak on any subject connected with religion.

I refer to a gentleman who lived in the neighbourhood, and at whose house I was on a visit at the time. I had a general idea that he disapproved of the use of forms in religion, but whether this dislike extended to all outward observances, I knew not. On all occasions when the conversation referred to the most interesting of all subjects, he shewed a sensitiveness for which I was at a loss to account. He was neither careless nor contemptuous; but profoundly and uneasily silent. The conversation was frequently directed to the topics which he would fain have avoided; for, of his many friends, none could penetrate the mystery which hung around this recess of his mind; and some were urged by curiosity, others by a better motive, to attempt to gain some insight into his views. But it was in vain. This day afforded the first occasion, and I was made the first depository of any communication of the kind.

I had joined the congregation on the hill-side. Towards the conclusion of the service, I observed with some surprise and more pleasure that my friend L—— was standing among the trees at a little distance, and (as I knew by his attitude of attention) within hearing of the preacher. Before the last notes of the hymn died away, he was gone; but not towards home. As I was about to enter the village in company with some of the visitors, I met him, and immediately turned back with him. As we passed within sight of the chapel, we observed Edwards standing in the door-way, speaking to the children of the Sunday School, as they were about to depart with their books.

"Your primitive preacher is in his glory to-day," observed L——. "He is idolized by the people here, but what would be thought of his services in the next cathedral?"

"Primitive preaching would be misplaced in a cathedral," I replied. "But if the worshipers were to admit his teaching to be primitive, and follow him hither to listen to it, they would afford it the highest possible praise."

"There is but little probability, I imagine, that Edwards's services would suit any but those who have heard no others."

"They would suit only hearers of simple habits and tastes."

"And narrow minds."

"Not exactly so. Many a scholar, and many a divine, might hear him with profit and pleasure, if they bring with them the true spirit of religion. Yet he is not the man one would set in the pulpit of a metropolitan church, to lead the devotions of an enlightened society."

"You admit then that the best, i. e. primitive preaching is not suited to an enlightened society."

"It is with regard to the spirit, and not to the mode, that I call primitive preaching the best. The best mode is that which is most suited to the auditory."

"I cannot," observed L——, "believe that religion destined to be universal which must needs be altered and accommodated continually as the fashions of thinking and feeling—mere fashions of the world—change and succeed each other."

"You make no distinction between the spirit and the form," said I. "The same spirit pervades all the preachings of Paul, yet what can be more various than their forms? The same gospel appeared under a different aspect to the Romans and the Hebrews, and a third mode of address was made use of to the polite Athenians. If Paul had lived to this day, can you suppose that his teaching would not have varied with every century and been adapted to every auditory? Would he have used the same discourses for a conclave of Cardinals and for the Vaudois? Would he use the same mode of address in an university and to this little flock among the hills?"

"If forms are instituted and modes adopted only to be dismissed or changed," replied L——, "it would surely be better to dispense with them altogether, and let the religion of every man be between himself and his God. While these people were left to be religious in their own way, they were at peace with each other and happy among themselves; but now that their religion is made a matter of external observance, there will soon be an end of this state of things. The Methodists will be upon us presently; the Baptists will be instituting their ceremonies, and by and bye we shall have a church, and the children will be devoutly taught to bow to the east. And so religion will degenerate."

"If inseparably connected with unvarying forms," I replied, "religion must indeed degenerate; witness the absurdities which would ensue if the whole Christian world were to become followers of Ann Lee, and dance because David danced before the ark. But religion would not only degenerate but expire, if deprived of expression."

"You surely dishonour religion in saying so."

"By no means. The best honour is paid to religion by shewing that it is adapted to our nature. Our nature is not wholly spiritual, and we cannot therefore entertain a continual regard to objects which are never presented in a sensible form. While we are composed of body and spirit, the spirit of truth will be apt to escape us unless it be occasionally embodied. It follows, that while our attention is incessantly attracted to sensible objects, the best mode of keeping religion awake in the soul, is to associate it as extensively as possible with these objects. The common error, and that of which you complain, is, that religion is thus associated with a limited range of objects; connected, by an arbitrary human will, with particular times, words, and actions, and disconnected with all others."

"It is of such a peculiar connexion that I complain: but surely, by extending the connexion, you still further degrade religion."

"Let us rather say that sensible objects are thus spiritualized. Destined as they are to decay, a species of immortality is conferred on them by making them the elements of a spiritual life; and that this is the process ordained, and which cannot be safely interfered with, our whole experience teaches."

L—— seemed inclined to question this assertion.

"Instead of appealing to your own experience or mine," I continued, "let us go back at once to the most eminent instance of spirituality on record. You will not question that the intellectual nature of Christ was formed and perfected through the instrumentality of sense."

"Certainly."

"Nor is there more room to doubt that his spiritual nature was developed by the same means. Extraordinary as was his illumination, immeasurable as was the depth of inspiration imparted, we have no ground for supposing that the influences of sensible objects were, even in his case, dispensed with. Bodily as well as mental suffering conduced to his perfection. Human affections, doubtless originating in the usual ministrations of a mother's love and a father's watchfulness, trained his mind to a higher species of filial duty; and as he taught, so he must previously have learned, lessons of divine wisdom from the flowers of the earth and the storms of the sky. Above all, we know that prayer, private and social prayer, audible and secret, prayer at the grave of a friend, blessing at the breaking of bread, were his accustomed methods of nourishing devotion in himself, as well as exciting it in others."

"But do you not suppose that all this was in condescension to the weakness of others?"

"By no means. How should we thus account for the hours spent in private devotion, and for the absence of all intimation that religion may subsist without aliment, which in a gospel intended to serve a more enlightened age, would not have been omitted?"

"And yet how abundant were his reproofs of formality in religion! The ablutions of the Pharisees, the sanctimonious observances of the Sabbath, the rivalry of Jerusalem and Gerizim, and a hundred other superstitions, were most perseveringly exposed and condemned by him."

"True; and in this he was followed by the apostles, as when Paul argued against the adoption of Jewish rites by the Gentiles, and wrote concerning meats offered to idols. But this condemnation was of the arbitrary relations established between things that have no natural connexion,—the indissoluble association of objects which should be joined or put asunder as expediency may direct. It has nothing to do with the point in dispute between us. That a devotional spirit may and must be instilled and preserved by means of reference to external objects we learn from the gospel itself, from every discourse of the great Teacher, from every incident of his life."

"He is, here, scarcely a rule for us. His being was absorbed in the promotion of one object; and it cannot be expected that we who live for a different purpose should infuse the same solemnity into every action as the 'man of sorrows.'"

"I differ from you in two respects," I replied. "I believe the office of every Christian to be the same as Christ's, though no other priest is honoured with the same endowments and privileged with the same powers. I think you mistaken in supposing that every word and action of our Lord was solemn. His office imparted dignity unparalleled, and his experience of suffering must have occasioned peculiar thoughtfulness of demeanour; but when I read his parables, his familiar allusions to passing circumstances, when I learn that he sought the society of a family who were certainly not withdrawn from the petty cares of daily life, I cannot but think that his cheerfulness was congenial with that of his associates, and that the peculiarity of his office was not always obtruded. When he took children in his arms, he probably adapted his words to their capacities; and at the moment when he drew nigh the vessel on the surface of the waves, it is hardly probable that Peter would have desired to go down to him if the familiarity of a companion had not been recognized in the words he uttered."

"And yet with what solemnity is every word read in your places of worship, and in your families!"

"True, and this seems to me a great mistake. All that we find in the Bible is given forth as if it had no relation to our customary objects of interest. The most awful ascriptions of glory to God, and the most familiar conversation at the social board, are read in the same tone; and as far as manner can effect it, the direction to 'draw out and bear to the governor of the feast,' is made of equal importance with the command, 'after this manner pray ye.'"

"We find no notice, however, of light amusement, of the slightest approach to mirth, in the intercourses of the teacher and apostles, or even of the disciples."

"We must remember how small a part of that intercourse is recorded, and that this small portion has a relation to the permanent interests of our race. Circumstances of merely temporary interest are lost, and of this nature are the slight recreations and innocent familiarities which I cannot suppose to have been ever banished from the intercourses of men. But I find nothing to lead me to suppose that the lives of holy men were a series of unrelaxing efforts, that their anxieties were not relieved by the transient pleasures of daily life, and their toils suspended by cheerful recreations. If I did, I should feel that their religion could never be mine."

"It has always struck me that there is an incongruity between the impetuosity of the actions of Peter and the measured solemnity with which they are spoken of."

"True; and in the mind of Paul we recognize those characteristics which

are commonly combined with buoyancy of spirit and the power of perceiving unsuspected relations between different objects: and you know what is the usual result of this union."

"You mean wit. I quite agree with you: and the evident traces I find of it only point out to me how every mental qualification may be devoted to the furtherance of the highest objects."

"How is this declaration consistent with your disapprobation of giving expression to religion?"

"Circumstances have changed entirely since the times of Paul," answered L——. "He preached because the gospel was unknown; but every man, woman, and child, in this village, has the Bible to learn from, and I see not why they need any other guide."

As I was about to reply, we suddenly encountered a group of visitors, and L——. turned to take his leave.

"If you will come again to the chapel," said I, "you may have the opportunity of observing whether the people are liable to imbibe any superstitions, and whether any aid is afforded to the study of their Bibles."

"I do not question their learning much," he replied, "but I doubt whether such information is necessary, and whether more harm than good may not be done by connecting their religion with external observances."

As the time fixed for the afternoon service approached, I looked round with some anxiety to see who were appointed to preach within and without the chapel. The assemblage was as large as in the morning, and the arrangements were therefore the same as to the placing of the people. The preacher who took his station under the tree had never before addressed his present auditory, and not frequently, I imagine, any other. He was very young, his voice seemed scarcely equal to the exertion which it was necessary to make, and he wished, as I was told, to decline the duty now imposed on him, on the plea of being unprepared. His audience soon discovered, however, that a ready mind and a warm heart were a sufficient preparation. Their fixed attention encouraged him; the scene animated him; and for myself, I can answer, that I was conscious of no stray thoughts but an occasional wish that L——. might be within hearing.

The dedication of the Temple by Solomon was the portion of Scripture read, and this also formed the subject of the discourse. After briefly explaining the causes of the peculiar sanctity by which the temple at Jerusalem was distinguished from all other places of worship, and relating the overthrow of the glories of the last noble edifice, the preacher fixed the attention of his hearers on the fact that the worshipers of the sanctuary were accustomed to offer their devotions without a superstitious regard to place and circumstance. Though an edifice, consecrated by a manifestation of the Divine presence, was appointed for their homage, that homage was to be offered elsewhere, as before; and when the Hebrews were struggling in battle, pining in captivity, or engaged in the daily duties of their distant homes, their devotion was not to be suspended, but rather animated, by their periodical returns to the mercy-seat. The application was obvious, but not therefore the less interesting, or the less adapted to the audience. Here, as in every other corner of the world, each man knows best the plague of his own heart; here (as "there is no man that sinneth not") there are careless transgressions, followed by grief and supplication; here, as elsewhere, there are inward rejoicings, prompting to thankfulness, and therefore incitements to communion when the doors of the house of prayer are closed, and to supplications that God will hear from heaven, his dwelling-place, and hearing,

forgive. The services of this new and humble temple were, therefore, never to supersede the offices of private, the obligation to perpetual, devotion; and however highly and justly the opportunities of social worship might be prized, they should be made to nourish rather than relax the disposition to watch over and feed the hidden flame of devotion, which needs to be tended day by day, and hour by hour.

The illustrations of this duty were drawn from the familiar but not coarse details of the usual events in the lives of the hearers, and of their common occupations, and were so pointed that they could scarcely fail of recurring with the recurrence of the day. The father's irksome toil, the mother's midnight watch, the weariness of sickness, the first expansion of a parent's hopes, the inward complacency of self-conquest, were touched upon as occasions for devotion, which could not be supplied by the services of social worship; which institution was only appointed as one of the means to a most important end.

"Is there any superstition here?" said I to L——, on joining him after the service, of which he had been a witness.

"Surprisingly little for so young and so ardent a preacher," he replied. "But though he may be able to distinguish between what is essential and what is accessory, one cannot expect that his hearers should, unless led directly to it as they were to-day."

I had looked round in vain for Edwards, whom I now ascertained not to have been present at the afternoon service. He was gone to the house of mourning. A young couple in the village were hourly awaiting the death of their only child, an infant; and Edwards had visited them in the hope of administering comfort. He did not join any of the parties of strangers who prepared for their departure as soon as the afternoon service was closed; and it was supposed that he would follow early in the morning.

It was interesting to witness the unusual bustle which pervaded the village this day. The hospitable inhabitants hastened the evening meal, that the strangers might not be benighted on their return. The men saddled the horses and prepared the carriages, while their wives spread the table; and all were liberal in their invitations to their guests to come again whenever they should be disposed to honour the place with their presence. The inhabitants, almost in a body, accompanied those of the young men who returned on foot, and did not leave them till they quitted the valley, when the final greetings were exchanged. I proceeded a few miles further in company with one or two friends. When we reached the ridge of the last hill from which the village was visible, we turned to look back once more. The sun was setting, and the shadows had already gathered round the dwellings, and settled beneath the clump of trees which sheltered the meeting-house. Scattered groups of people were seen at various distances along the winding road, and some who had taken a shorter path through the fields had already arrived at their homes, as we knew by the lights which here and there twinkled through the windows. The little chapel, which, but a short time before, had been filled and surrounded by busy throngs, now presented a beautiful picture of repose. No gravestone as yet arose within its green enclosure. It had this day been hallowed by the spirit of devotion; but it was a glad and kindly spirit, not yet saddened by mementos of mortality. I could easily interpret the pleasure which shone in the countenances of my companions, as they looked back and beheld their work, and anticipated the time when the office on which they were entering should enable them to

build up nobler, and sanctify indestructible temples to the service of their Lord.

It was quite dark when I re-entered the valley. As the night was warm, and the day had been one of unusual excitement and fatigue, I sauntered slowly on my way. I quitted the road for the fields, and when about half a mile from the village, arrived in front of a poor cottage. I had not been aware that I was approaching a dwelling, till, on turning a corner, I saw a bright gleam from the open door and unshuttered window reflected in the pool below. The circumstance of the door standing wide seemed to give me liberty to look in as I passed; and having looked in, I could not but stop. A young woman, whose countenance, though now composed, bore traces of many tears, was sitting on the side of a bed, on which lay an infant, as I supposed, asleep. The husband was leaning over the table, shading his face with his hand. Edwards was there, and at the moment of my approach he was putting on his spectacles and opening the Bible which lay before him. Another glance at the child and a moment's consideration convinced me that its sleep was the repose of death, and added to the deep interest with which I listened to the words which Edwards read, and the observations which he afterwards made. The story of the Shunammite woman was naturally his choice, and he then read a few verses from the 18th of Matthew, explaining at their close, that trust in the Giver of life is no less a duty now than in those remarkable times when the spirit was occasionally revived in the lifeless body: and that the assurance that no little one is forgotten by God ought to sustain the submissive spirit under the loss of a child, though the bereavement may be more painful than that of a limb or a sense. When he proposed prayer, I hastened away, but lingered within sight of the cottage in the hope that Edwards might come out and join me, which he soon did.

"This has not been a day of unmixed happiness to you, my good friend," said I.

"Which of our days are so, Sir? Joy and mourning go hand in hand through life."

"The grave-yard of your chapel will be occupied almost as soon as its doors are opened."

"Yes, Sir. The child will be buried on Sunday. I supposed that some grey head would have been laid there first, and not the very youngest among us."

"I hope you have left comfort behind you," said I: and I told him what I had seen.

"At times like these, Sir," he replied, "one may have more hope of doing good than when life runs smooth. The minds of these people are weary and their spirits weak, and they are ready to follow any friendly voice, and to listen to any kind words."

"A friend of mine," said I, "who thinks that religion ought to be solely between a man and his God, might perhaps think differently, if he had been with you now."

"No doubt, Sir, there is much in every man's heart which is known only to his God; and I feel very sure that religion may be kept alive by communion with him alone; but I judge, from all that I can understand and observe, that it is also intended to be a social bond. If it had not been, I should think our duty would have been set down for us in some regular form, like a code of laws, and not conveyed in such various ways as we find it."

“ True,” said I. “ There are not many distinct propositions in the holy law. It is not a formal collection of precepts : and it seems to me that some of its most important instructions are to be gathered from parables and conversations ; and that its highest truths are to be inferred, and not merely read and allowed.”

“ I think so, Sir ; and surely people who take a common interest in these things can help one another to discover these truths. As long as men have a different experience and different views, they may help one another to understand their duty, as well as encourage each other to practise it. If we look upon it as a matter of feeling, it is yet more clear how one mind may comfort and aid another. These poor people would, I doubt not, have prayed, and turned to their Bible, this night. But if each had done so in solitude, they might not have been able to compose their minds so soon, or they might not have found so great a variety of consolations as now that a friend, less deeply afflicted, has thought for them and felt with them ; and I trust God has blessed our united prayers as he will bless their solitary communion with him.”

“ Or as I trust he will bless the devotions of the congregation on the sabbath. I suppose you will adapt your service to the occasion.”

“ I shall, Sir. For the sake of the people as well as the mourners, it is desirable that no such occasion should be lost.”

On the Sunday morning, the parents and friends repaired from the burial-ground to the chapel, where Edwards addressed the congregation in his usual style of “ primitive preaching.” In consequence of the frequent renewal of our conversation, I found little difficulty in persuading L—— to accompany me. From his habitual command of countenance, I could form little judgment of what was passing within ; but if he marked, as I did, the general spread of a kindly sympathy ; if he noted with what seriousness the fathers looked upon their children, with what tenderness the mothers pressed their infants to their bosoms ; if he approved the reverent stillness of the people, and the quietness with which they dispersed to their homes, he must have seen that (whatever be the abuses of the practice) it is good for men to meet in the house of God ; and he might have been convinced that, however sacred is the communion between the spirit and its Father, a relation of spiritual brotherhood also exists between man and man.

HUMANITY TO ANIMALS.*

THERE is a current expression amongst us, “ the merciful man is merciful to his beast,” which is often repeated as a quotation from Scripture, but which is not so, and was probably taken from Prov. xii. 10, “ a righteous man regardeth the life of his beast,” to which it approximates in sound, and from which it varies not much in sense. The diversity is probably owing to a loose and careless mode of quoting ; and yet it is curious that there really is a propriety in the variation, so far as regards the change of the word “ righteous” for “ merciful.” The former term designates strict justice, that

* *Humanity to Animals the Christian's Duty : a Discourse.* By William Hamilton Drummond, D. D. Hunter. Pp. 48. 1830.

which the law requires ; the latter denotes goodness flowing beyond the law, and shewing a kindness for which a man is honoured because it was not exacted of him. Now there is actually this difference, as to the treatment of animals, between those who live under the laws of England, and those who were governed by the institutions of Moses. The attempts made in our legislature to repress cruelty to the inferior animals have, probably, in not more than a single instance, and that an unsuccessful one, been founded on any assumption of a right in the animals themselves to good treatment ; they have regarded those animals merely as the property of man, and prohibited cruelty because it diminished their worth to the owner, on the same principle that the violation of any other kind of property exposes the depredator to make reparation or suffer punishment. This is a very different principle of legislation, although it may undoubtedly serve the cause of humanity. It is not the cruelty that is (directly) repressed ; but the theft, or destruction, or injury of property. It is not the animal that is protected, but the owner. Moreover, it seems, incidentally, to sanction, with the right of property, the right of barbarity also. The kind-hearted man, therefore, who thinks that whatever lives should enjoy life, that whatever feels should feel pleasantly, and acts upon the notion, does more than the British law requires ; he is more than just or righteous ; he is merciful. But this was not the case in Judea, at least as to many cases ; there, a humane conduct was legislated for ; care for animals was commanded ; its exercise was not free and spontaneous mercy, as with us, but justice or righteousness ; it was obedience to the laws ; a duty by the laws of the land, as it ever must be by the laws of God, which make kindness a duty, and mercy itself justice, which we are bound to render, as we cannot be saved but by its reception.

Michaelis, in his *Commentaries on the Laws of Moses*, has exhibited in the following brief paragraph, the spirit of that code as to the treatment of animals :

“ It was, then, enjoined by Moses, that when a man saw even his enemy’s beast lying under the weight of his burden, he must help up with him (Exod. xxiii. 5) ; that the ox must not be muzzled while treading out the corn (Deut. xxv. 4) ; that on no account must any beast be castrated (Lev. xxii. 24) ; that a cow, ewe, or goat must not be killed on the same day with her young (Lev. xxii. 28) ; that a kid was not to be dressed with its mother’s milk, that is, with butter made of milk, but with oil (Exod. xxiii. 19) ; that when a man found a bird’s nest without the limits of his own land, he was not to take the dam with the young, but allow *her* to escape (Deut. xxii. 6, 7) ; that their cattle were, as well as themselves, to enjoy the rest of the sabbath (Exod. xx. 10) ; and that even the game was to have a jubilee on the sabbatical year, and be allowed to feed in the fallow-fields unmolested. (Lev. xxv. 7.)”

It is not, however, from the formal adoption of the Mosaic principle in our legislation that we hope for the suppression of those disgraceful scenes which so frequently occur in this country. Our reliance rests on the improving state of the public opinion and feeling. Much good has been done in enforcing the existing laws upon this subject, by the “Society for the Prevention of Cruelty to Animals,” instituted in London in 1824 ; but perhaps the most efficient measure they have adopted has been that of influencing the public mind by “appeals from the press, and the delivery of discourses from the pulpit.” Dr. Drummond, amongst others, has been moved by their request to labour in this field of utility, and the result is before us in a sermon well worthy of his great name and talents.

After adverting to the terms of the grant made to Adam, and renewed to

Noah, of dominion over the world and its inhabitants, and commenting on various provisions of the Mosaic law, Dr. Drummond thus introduces the further scriptural illustration of the subject; we regret that our limits will not allow us to quote, as we intended, the whole passage from p. 4 to p. 11:

“As animals occupy no unimportant place in the Bible, I trust I may be excused if I endeavour to shew a few of the valuable purposes which they serve in its hallowed pages; under the hope that my observations may help to remove that contempt in which they are held by many, and procure for them a larger portion of sympathetic regard than they generally enjoy. If all notices of animals were removed from that volume, what a comparatively dull and uninteresting work would it become! Half of that beauty and sublimity, in which it so eminently excels, would disappear. The poet's song would lose its spirit, and the prophet's fire seem almost extinct. But they are brought continually before us, as if to impress us with a sense of their importance, and a consequent regard for their rights. They furnish the inspired authors with the richest and most varied imagery, and the allusions to them are innumerable. They are connected with all states and conditions of society; with morals and government; with the habits and affections of the mind; with the security of the good, and the terror of the wicked; with the past, the present, and the future; with the rise and fall of empires, the economy of Providence, and the attributes of God. In the order of creation they had precedence of man; and in the government of nature their agencies are combined with the human and divine. Many of the works of God were created and adapted to their peculiar use. The great Jehovah himself is represented by Moses as saying, ‘I HAVE GIVEN them every green herb for meat.’ And this idea is beautifully amplified in other passages of the sacred volume. Thus David, in the 104th Psalm, says, that God ‘sends the springs among the valleys, and they give drink to every beast of the field. The birds build their nests in the cedars of Lebanon—as for the stork the fir-trees are her house. The high hills are a refuge for the wild goats, and the rocks for the conies. The young lions roar after their prey, and seek their meat from God. In the great and wide sea are creeping things innumerable;’ and if it bears the fleets of nations on its bosom, the leviathan plays therein, and claims its recesses as his dominion. ‘These all wait upon God that they may receive their meat in due season. That thou givest them, they gather. Thou openest thy hand, they are filled with good.’

“Animals are of very frequent occurrence in the language of prophecy. Thus, when Jacob, at his last hour, foretells the future character and fortune of his descendants, he says of Judah, that he is a lion's whelp—Issachar is a strong ass—Dan a serpent by the way—Naphtali a hind let loose—and Benjamin shall ravin as a wolf.

“Thus, also, are other characters in Holy Writ justly and forcibly described. Jesus is the lamb of God—idle, avaricious watchmen are dumb, greedy dogs—the Scribes and Pharisees serpents, and a generation of vipers—Herod is a fox—and the devil a roaring lion.

* * * * *

“Two of the most beautiful similes in Holy Writ are taken from the tenderness of birds for their young. When Moses informs the Israelites with what care Jehovah had watched over them and protected them, he says, ‘As an eagle stirreth up her nest;’ or, as it may be better rendered than in our common version, ‘As an eagle with affection watcheth over her young, and cherisheth and spreadeth her wings over them, so he (Jehovah) took him (Israel) and bore him on his wings’ Deut. xxxii. 11.*

“Our Saviour's commiseration of Jerusalem, for the calamities which he foresaw impending over her devoted walls, is pathetically heightened by the comparison to a hen's protection of her brood: ‘O Jerusalem, Jerusalem,

* “See Robertson's *Clavis Pentateuchi*, Note pp. 690, 691.”

thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings!' Matt. xxiii. 37.

"To these we may add another of great beauty and pathos: 'He is brought as a lamb to the slaughter; and as a sheep before her shearers is dumb, so he openeth not his mouth.' Isa. liii. 7. The author of the 102d Psalm, in that state of profound affliction which courts and delights in solitude, compares himself to the pelican of the wilderness, to an owl or bittern of the desert, or to a solitary bird sitting watchful and sad on the house-top. When David laments over Saul and Jonathan, he tell us that, 'they were swifter than eagles, and stronger than lions.' When he speaks of the virulence of his enemies, he says, 'They have sharpened their tongue like a serpent, the adder's poison is under their lips.' When he longs to escape from their noise and violence, he wishes for the wings of a dove. How strongly does he depict the Divine protection afforded to the good man, when he addresses him thus! 'Thou shalt tread upon the lion and adder, the young lion and dragon shalt thou trample under foot.' Speaking of his future dignity, he says, 'my horn (the emblem of power) shalt thou exalt, like the horn of the unicorn.' When he longs for devotional enjoyments, he declares that his soul 'panteth after thee, O God, as the hart panteth for the water-brooks.' And in that noble Psalm, in which he invokes the elements of nature, the princes of the earth, and the celestial hierarchies, to celebrate the praises of Jehovah, he forgets not also to invoke 'beasts and all cattle, creeping things and flying fowl.'

"Our blessed Lord often employs similar imagery. When he sends forth his disciples, he informs them, that he sends them as sheep among wolves. When appealing to the natural feelings of his auditors, he asks, if any father among them would give his son a serpent instead of a fish. Among his prudential precepts he cautions us, 'Not to give that which is holy unto the dogs, neither to cast our pearls before swine.' He compares the growth and extension of the gospel to that of a small seed which becomes an umbrageous tree, and lodges the fowls of the air in its branches. Prophesying the destruction of Jerusalem, he adopts the proverb, 'Wheresoever the carcass is, there will the eagles be gathered together.' And when he depicts his own forlorn situation in the world, he says, 'The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head.'

* * * * *

"To Solomon we are indebted for the well-known sentiment, 'A righteous man regardeth the life of his beast,' (Prov. xii. 10,) or, more literally, 'A just man knoweth the soul;' i. e. he understandeth the nature and habits of his beast, and provides for them accordingly. A cruel man, from self-interest, may take care of his horse and his kine; but a just man has such a regard for them as the spirit of mercy naturally inspires, and which, independently of all selfish considerations, induces him to shew a tender concern for their comfort.

"Though our blessed Lord has not given us any express command for humanity to brutes, this duty is inseparably blended with his general exhortations to benevolence and compassion. His beautiful allusion to the care with which God feeds 'the fowls of the air, which neither reap, nor sow, nor gather into barns,' seems to warn us against injuring or abusing what is the special object of divine regard. Again, he tells us, that not a sparrow falleth to the ground without the knowledge of God; a consideration well suited to make us beware how we sport with the lives of God's creatures. He desires his disciples to join the wisdom of the serpent to the harmlessness of the dove; and no man guilty of an act of cruelty, though to a worm or a fly, can be truly said to conform to the spirit of this precept. That benevolence which our Lord inculcated, and which pervades all his discourses, is not limited to persons or places, to times or circumstances. It is not a special act, but a universal principle which flows freely forth to all creatures capable of being

affected by its influence. It returns good for evil, and rejoices in the felicity of all animated beings. One of our Saviour's peculiar blessings is pronounced on the merciful: '*Blessed are the merciful, for they shall obtain mercy.*' 'Blessed,' also, 'are they who hunger and thirst after righteousness.' But we have just seen, in the declaration of Solomon, that lenity to brutes is a characteristic of righteousness. And, therefore, we come to the just logical conclusion, that they who practise humanity to brutes are by the Saviour's decision 'BLESSED.'"—Pp. 4—10.

The subject is then argued in that powerful, luminous, interesting, and convincing style, of which Dr. Drummond is known to our readers to be master; for this, and for the excellent practical admonitions founded on his reasonings, we must refer our readers to the Sermon itself. But our author has not left us here. He has added a number of notes on various collateral topics which, by the diversified entertainment and interest they produce, but always in harmony with the tendency of the discourse to which they are appended, cannot but very efficiently promote his beneficent purpose. Of these we must introduce some specimens.

A French Jesuit thought that animals were animated by demons :

"See a work entitled, '*A Philosophical Amusement, concerning the Language of Birds and Beasts,*' written originally in French, by Father BOUGEANT, a learned Jesuit.

"'*Religion,*' says he 'teaches us that the devils, from the very moment they had sinned, were reprobate, and that they were doomed to burn for ever in hell; but the church has not as yet determined whether they do actually endure the torments to which they are condemned; it may be thought that they do not yet suffer there, and that the execution of the verdict brought against them is reserved for the day of the final judgment.' Hence he infers, that God, not to suffer so many legions of reprobate spirits to be of no use, has distributed them through the several spaces of the world to serve the designs of his providence. Some busy themselves in tempting, seducing, and tormenting men. 'God with the others makes millions of beasts of all kinds, which serve for the several uses of man: * * * and what care we whether it be a devil or any other creature that serves and amuses us? The thought of it, far from shocking, pleases me mightily. I with gratitude admire the goodness of the Creator, who gave me so many little devils to serve and amuse me. If I am told that these poor devils are doomed to suffer eternal tortures, I admire God's decree, but I have no manner of share in this dreadful sentence; I leave the execution of it to the sovereign Judge; and, notwithstanding this, I live with my little devils as I do with a multitude of people, of whom religion informs me, that a great number shall be damned.'

"Hildrop, from whose works this passage is extracted, speaks of the hypothesis with just abhorrence. Surely it was undeserving a serious refutation." —P. 34.

Most nations have their favourite animals :

"It was a practice among ancient idolaters to sacrifice birds to the infernal gods, and to let others go free in honour of the gods above. Relics of this superstition are still extant. '*Superstitionis hujusce reliquias plebs hominum etiamnum retinet; qui rubeulas et hirundines, casu captas, multa cum religione dimittere solent, ne aliter infortunii aliquid iis eveniret, et Deum nescio quem Averruncum minus propitium experirentur.*'—SPENCER, Lib. iii. p. 489.

"It is curious to find how, among almost every people, some animal is thus peculiarly favoured. Oppian informs us, that to kill a dolphin was deemed impious by the fishers of his day.

" 'The dolphin ne'er must bleed,
Detesting heaven resents th' inhuman deed.'

"We learn from Sonnini, that the Turks as well as the Greeks pay great respect to the weasel. It was formerly worshiped in the Thebais. The Greek women carry their attention so far as not to disturb it; and they even treat it with a politeness truly whimsical. '*Welcome,*' say they, when they perceive a weasel in their house; '*come in, my pretty wench; no harm shall happen to you here; you are quite at home; pray make free,*' &c. They affirm that, sensible of these civilities, the weasel does no mischief; whereas every thing would be devoured, add they, if they did not behave to this animal in a courteous manner.

"The Pagan nations of Siberia also (the Jakhuti for instance) have their favourite animals: the goose, the swan, or the raven, which they treat as sacred, and forbid to be eaten by any of their tribe"—STRAHLLENBERG'S *Siberia*, p. 383.—Pp. 36, 37.

UTILITY OF ANIMAL DESTRUCTIVENESS.

"The mutual destruction of animals, is a great, a necessary, and most beneficial law of nature. The author of the '*Philosophical Survey of the Animal Creation,*' observes, that 'it is at least five thousand years since one part of the living substance has waged continual war with the other, yet we do not find the law of nature has to this day occasioned the extinction of any one species. Nay, we may add, it is this which has preserved them in that state of perpetual youth and vigour in which we behold them. Its effects are exactly the same as that of the pruning-hook with respect to shrubs which are too luxuriant in their growth, or of the hoe to plants that grow too close together. By the diminution of their number, the others arrive at greater perfection.—p. 106.'

"The same author observes, that 'the superabundance of any one species is sufficient to spread a general mortality over the whole animal creation.'

"The increase of some animals almost exceeds calculation. Pennant affirms, that 1,274,840 individuals may be produced from a single pair of rabbits in the short space of four years.

"Mr. Charles Fothergill, in an excellent little volume, entitled, '*The Philosophy of Natural History,*' observes, that 'the principle of increase is much more powerful, active, and effective, in the common *grey rat*, sometimes called the *Norwegian rat*, (*mus decumanus* LINN.) than in any other animal of equal size.' He calculates, that if 'no check on their increase should operate destructively for the space of four years, a number not far short of *three millions* might be produced from a single pair in that time.

"Now, the consequences of such an active and productive principle of increase, if suffered continually to operate without a check, would soon be fatally obvious. We have heard of fertile plains being devastated, and large towns undermined in Spain by *rabbits*; and even that a military force from Rome was once requested of the great AUGUSTUS to suppress the astonishing numbers of the same animals, which overran the islands of Majorca and Minorca; but if *rats* were suffered to multiply without the restraint of powerful, positive, natural checks, not only would fertile plains and rich cities be undermined and destroyed, but the whole surface of the earth, in a very few years, would be rendered a barren and hideous waste, covered with myriads of famished *grey rats*, against which man himself would contend in vain."—pp. 137, 139.—Pp. 37, 38.

HUMANITY OF A SAINT

"It is gratifying to meet with the following traits of *zoophily* in the character of one of our great national saints: 'A crane had one day taken its flight across the seas from Ireland, and by the time it drew near the shore of Iona, was so spent that it was obliged to alight in the water. The saint foresaw that this was likely to be its fate, and had already ordered one of his monks away, though it was at the most distant part of the island, to take up the poor bird, and save its life. Bring it, said he, to the nearest house, feed

it, and take all the care you can of it for three days until it be well refreshed, and recover its strength, so as to be able to cross the sea again to its native home!" The monk obeyed, and the saint was thankful. "For this act of mercy and hospitality, may God command on thee his blessing, my dear brother." "What a beautiful picture," says the late editor of Adomnan, "have we in this chapter of the benevolence of Columba!"

"Another incident of a like nature occurs in the account which we have of the transactions of the saint's dying day. He had been to see and to bless the provision of his monks, from whom he was on that day to be taken away. On his return to the monastery, he sat down on the way to rest him. His old white horse, which used to carry the milk vessels betwixt the monastery and the fold, observed him, came where he was, reclined his head on his breast, and, as if sensible of his master's near departure, began to express his grief by groans and even tears. Dermot offered to turn him away, but the saint forbade:—Let him alone, said he, let him alone, for he loves me, and I will not hinder him on this occasion to drop his tears in my bosom, and shew the bitterness of his grief. To thee God hath given reason; but see (that they might not be despised) he hath planted affection even in brutes; and, in this, even something like a prescience of my departure. Now, my faithful and affectionate friend, be gone, and may you be kindly cared for by Him who made you!"—SMITH'S *Life of St. Columba*, pp. 102, 103."—Pp. 47, 48.

And now, dismissing Dr. Drummond's discourse with our hearty commendation to our readers, we shall add a few remarks on this topic in that peculiar point of view in which it connects itself with other topics, of far higher importance and interest—leading us to conclusions about human nature itself, conclusions which are a basis for reasonings on the Divine character, and which, by raising our view from the relation of beasts to man, to that of man to God, indicate truths belonging to the highest order of Christian doctrines, and claiming our firmest faith while they inspire our brightest hopes.

Let not man plead nature on behalf of cruelty, nor slander creation to palliate his own want of feeling. The constitution of nature supposes destruction and renovation; but it avoids useless suffering; and renders what is introduced subservient to the multiplication of life and enjoyment: it is certainly the destiny of many species to prey and be preyed upon, to devour and be devoured. It is idle to resolve this into the sin of man, and not the plan of God. It was never otherwise here, save in the dreams of poets or the blunders of theologians. It was so in paradise itself, or else creation then was not half finished. Every thing shews it to have been the plan. Nor is it deficient in wisdom or benevolence. Unless animals lived on each other, scarcely one in a thousand (perhaps much fewer) could ever have lived at all. Vegetation could do but little for them compared with what they do for each other. As to each, death by violence is not worse, generally better, than by acute disease or gradual decay; and as to the whole, it is a provision for the thousand-fold multiplication of existence and pleasurable sensation. Paley's chapter (in his *Natural Theology*) on the goodness of God, is well worth reading on this subject. As things are, the suffering is less than on any other plan, and it is the means of boundlessly-increased enjoyment.

There is, then, no countenance to the needless infliction of suffering in the constitution of nature. Happiness greatly preponderates; and the sacrifices which are made, are made to the general good. Whether there be such a thing as wanton cruelty, the superfluous infliction of pain, even with the most ferocious animals, is a question which on full investigation would probably be negatived. Generally, at least, when animals slay it is to eat.

There may be some mortal antipathies, instincts which have their use, but they are exceptions. Were it not so, which does it become man to follow—the unthinking brute, or the intelligent Creator, whose tender mercies are over all his works? Let him even consult his own nature. Cruelty is not natural to him. We may ever trace it to corruption and perversion.

It is the abuse of conscious power, and nothing is more corrupting than power: it corrupts governments, it corrupts religions, it corrupts man. The temptation is greatest with those unused to it, and who possess a much smaller share than those about them. Children often shew a propensity to hurt insects. Original sin, say the orthodox. There is no need for that solution. The suffering is not thought of; is certainly not the source of the little tyrant's enjoyment. But this is perhaps the only case in which they have a living creature in their power, while they continually feel themselves in the power of others. In this country the most offensive sights of this sort are the treatment of horses, &c., by servants and drivers. They flow from the same source, though not with the same excuse of ignorance. It is a libel on beasts to call this brutality; we might as well call murder humanity. These are the only creatures which they command; and they visit with interest the harshness of their superiors. "He my Neger," said the black, as a triumphant vindication of the stripes he was showering on his ass. Example had made him regard this as a necessary demonstration of his "little brief authority."

Interest is another common source of the mal-treatment of animals, especially in a commercial country. They are property, and the great question is how to make them the most valuable property. They are considered not merely as capable of being useful to man (and generally with most enjoyment in that utility), sensible of pain and pleasure, and sent into the world by its Maker, their and our Maker, to have their measure of enjoyment, but as so much money's worth; and if, even by agony, they can become so much more money's worth, why avarice promptly makes them so, and boasts of the increase.

Man's pleasure is often their pain. He plays on their antipathies; and as their blood flows, and their limbs are mangled, he enjoys the excitement of the contest. Some species are only to be killed by amateur butchers. The enjoyment of the chase is about in proportion to the prolongation of the animal's suffering. Some are tortured to death to pamper the appetite by the flavour which their agonies impart. So far can pleasure blind and stifle to all considerations but its own gratification.

In warfare that generous animal, the horse, is doomed to exertions, toil, wounds, and slaughter, together with his master. But battles are the sacrifices of the evil principle, and groans the music of his worship, and it is fitting that all should correspond.

We need not wonder that these motives should produce cruelty to animals when we remember that they have had the same result as to our fellow-men. Often have they been maimed and slain by the caprice of power, and apparently only to shew its extent. They too have been property, their bones and sinews valued, and their backs worn by the lash, and their blood coined into gold. In the Roman amphitheatres they were the victims to pleasure; gladiators perished by thousands to make sport for the shouting multitude. In the Maroon war the runaway and rebellious slaves were chased by blood-hounds, and there was the excitement of hunting men. What else indeed have wars often been but the mighty hunts of the Nimrods of the earth?

The righteous man, according to the Jewish code, but who, with the

larger allowance of our laws, must be merciful, has too keen a perception of suffering to enter into these pleasures. His palate has no relish for the delicacies of torture; and he can take wholesome exercise without making it the flight for life of a harmless creature. He knows that man is the lord of all; but that mercy is the charter of his sovereignty, and its exercise essential to his title to dominion. To clear so much money is not with him an incontrovertible vindication of causing so much pain. He has pleasure in seeing pleasure. His heart gladdens within him as he walks forth and sees earth, air, and sea, all full of life, and full of joy. He says with Paley, "It is a happy world after all." And he is happy that it is so. He would make it more so. As the Celts passed not without throwing their stone to increase the monumental pile of the dead, so he casts his benevolent contribution to the mass of living joy. He bows to the necessity of pain and slaughter, but thinks there is an equal necessity for life and pleasure. The humanity of the Jewish law is not with him one of the beggarly elements to pass away. He obeys its spirit without a penalty; perhaps pays for his observance the penalty of a little ridicule from the less scrupulous.—Now this is humanity, viz. human nature. It is merely acting up to what our hearts teach us, when they are unperturbed by passion within or the world without. We cannot agree with the philosophers who resolve all acts of kindness into selfishness, who say that man only relieves a beggar because he may himself become one, or that beggar be of service to him. The foundation is deeper than this. There is a provision for benevolence in our frame. There is a mechanical provision for it. The sight of torture produces sensations in some measure corresponding with those of the sufferer. The screams of a dying animal are no natural music, though habit may make them not shocking. We have seen that cruelty may be traced to the mightiest motives that operate on man. The formidable array of the triumphant army shews the resistance it had to overcome. Unless nature had been the enemy, the feeblest inducements would have claimed their place in the enumeration. In human nature, then, considered absolutely, we find one reason of the fact that "the righteous man regardeth the life of his beast."

We find another, in human nature considered relatively to inferior natures. Man is a God to them. He may not have the swiftness of one, or the strength of another, but he can check that swiftness and command that strength. Knowledge is his power, and reason the basis of his throne. Like others, he has the consciousness of superiority; he aims at his own interest; he loves pleasure, and he can strive in the contest which he deems honourable; but in him all these are modified by the genuine dictates of his nature and his principles, i. e. by benevolence: and hence, instead of inclining to cruelty, they dispose him to compassion and care. They make him a benefactor even of brutes. He feels that he has power; that they are comparatively helpless: and therefore he protects instead of injuring. Their very feebleness is a safeguard. The general horror at any one who would hurt an infant is an emanation from this principle. The child is strong in its weakness, and secure in its defencelessness. Its inability to resist is an appeal which (with the exception of the most depraved) paralyzes all hands and softens all hearts. He feels this appeal from ten thousand creatures, whose sensations, through all their extent, he could annihilate. With him 'tis excellent to have a giant's strength, but tyrannous to use it like a giant. And if his power can be put forth for good, nothing lives too mean for its exercise.

As to his interest, he thinks it not merely his interest to amass riches, but to

form such habits as become the immortal child of the God of love. Whatever prevents the predominance of a gross and earthly selfishness in his bosom, whatever keeps his feelings well tuned to sympathy and kindness, whatever adds to his hoard of complacent recollections—this is his interest ; he follows it.

What is pleasure to others is not so to him, if there be cruelty in it, because in that there is a reflected pain to him which overpowers all the agreeable sensations which are connected with it. Pain cannot be his pleasure ; so he avoids its infliction, unless good ends, other than his own gratification, are to be answered by it. His beast writhes not under those ebullitions of vindictive fury which often avenge the inconvenience of the master. Training is necessary for those employed in the service of man, and that may imply blows. With him they are no heavier than required. His superior wisdom and foresight supply the defects of their want of reason, and make them his instruments. It is certain that the domestic animals multiply more rapidly than those in a wild state, and their security and apparent enjoyment are greater. The existence of a superior nature on the world of their habitation is evidently useful for the whole.

The frame of man disposes him to benevolence : the relation of a superior nature is for good to the inferior, and God formed that frame and constituted that relation. May we not infer something as to his character and plans ? By the way we may remark, that this mechanical provision in us for compassion, this propulsion to benevolence in us, indicates our duty, shews us in what the perfection of our nature consists, and marshals us the path to real happiness. Not to cultivate our capacities for goodness is as absurd as depriving ourselves of a sense, and shutting out all the improvement which its use will bring, and all the enjoyment it would furnish. Without a benevolence, wide as the range of being, soaring to the throne of God, crouching to the very insect, and spreading its streams wide over the level of humanity, man fails of answering the end of his existence, and is but a blighted plant. All else were made for man, but man himself was made for this. His being is a means to this end—without it all is vanity.

The benevolent tendency of human nature in two ways proves the benevolence of God ; 1st, design shews the disposition. A contrivance for final evil implies the malignity of the contriver. If hatred had been essential to man, we might fairly have judged it essential to the Maker of man. The object of a plan must be one which the author regards with complacency. Hence benevolence is lovely in the sight of God. It must be pre-eminently so, for he has made man on purpose to exercise it, and to be happy in its exercise. The more enlarged benevolence is, the greater is the happiness of its possessor. In whichever direction it advances, it opens sources of enjoyment. It goes on voyages of discovery, and comes back laden with mental wealth. Felicity grows with it unto perfection. Then the love of God must be boundless. The universe basks in his smile, and he looks down, blessed, on his work.—2d. Whatever of good the creature has, must exist in a far higher degree in the Creator. “ He that planted the ear, shall he not hear ; and he that formed the eye, shall he not see ? ” is a mode of argument most strictly applicable, and finally conclusive, to moral excellence. He that made the heart of man for benevolence, must be a rich fountain of love, which, unexhausted, can supply the universe. As our strength is derived from his omnipotence, our knowledge from his omniscience, so is our goodness from his benevolence, and it is as inferior as they are to the Infinite Original.

In the relation of a superior to an inferior nature, in the higher power,

wisdom, skill, of man than beasts, and his capacity of pleasure in their enjoyments, we found another solution of the good man's care for the lower animals. Such a relation, in a far higher degree, God bears to us; with this additional circumstance, that our existence, and that relation, are on his part wholly spontaneous. Are they feeble compared with us? Much more are we compared with him. Does the consciousness of power dispose the good man to a kind use of it? Much more does his absolute controul of our destiny so dispose a good God. We are as infants in his arms, or insects beneath his tread. At any instant can he wither our being. Were he malignant, he would torture us; were he indifferent, we should survive or perish, enjoy or writhe, by chance, as worms in the path of the heedless. The union of power with benevolence makes Omnipotence itself only the pledge of absolute safety and final happiness.

Is the consciousness of reason, of greater wisdom, with the good man, only a prompting to guide and correct and provide for the inferior tribes? What then are the promptings of benevolent Omniscience but to lead the blind by a way which they knew not, to correct the short-sightedness of man, and by the best adapted instruction and discipline, here or hereafter, train him for endless felicity? The power which vainly shews itself in wanton inflictions, the interest which must be forfeited, or advanced by the pain of inferiors, the pleasure which consists in their sufferings, can by no possibility, by no supposition short of blasphemy, be ascribed to Him. He fights no battle with his helpless offspring. He has no glory to build on their destruction. He rejoiceth in the infinity of his bounties.

The plans of God, as they relate even to this transitory state, and including the short-lived beings that perish momentarily and for ever, are then benevolent. Strongly then may we infer that they are so, as relating to rational and immortal beings, and extending through futurity. Strongly may we infer that as here no animal is too mean to be included in them, no man is so vile as to be excluded there; but that the grand result will be the destruction of vice, the annihilation of misery, the universal, ultimate triumph of purity and bliss. Into such plans let us enter, and while they inspire our glowing devotions, may they form our characters also, and make us meet for heaven, and agents for leading others there.

Amplly are these conclusions confirmed by revelation, through all its discoveries, from the promise to Abraham, that in his seed should all the families of the earth be blessed, to the vision of John, in which he heard every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, saying, Blessing and honour and glory and power be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever. Amplly are they sanctioned by every display of the Divine character, from the first revelation of the Jehovah of Moses to the glorious delineation of the Father of Christ. From what multitudinous sources, like the noise of many waters, rise the declarations that GOD IS LOVE! This is the language of the laws of nature, and this the emphatic teaching of miracles. This reason proves by demonstration, and revelation asserts with heavenly authority. The sunbeams inscribe it wherever they fall, and the flowers of earth are its lovely hieroglyphics. Inanimate being is its recording pillar, and vital existence is its living witness. From beasts to men, from men to angels, ascend the brightening illustrations of its truth. The Voice of Time loudly proclaims that God is Love; and the echo resounds in gladness through the long ages of eternity.

CRITICAL NOTICES.

THEOLOGY.

ART. I.—*Three Letters addressed to the Rev. Henry Girdlestone, on Christian Unitarianism and the British Reformation Society.* By Jerrom Murch, Minister of the Unitarian Congregation, Diss, Norfolk. Pp. 69.

MR. GIRDLESTONE is a popular clergyman at Norwich, who has lately published a pamphlet on Christian Unitarianism, containing an imaginary conversation between an Unitarian and a Trinitarian, and preceded by some remarks on the establishment of the Branch Reformation Society.

Mr. Murch, the recently appointed minister of the Unitarian Society at Diss, has done honour to himself, and justice to the cause of Unitarian Dissent, by pointing out the futility of the clergyman's objections; and by plainly, yet forcibly, stating some of the arguments for the Unitarian doctrine. As this part of his subject scarcely admits of novelty, yet requires to be brought up as occasional offers in all the districts of the kingdom, we shall present to our readers, as a specimen of the animated, yet temperate style of the pamphlet before us, the following remarks on the necessity of Reformation in the Church of England. Nor will our readers be insensible to the claims of a subject most intimately connected with the present state of public affairs.

"As my object is to suggest the necessity of reforming the Church of England, by a more just distribution of her revenues, and by summoning her ministers to greater exertion, I shall not now enlarge upon her doctrines. And while pursuing my object, let me not be misunderstood.—I am free to confess my decided aversion to all Established Churches. I acknowledge no right in human legislators to decree what the people must believe, or to attach peculiar advantages to the profession of peculiar opinions. Actions, and not opinions, should be conformable to the laws of earthly magistrates. I would not, however, be supposed to advocate a rash and sudden demolition of the present system; it appears to be entwined with the affec-

tions, and, at present, essential to the happiness, of many pious Christians, and therefore I would recommend a *gradual* removal of the evils that exist. I would suggest to the new reformers the necessity of exertion in order to obtain a considerable reduction in the incomes of the highest dignitaries of the church. I would suggest an abolition of pluralities, and a more equitable remuneration of rectors and curates. The tithe system is a subject of general complaint, and occasions unnumbered disputes between the clergy and their parishioners. Religion is frequently wounded by those who profess to be her friends and advocates, in consequence of her forced connexion with the world. The National Halls of learning ought surely to be open to all who are able and willing to partake of their advantages. Subscription to articles of faith is well known to be the cause of innumerable crimes. Falsehood, equivocation, and deceit are notorious in reference to that unjust requirement. When will these acknowledged evils be removed? When will knowledge be obtained, and religion be promoted, without the aid of unscriptural and unrighteous regulations? That happy period cannot be far distant. The signs of the times are too plain to be mistaken. There are very few who discern them, and expect no change in the Established Church. Meetings have already been held for the purpose of hastening that change. Soon may such efforts be made in every part of our land. If the Aristocracy will not act with the people, let the people act by themselves. Their voice has seldom been heard in vain. Let them use strong, general, persevering exertion, and they will speedily procure a reformation of the Church of England"—Pp. 66—68.

Satisfied as we are with the spirit and general execution of this animated pamphlet, it were an ungracious task to point out the verbal errors, typographical, yet by no means unimportant, which more experience in authorship will serve to prevent. But there is one expression which we cannot allow to pass without amendment. Mr. M. solemnly assures his opponent that Unitarians do not consider

Christ as "a mere creature" (p. 42). As we are sure that Mr. Murch did not mean to imply that Christ was the Creator; and either Creator or a "mere creature" he must be; we are totally at a loss to divine what he did mean. The description of Unitarian notions of the Messiah which immediately follows, is perfectly consistent not only with his being a "mere creature," as all of us believe, but with his being a "mere man," as most of us believe; a mere man, that is, by the simple humanity of his nature; but endowed with knowledge and power from on high, and exalted of God to be a Prince and a Saviour.

ART. II.—*Unitarianism not Christianity: a Letter addressed to Mr. Jerom Murch, Minister of the Unitarian Congregation, Diss, Norfolk.* By a Trinitarian. Rivingtons, Wilkin, Norwich.

It has seldom fallen to our lot to read a less able and more vulgar defence of Trinitarianism than this. The author, whoever he may be, seems unacquainted to a degree we should hardly have imagined possible in this age, with even the most usual terms of controversy; he abuses the Reverend gentleman for not perceiving that the phrase "Son of God" is designed to teach us, not what every simple-minded reader would suppose, the subordination of Jesus to the Father, but that the Son himself is the supreme God; he kindly asks if his opponent's "peace and pleasure rises high in consequence of the Saviour's dignity sinking low, even to the level of his sinful fellow-man;" he more than insinuates that his adversary "glories in the hope of proving our Redeemer unworthy of our love and adoration;" and politely concludes by affirming that "Unitarianism is not Christianity." We will give one short specimen of his powers of argumentation:

"Your judgment may recoil at the idea of beholding the Creator of the world suspended on the cross, when by one word he could have annihilated the universe and the wretches who had dared to sit in judgment upon him. But the fact is not less true, because your judgment revolts at the contemplation of the awful scene, so powerfully described by the Evangelists. My judgment recoils at the idea of the torture of the African slave when writhing under the lash of his merciless fellow-creatures; my heart sickens at the thought of the Gentoo

widow immolating herself upon the funeral pile of her departed husband! But in spite of the abhorrence I feel, and the revulsion of my judgment at the bare contemplation of these enormities, practised in this enlightened age, and, as it were, under the eye and by the sanction of Christianity—yet, Sir, the fact remains unshaken!"

So, then, the enormous, the appalling, the blasphemous notion of the actual death of the Deity, is held to be a matter of no greater difficulty than belief in the miseries of an African slave, or the immolation of a Gentoo widow! When will Trinitarians perceive and fairly meet the real question at issue? They tell us that the Atonement was valueless if offered by a creature; that the Creator alone could redeem by the sacrifice of himself. The Divine Nature, then, according to this view, was the real sacrifice. We cannot descend to recrimination; but yet, if this doctrine be seriously maintained, we can scarcely forbear asking the Calvinist who it is that approaches nearest to Atheism; the Unitarian, who never for one moment can admit the non-existence of the Deity, or he who believes that there was an instant when death was the triumphant power? There are contradictions which nothing can reconcile. Not even Omnipotence, with reverence be it spoken, can cause the same essence to be and not to be in the same moment of time; but if the Divine Nature or Essence cannot without the most dreadful impiety be allowed ever to have been extinguished for an instant in death, what then becomes of the argument for the Atonement founded on the necessity of a Divine sacrifice? If, on the other hand, the human nature only suffered and died, where is the offering of the Infinite, on which so much stress is laid? The Trinitarian, after quoting the well-known passage in Acts xx. 28, "Feed the church of God, which he hath purchased with his own blood," adds, "Some, indeed, have pretended that 'the church of the Lord' is the true reading, but in the words of an able divine, I reply, that the phrase 'church of the Lord' never once occurs in the New Testament, but the words 'church of God' occur continually." What this assertion has to do with the question, we cannot perceive; passages of Scripture are to be read as they were first written, and no manuscript of note or value reads "the church of God." The word "Lord" is, on the contrary, supported by all the most ancient and valuable MSS., and by citations from the most

ancient ecclesiastical writers. See Griesbach's note on the text in his second edition. Athanasius himself makes over the phrase, "blood of God," to the Arians, to whom he says it more properly belongs than to those who believe in the perfect deity of Christ.

The pamphlet is made up of the usual quotations from Scripture, interpreted as Trinitarians conscientiously interpret them, and, of course, liable to the usual objections from, we hope, equally conscientious Unitarians. We are not a whit nearer the truth because one more Trinitarian writer has told us that "Unitarianism is not Christianity;" because one professing Christian has accused another of having a pleasure in proving "the Redeemer to be unworthy of our supreme love and adoration." We rather think we are farther apart; for he who thus believes of his fellow-man, cannot love him; has put away "the very bond of perfectness;" and cannot but regard him as a being insensible to the strongest, the noblest, the most endearing of all claims—that which the Saviour of the world possesses on the love, reverence, and gratitude of his followers.

ART. III.—*The Impartiality of God: a Sermon.* By W. J. Bakewell. Pp. 22. Hunter.

THE universality of the Divine Benevolence, which is unhappily denied by some who deem it a crime to question the existence of the attribute itself, is vindicated with much earnestness, and in a spirit of filial love, in the Sermon before us. It is to be wished, however, that the truth which the discourse is designed to establish had been defended on a wider ground, and that the principle of the impartiality of God had been carried out to the point to which Christianity undoubtedly authorizes its extension. It is not enough to assert that what is required of men is in proportion to what is given, and that they who never heard of the law, shall not incur the penalties of the law. Many have yet to learn that the spiritual privileges enjoyed by the few are bestowed for the sake of the many, and that ultimate blessing to all is the object of such dispensations as are apparently the most unequal. In the eye of God there is a true equality of nature and destination among all classes of men. Till this truth is universally admitted, men will be just neither to God nor to each other; and the opportunity of asserting it should be

lost. As far as it goes, however, the argument of the present discourse is borne out by reason and scripture, and is corroborated by the kindly sympathies of the reader.

ART. IV.—*Two Sermons. I. The Duty of Christians to seek the Improvement of their Fellow-men. II. Christians the best Name for Disciples of Christ.* By J. G. Robberds. Pp. 23. Marshall, Newcastle. 1829.

WE have never been able to discover why beauty of sentiment and style should be incompatible with the simplicity which is an indispensable requisite in addresses delivered to a mixed auditory. The majority, however, differ from us in this, supposing what is plain to be common, what is simple to be trite. Let such refer to the little tract whose title we have given, and be convinced of their error.

ART. V.—*A Comparison of the Book of Common Prayer with the Scriptures.* Pp. 11. William Browne, Bristol; Hunter, London.

IT is scarcely to be hoped that this tract will produce any effect on minds by which the Prayer-Book and Bible, inconsistent as they are, are regarded with equal veneration. There are many, however, to whom it will be instructive to observe how far the religious systems of men fall short of the gospel in consistency, simplicity, and beauty.

ART. VI.—*A Family Prayer-Book, &c., &c.* By the Rev. J. R. Beard. Hunter. 1830.

THE advertisement of this volume informs us, that "At the request of many of the subscribers to the first edition of 'Sermons designed to be used in Families,' it was deemed desirable to publish, in a separate form, the Prayers added to the second edition of the same work. While preparing to carry these Prayers through the press, the Editor was urged to add such other devotional exercises as might render the publication useful as a general prayer-book." This has been done, in a way, we think, which merits the gratitude of the public.

The difficulties attending the composition of prayers for general use are great, and some believe them insurmountable. The variety of modes of feeling and expression is as extensive in

those which regard the Deity, as in any of inferior importance; and the religious emotions possess too much of individuality to be aptly embodied in a general or invariable form of expression. As long, therefore, as the present modes of worship are in use, it is desirable that as great a variety as possible should be introduced into the devotional portions. The volume before us affords this variety to such a degree as to remove some of the impediments which have been pleaded in excuse for the neglect of family worship. The pious thoughts of many minds, the devotional feelings of many hearts, are here offered; and where they lead, we hope many minds and many hearts will follow; for however peculiar may be the religious emotions, they can scarcely fail of finding congeniality somewhere in these pages.

In the volume of Sermons we were presented with an excellent discourse on Family Worship by the Editor. He has followed up his exhortations to devotion by a collection of original prayers, which are remarkable for their fervour, and for their legitimate scriptural expression. They appear to us to have opened up the sources of religious emotion. A higher incentive to their use we cannot offer.

ART. VII.—*A Sermon, preached at the Chapel in Flowergate, Whitby, at the Opening of an Organ, August 23, 1829.* By Joseph Ashton. Pp. 90. Baldwin and Cradock, and Hunter. 1830.

THE object of this discourse is intimated by its title. The aid to devotion afforded by music in the public services of religion is explained, and its employment justified. We are sorry that a recommendation of harmony as a means of soothing and softening the spirit, should be followed by details of a misunderstanding between the preacher and some of his flock, which it must be alike painful to the writer to relate and to his readers to receive.

ART. VIII.—*Two Sermons: Ist. On Christ's Love to Good Persons; and IId. On Doing all Things in the Name of the Lord Jesus.* Preached at Alnwick. By W. Turner. Davison, Alnwick. Pp. 26.

THESE discourses present a new proof of the earnestness of their respected author in the cause to which he has long

devoted his exertions. He has rendered an important service to that cause by having founded the Newcastle Unitarian Tract Society, and by continuing to supply it with useful publications, both original and selected.

ART. IX.—*The Reasonableness of Religion in its Doctrines and Institutions, with a Particular consideration of Believers' Baptism.* Pp. 94. By Benjamin Mardon, M. A. London: Hunter. 1830.

THE reasonableness of religion, a doctrine revived at the Reformation, has been, since that time, professed by every denomination of Christians, whether (as in the instance of the Catholics) their forms of worship are multitudinous, or (as in the case of the Quakers) their rites are few and simple, or, as in other cases, some forms are admitted and others rejected. Whatever may be the ritual employed, it is defended on the ground of its reasonableness, either as a matter of positive injunction or of expediency. The difference between the various parties lies in the comparative consistency of their appeals to reason; for the appeal is made by all. The writer of the little work before us is an advocate for the adoption of certain forms which he holds to be positive Christian institutions, and we find, as a preface to his arguments, an exposition of the design of Christianity as a religion of reason, and of the truth that the "meagre Christianity" of Unitarians was the Christianity of the primitive believers. Few will be found to dissent from the arguments contained in the first portion of his work: whether his defence of certain positive institutions (as he assumes them to be) can be allowed, his readers must judge from the evidence he lays before them.

The Christian institutions which he holds to be positive are the public and private worship of God, including the establishment of regular Christian societies; the ordinance of baptism by immersion; and of the Lord's supper. It may appear to some that these institutions cannot be maintained on the same ground; the last having been originated by Jesus himself, and the others subsisting before his time. To others it may appear that other rites may be justified on the same grounds. For fasting, for instance, there seems as much authority as for public worship. Christ practised and countenanced them equally; and if he defended his disciples for

not fasting like the disciples of John, he also declared that "the sabbath was made for man, and not man for the sabbath." Whether baptism was countenanced and practised by Jesus and his followers for the same reasons as the rites of the synagogue, is not questioned in the work before us, its arguments being solely employed in the establishment of the fact, that the rite was practised during the apostolic age, and mentioned in the command of the Saviour that his gospel should be preached afar.

The "righteousness" which Jesus declared it became men to fulfil is explained as relating to the observance of positive institutions, as well as the discipline of the heart. The expression of Divine approbation which was vouchsafed at the baptism of Jesus is supposed to have a reference to his obedience in this instance, as well as in all others. The fact that Jesus himself did not baptize is thought to be of no importance, since his presence, when the rite was performed by his disciples, is deemed a sufficient sanction, even were there no record of his express mention of the ordinance in his parting commands to his disciples. The instances of the conversion of the Ethiopian, of Cornelius, of Lydia and her household, and many others, and the references of Paul and Peter to the ordinance, and other evidences of its observance in the apostolic age, are then adduced, as having led the author to the conclusion that the rite is of divine authority, and that the obligation to it cannot be evaded. It follows of course, that the practice should be in all respects the same as in the apostolic age; that the sprinkling of babes may be a harmless, but is not an authorized custom, and that adult baptism by immersion is the true scriptural ordinance.

It is not our purpose to enter upon any arguments on the other side of the question. These we leave to be furnished by the readers of the work before us, if they should be in doubt either way upon the question; cautioning them, with our author, not to give way to prejudices arising, on the one hand, from the unpopularity of the rite, or on the other, from the greatness of the names which are ranged in the notes and appendix, as advocates of the ordinance. There are few who now believe this or any other external observance to be essential to salvation, and none, we trust, who deem it unimportant to arrive at a clear conviction on any subject connected with the duties of Christianity.

GENERAL LITERATURE.

ART. X.—*Travels in various Parts of Peru, including a Year's Residence in Potosi.* By Edmund Temple, Knight of the Royal and distinguished Order of Charles III. In Two Volumes.

IN "the all speculating year 1825," Mr. Temple (or Sir Edmund, whichever he is to be called) was appointed secretary to "the Potosi, La Paz, and Peruvian Mining Association." Never man, as he assures us, entertained more confident expectations of making a fortune. In September 1825, he set sail in "the *Frolic*" for Buenos Ayres; in July 1826, his drafts were dishonoured; early in January 1827, he broke up the establishment at Potosi, and turned his face homeward; and on the 26th of December he landed again at Falmouth, a little poorer than when he set out. For his own consolation and the edification of the public, on his return, he has published his journal; and what does that journal contain?—"Notes of every thing that I either saw, heard, or thought," says the author, "which appeared to me worthy of insertion;" so that "A Journal of various Events and Occurrences, during two years and a half," would have been (as he allows) an appropriate title. He treats us, in short, as the Queen of Sheba is said to have treated Solomon—he tells us all that is in his heart (and a very good heart it is, by the way, which is all in all in a feast of this kind). The book is undeniably *made up*, but it is very *well made*, and runs off very pleasantly. Inasmuch as it is an account of Peru, it is not worth much; but inasmuch as it is very readable and companionable, and (as one of the author's countrymen would say) "a Christian any how," it is worth a great deal. Of all the wanderers in South America who have been before the public, Mr. Temple gives the best (i. e. the most *favourable*) account of the natives: he is compelled to admit that they are lazy and dirty, ignorant, and, in some respects, uncivilized; but he touches slightly on all these points; he sees or hopes he sees that they are improving with the improvement of their condition; and he dwells con amore on all their good qualities. They are ignorant, says he, but they never steal. They are lazy, but they will do for love what they will not for money. "Often have I alighted from my horse at an unseasonable hour and asked for milk, offering dollars; the answer was invariably, 'No hai! No hai! Señor.' They would not take the trou-

ble of getting it for money. But when I added, 'I am very unwell, my brothers; do me the favour, and God will repay you;' my feeble voice, pale cheek, and sunken eye, bearing testimony to the truth of what I said; the sire of the family, or the matron, twisting her ball of thread from the silken wool of the *ricuna*, would then mutter something in Quichua, when instantly an *olla* (earthen pipkin) would be seized by one of the younger members, who would glide away in pursuit of the flock without a question as to payment. This," he adds, "is savage hospitality!" As a specimen of the hospitality and charitable habits of the higher classes, we may take his sketch of Donna Juliana Indalesias. "August 6th. I availed myself this day of a general invitation to dinner, given with unfeigned cordiality by Donna Juliana. She is known by the appellation of 'La buena Cristiana,' and never was distinction more deservedly bestowed." "For nearly an hour immense silver dishes were carried in and carried out with the various compositions of our repast. The first course consisted, as is usual in this country, of cheese and fruit, such as melons, apples, figs, chyrimoyas, tunas membrillos," &c. "Each dish contained sufficient for a party of twice our number, and from every one I observed Donna Juliana take a large plateful, sometimes two platefuls, and saying something in Quichua, hand them to one of her Indians, who placed them in a distant corner of the room. When the cloth was removed, all the attendants, without any word of command, ranged themselves in a rank in the middle of the room, and suddenly dropping on their knees, sung or said aloud a grace that lasted full four minutes, in which the deep-toned voices of Padre Costas and Friar Francisco chimed in like bass-voils; whilst Donna Juliana, pressing her cross and beads to her bosom, her eyes devoutly fixed upon a beautiful painting of the Virgin and Child, which hung opposite to her in a large massive frame, accompanied the others in all the fervency of thanksgiving." "The servants now took away the plates which had been placed upon the sideboard, whilst Donna Juliana, in Quichua, seemed to give particular directions about each of them. I was curious to learn their destination, and being on a footing of the most friendly intimacy with Donna Juliana and her father-confessor, my inquiry was answered, 'to be given to the poor.' Every day in the year, at two o'clock,

several poor persons attended at the house of La buena Cristiana, and took their seats upon the staircase; some of them, aware, no doubt, of the lenient disposition of their benefactress, encroached even to the door of the dining-room, where a scene, rather unusual to a European, certainly to an Englishman, and one of interesting curiosity too, was daily to be seen—that of a tribe of beggars, assembled *en société*, in a respectable mansion, eating with silver spoons out of silver plates and dishes, without any watch over the property, or even a suspicion of its being likely to be missing." "I must not forget to remark that the reserved portions of sweetmeats were for the children who accompanied their parents; a trifling observation, perhaps, but it has its weight in describing the character of the venerable Lady Bountiful of Potosi." (Vol. I. p. 383.) Not so picturesque, but equally to the purpose, as a specimen of liberality and kindness, is Mr. Temple's description of his search for a lodging at La Paz. "'*Paisano!*" said I, to the first decent person who passed, (*countryman* being the term which strangers use in civilly accosting each other in this country. '*Paisano!*' said I, 'pray whose house is that?' pointing to a very large and respectable-looking mansion, with a fine old-fashioned gateway to the street. 'That is the house of Don Manuel Valdivien,' replied the stranger. 'Do you think, paisano,' said I, 'that I could obtain a lodging in the house?' 'Y porque no? And why not? There is plenty of room for you and your horses also: do you wish that I should accompany you?' said the stranger. 'What!' said I, 'have you any share in the house, or are you acquainted with Don Manuel?' 'No, not I,' said he; 'but seeing you are a stranger, if you need my services I will accompany you.' 'Mil gracias, paisano,' said I, 'I shall give you no farther trouble, for I shall go and present myself to Don Manuel and acquaint him with my situation.'" He did so, and was welcomed in the most cordial manner, his horses and mules ordered into the stable, and himself accommodated with a red damask bed, and sheets adorned with broad trimmings of lace. (See Vol. II. p. 73.) It is to be observed that there were many inns in the town, though they happened at that time to be full of merchants and travellers, and not so provided as to suit an English traveller's taste. We have already hinted at the paucity of informa-

tion contained in these volumes; information, however, there is, and we shall conclude with a novel and ingenious method of making boots all in one piece. "Take a horse, cut off his hind legs considerably above the hocks, pull the skin down over the hoofs, just as if you were pulling off a stocking; when off, scrape the hair from the skin with a sharp knife, and remove every particle of flesh that may have adhered to the inside; hang the skins to dry, and in the process of drying, draw them two or three times on your legs that they may take their shape, form, and figure. The upper part becomes the mouth of the boot, the round projecting part of the hock the heel. The whole operation may be performed, and the boots ready for use, in the course of a week. The people here do not even sew up the end of the foot, but allow the great toes to project for the convenience of the stirrup. The boots are very light, and, in every sense, 'easy as a glove.' I have seen some that had been tanned, and had soles added, which render them the perfection of comfort."—Vol. I. p. 151.

ART. XI.—*Clarke's Introduction to Heraldry, with Forty-eight Engravings.* Washbourn, Salisbury Square.

The Heraldry of Crests, with 104 Plates, containing upwards of 3500 different Crests, &c. Washbourn.

TEN editions have been sold of the first of these works; a portion of the second appeared several years since under the title of *Elven's Heraldry*; and the cheap and handsome form of the republication, together with the extent of the additions and corrections, reflect great credit on the editor and publisher, both which characters, in the present case, are united in one person. However lightly we may esteem "the boast of heraldry and pomp of power," the occasions are so frequently occurring in which a general acquaintance with this artificial science may be subservient both to pleasure and utility, that we readily give these volumes the introduction and recommendation which they deserve, as the best statement of its principles, and display of their application, which can be had at so moderate a charge. They are the grammar of a language whose characters the antiquarian is often compelled to decipher in his researches, and they give an intelligent interest both to our

observation of the ornaments of living greatness, and our wanderings among the ancient and perhaps mouldering piles where the men of history revelled in life or were entombed at death.

ART. XII.—*The Maid of Scio, a Tale of Modern Greece.* In Six Cantos. By Eleanor Snowden. 12mo. Dover. 1829.

THE reader of this little poem is favourably prepossessed at the outset. It has no preface; and, considering that the writer is a lady, and as we understand, a very young lady, the absence of all deprecation of criticism, all apology for publication, is an augury of a very creditable independence of spirit, and clear understanding of the relation between authors and the public. Whether the decisive act of publishing so early testifies an equally correct judgment of the interests of the writer, may be doubted. A poem in six cantos furnishes no easy ordeal of poetical talent; and however great may be the promise of this talent, the mere mechanical arrangement of a work of such length requires more experience than can possibly have been attained without considerable practice.

There is a degree of elegance in some passages of this poem, and a liveliness of fancy in others, which lead us to hope much from the writer's future efforts, if well and energetically directed. Let the reader judge if our hopes are well founded.

"Yet there is one who would not waste,

For all the gifts that mortals taste,
And all their fairy dreams of bliss,
A word, a thought, on scenes like this.

Ah, no! *her* heart could not forget
The toils, the wrongs, the woes of Greece;

Nor could she view, with eye un-
wet,
Those toils, those wrongs, those
woes increase.

Th' enchantress, pleasure, smiles in
vain,

And lures her to become her own:
The loveliest of the maiden train
In secret weeps, and weeps alone.

There is a cool and lonely bower,
Fit shelter for a summer's hour;
A spot of solitude and shade,
For melancholy musing made.

The wild acacia scatters there
 Its graceful tresses all around ;
 The jasmine drops its blossoms fair,
 Profusely on the velvet ground.
 The cypress weaves its boughs on
 high,
 Forming a leafy canopy ;
 Giving the buds a tint of sadness,
 Like sorrow, shrouding the heart's
 gladness ;
 Save when a single star between,
 Like hope, gleams through the dark-
 some screen.

With flowerets sweet the turf is set,
 The blue and milk-white violet,
 Resembling beauty's eye and brow,
 The summer sky and winter snow.
 Who would not seek that couch of
 bloom
 Rather than webs of Persia's loom ?
 Who would not that green curtain
 prize
 More than embroidered tapestries ?
 Beside, a wandering streamlet laves
 Its banks, with gently rippling waves.
 A sculptured Naiad bathing seems
 Reflected by the wat'ry gleams ;
 So exquisitely light and fair,
 A second Venus rising there.
 The lime exhaling rich perfume,
 Throws o'er the scene a twilight
 gloom ;

Lit by a pale and trembling ray,
 More soothing than the glare of day.
 And there is one in that recess,
 As still, as fair, as colourless,
 As perfect as the statue maid—
 Looking the goddess of the glade."

Pp. 15—18.

ART. XIII.—*Notes on Haiti, made during a Residence in that Republic.* By Charles Mackenzie, Esq. 2 Vols. Colburn and Bentley.

WE notice this work just to mention to our readers the fact, that we cannot at present recollect to have met with any publication so full of flippancy, prejudice, and affectation. It is very amusing nevertheless. There is plenty of Haitian gossip in it, which the author, in serving up, has well seasoned with his own smartness. But almost every page, whether of reports or reflections, is tinged by his peculiar principle, which is, that the final end for which the Haitian community exists is, not as Mr. Bentham would say, the production of the greatest happiness to the greatest number, but the production, in order to the exportation, of the greatest quantity of sugar and coffee.

MISCELLANEOUS CORRESPONDENCE.

On Different Modes of Unitarian Worship.

To the Editor.

SIR,

No apology will, I trust, be deemed necessary for an attempt to call the attention of the readers of the Monthly Repository to a subject of such importance as the mode in which the devotional services are usually conducted in Unitarian places of worship. Although in the Essex-Street and York-Street chapels in the metropolis, and in some few places in the country, liturgies are used, our congregations have in general adopted, in common with the great majority of Dissenters, what is often called extemporaneous prayer, but is more correctly designated by the name of free prayer. If by extempore prayer is to be understood an address delivered on the

impulse of the moment, without previous preparation or consideration, (which is surely the correct meaning of the terms,) we should probably look in vain for advocates for such a mode of directing the public services of our churches, among any individuals belonging to our connexion. Nothing, indeed, short of the wildest fanaticism could lend its support to so absurd a practice. Still it should seem, from the statement given above, that the sentiments of Unitarians in general are favourable to free prayer in preference to the settled form of a liturgy. This has long appeared to me a great error, and as every review of my sentiments has tended to strengthen the conviction that a liturgy is much to be preferred to free prayer, I now beg leave to lay before your readers the reasons on which that opinion is founded.

Without going the full length of Dr.

Johnson's well-known observation, that those who attend on the service of a liturgy, go to pray; while those who attend on extempore prayer, go to hear another man pray; I cannot help thinking that there is a groundwork of important truth in the remark. It must be admitted, that it is highly important that, in offering addresses to the Deity, the mind should be, as much as possible, abstracted from all thoughts extraneous to the important duty in hand, and that the devotional affections should occupy and fill the mind as exclusively as the infirmities of our nature will permit. For the attainment of these ends a liturgy seems very greatly preferable to free prayer. In the former, the sentiments and the language in which they are conveyed, being already familiar to the mind, and associated with recollections of former acts of devotion, the whole soul is poured forth in expressions of adoration, undisturbed by any thing calculated to counteract or diminish the force of the devotional feeling. Where, on the other hand, the devotional part of the service is left altogether to the invention and selection of the minister, it must necessarily happen that the minds of the hearers will be much employed in a consideration of the quality of the composition; and, not unfrequently, doubts will arise in a reflecting mind, whether or not to join in this or that particular part of the service. To yield up the mind passively to the guidance of another, to adopt implicitly his sentiments, and to join in the services which are the product of his mind, whatever they may happen to be, cannot be expected from any reasonable being. It may, indeed, be said, that as the sentiments of the minister are well known before he is admitted to his office, there is little fear that they will clash with those of his hearers. This is, no doubt, to a certain extent true. A general agreement in their views respecting the doctrines of the Christian religion may be expected; but many particular differences may nevertheless exist; and, until the congregation has by degrees become acquainted with the devotional compositions of their pastor, they must either acquiesce without reflection in his prayers, or an act of the judgment must precede an assent to each particular sentiment. Now, this critical exercise of the judgment is quite foreign to the business of devotion, and tends to embarrass, distract, and enfeeble it. If, indeed, the same prayers be often repeated, (as is usually the case,) they will, in

course of time, become fixed in the memory of the congregation, and then the objection stated will no longer apply, because then the prayers of the pastor will, *in effect*, become a liturgy.

It has sometimes been stated, as a reason in favour of free prayer rather than a liturgy, that prayers in a stated form by degrees lose their effect on the mind, and at length are repeated with languor and want of interest. There seems but little force in this remark. Where a minister, using free prayer, has led the devotional services of a congregation for any considerable time, his sentiments and modes of expression become too well known to his hearers to admit of any striking novelty; and the languor complained of will be found, I believe, on investigation, to beset such a congregation as much as one where a liturgy is used. It may also well be doubted whether the interest felt in *novelty* in prayer, can be truly said to be at all of a devotional character. Devotion requires the whole soul to be absorbed in the contemplation of the Deity, the deep sense of his presence and protection, of the relation in which we stand to him, and of the infinite debt of gratitude which we owe him. It allows no time for a critical examination of the beauty of a devotional composition, nor a single feeling of admiration for the genius of its author.

The superior excellence of the liturgy of the Church of England, as a devotional composition, is felt and acknowledged by all. In its Reformed state, as it appears in the pages of the Essex-Street liturgy, it seems as well fitted to express the sentiments and to satisfy the judgment of the great body of Unitarians, as we can reasonably expect any composition to be. With all due respect for the talents of our ministers, I cannot think that their compositions are, in general, at all to be compared in point of excellence with this admirable form of devotion. Many parts of the liturgy of the Church of England are of great and undefined antiquity, and probably originated in early times, when Christianity operated with all the power and force of novelty, and enjoyed its highest triumphs in the piety and zeal of its professors, and the unshaken constancy and fortitude of its martyrs.

We complain, and justly, that our orthodox brethren greatly misrepresent our opinions. Perhaps these misrepresentations are oftener occasioned by want of knowledge, than by any evil intention; and are, in a great measure, the conse-

quence of our having no acknowledged symbol of our faith. This, however, is a distinction of which we think we have some right to be proud. We leave every man to form his own creed on reading the volume of divine truth, and long may we continue to do so. Still the misrepresentations existing in the world are greatly prejudicial to what we believe to be the cause of Christian truth. I sincerely believe that the general use in our churches of such compositions as the Essex-Street liturgy would go far to correct these misrepresentations; for that excellent form of prayer contains the clearest proofs of our admitting the divine authority of Jesus Christ as a teacher sent from God. Let any seriously-disposed person compare the liturgy of the Church of England, and that used in the Essex-Street Chapel, with the prayers which are contained in the New Testament, and the result can hardly fail to be favourable to our views of Christianity. In this point of view then, the general introduction of liturgies among us can scarcely fail to be an important benefit to our cause.

There are very many members of the establishment whose sentiments are believed, on very probable grounds, to be favourable to the views of Christianity entertained by Unitarians. Nothing would be so likely to induce these individuals to make open profession of our opinions, by becoming members of our congregations, as the introduction of liturgies. These persons may very reasonably object to joining a congregation where they have but little previous knowledge of the devotional services to be used by the minister, and no security that those services may be more consistent with their sentiments than those of the church which they are leaving. Rather than do this, they may prefer remaining in the Established Church in which they have been brought up, and in the services of which, though there is much which they cannot assent to or join in, yet a large portion remains of the purest devotional character, and perfectly agreeing with their sentiments respecting the doctrine of Christianity.

LUCIUS.

—
“*The First Socinian in England.*”

To the Editor.

SIR,

THIS distinction is accorded by John Aubrey, the antiquary, to Lucius Carey, second Viscount Falkland, eldest son of

Sir Henry Carey, the first Viscount, and Lord-Lieutenant of Ireland. Lucius was educated in the University of Dublin, and while young was wild and mischievous, and prone to use the dagger in his quarrels. In time he grew serious, and became a very hard student. He had a house at Coventry, where he would sit up late at night to study, and often resort to the library at the school in that city; but he lived much at Tue, a pleasant seat near Oxford, which he inherited through his mother, who was daughter and heiress of Tanfield, Lord Chief Baron of the Exchequer. Aubrey says Lord Falkland's house was like a college, full of learned men. Chillingworth was his most intimate and best-beloved favourite; next in his estimation was Bishop Earle, author of *Micro-Cosmography*. He was likewise well acquainted with Sandys the traveller and translator, Ben Jonson, Edmund Waller, Thomas Hobbes, and all the excellent wits of the time. In the civil wars he adhered to Charles I., who made him principal Secretary of State with Sir Edward Nicholas. In that capacity he persuaded the King to the siege of Gloucester, which, as the city was bravely defended by Colonel Massey, so weakened the royal army that it led to the ruin of the King's cause. At the battle of Newbury, while the armies were engaging, Lord Falkland having nothing to beguile his attention, rode furiously into the fight, and was shot. The prevailing studies in England in Lord Falkland's early days were poetry and controversy with the Church of Rome. Bishop Earle would not allow his Lordship to be a good poet, but a great wit: “he writ not smooth verse, but a great deal of sense.” His mother was a zealous Roman Catholic, and earnest to have her son of that persuasion. “And her son upon that occasion,” says Aubrey, “labouring hard to find the truth, was so far at last from settling in the Romish Church, that he settled and rested in the Polish; I mean Socinianism. He was the first Socinian in England; and Dr. Cressy, of Merton College, Dean of Leighlin in Ireland, afterwards a Benedictine Monk, (author of the *Church History of Britain*,) a great acquaintance of my lord's in those days, told me at Sam. Cowper's (1669), that he (Cressy) was the first that brought Socinus's books [into England]: shortly after, my lord coming to him, and casting his eye on them, would needs presently borrow them to peruse; and was so extremely taken and satisfied with them, that from

that time was his conversion." Aubrey tells, that after Lord Falkland was slain, Chillingworth "was extremely discomposed, and wept bitterly for the loss of his dear friend." It is observed by Aubrey of Chillingworth, that "he was never sworn to all the points of the Church of England."

H.

Remark on the Prayer of Stephen.

To the Editor.

SIR,

I TAKE this opportunity to make a brief remark on the prayer of Stephen, Acts vii. 39, who at the moment of death, exclaimed, "Lord Jesus, receive my spirit." May not this be better rendered, "Lord Jesus, accept my life," as expressing his devout wish, that his death might be acceptable to God, as being the first martyr to the cause of Christ? His last request was, "Lord, lay not this sin to their charge;" which appears to have been benevolently granted in the person of one that "was gladly consenting to his death"—the miraculous conversion of St. Paul, that great champion and martyr to the same glorious cause of Christianity.

PHILALETES.

On the Prophecies of Universal Peace.

LETTER II.

To the Editor.

SIR,

DR. HARTLEY, in his celebrated work alluded to in my last letter, states, in his 81st proposition, that "it is probable that all the civil governments will be overturned." And in his 82nd proposition, that "it is probable that the present forms of church government will be dissolved." It is to be regretted that this learned and acute writer has not given us the *data* on which he has founded his conjectures. To supply in part this deficiency, and shew that Dr. H. is justified in what he has advanced, I have been induced to offer you the paraphrase in my last letter, of the prophecy or prophecies contained in chaps. ii. and xi. of Isaiah. Independent of prophecy, many reasons, drawn from the signs of the times, and from the sandy and immoral foundations on which existing institutions are constructed, might be adduced to shew their instability; but I propose confining myself chiefly to these two prophecies.

In the former, the prophet says, speaking of the last days, or the Chris-

tian dispensation, "They shall beat their swords into ploughshares," "neither shall they learn war any more." We have in these few words information concerning a future event, deeply affecting the welfare of the whole world, as clear and positive as history affords concerning things that are past. The main difference is, that we are left without information as to the precise time when the event will take place. This knowledge, no doubt for wise and benevolent purposes, the great Ruler of the world has not thought proper to reveal to us. We may hence infer that peace, this great blessing of the Almighty Ruler, like most of his promised blessings, is contingent, and dependent upon ourselves: that it will not be produced by the miraculous interposition of Omnipotence, but by the agency of men imbued with correct Christian principles; and consequently that it is the duty of every good man to labour to promote it.

As all the civil governments of Europe depend on military force for their support, and as all the forms of Church government are in a great degree dependent on civil governments, or the sword, it seems highly probable, when this support shall be withdrawn, or when men shall beat their swords into ploughshares, that both civil and religious establishments will be overturned. This conclusion seems unavoidable, unless it should please the gracious Ruler of the world to effect by moral means, or by the operation of Christian principles, changes which have hitherto been brought about by the sword. The miseries still to be inflicted by armies and revolutionary wars, may be the appointed means of correcting the false notions Christians have derived from Pagan nations concerning war; or the gradual growth of the Christian principles already disseminated, may, without further sanguinary struggles, be the blessed means of dissolving military establishments. These establishments, it seems morally certain, must either be dissolved, or altogether changed, before this prophecy can receive its completion. Should this latter be the case, civil establishments, instead of being overturned, may only be reformed, and reformed Christian morals will then afford to the civil magistrate and to nations, a more effectual and permanent aid and protection than they have ever yet derived either from the sword, or from princely religious establishments.

Although the downfall of these latter may be considered as the natural and

unavoidable consequence of the overturning of civil governments; yet it by no means follows that the dissolution of the present forms of church government will affect the security, much less occasion the downfall, of civil governments. The reformation from Popery affords incontrovertible proof of the truth of this latter position: and the present state of North America demonstrates, when contrasted with Europe, that costly religious establishments are not wanted to give stability to civil governments, to repress crime, or to promote Christian morals.

The probability that great changes both in civil and religious establishments will take place, and that they will be produced by the dissemination of Christian knowledge, affords useful admonition to Christians in general, but particularly to princes, statesmen, and priests, to cultivate the gospel of peace, and to study it, even in preference to all other knowledge, in order to avoid a crisis which Dr. Hartley thiinks probable. Whether those who bestow indiscriminate praise on existing establishments in Church and State, and deprecate all change, or those who advocate the cause of reform, are the real friends of religion and social order, is a question of the highest importance to the philanthropist and the Christian.

It seems not unreasonable to suppose that the prophet may allude to the crisis anticipated by Dr. Hartley when he says, "And he shall judge among the nations, and rebuke many people," as he adds, "they shall beat their swords into ploughshares." The judgments here spoken of, (see also chap. xi. 4.) may, it is possible, be comprehended in the dreadful wars that are already past; or these judgments may remain, wholly or in part, to be yet inflicted; but Christian nations, so called, evince little inclination, except when compelled by poverty, to live in peace, notwithstanding the severe calamities entailed on them by war. It seems, therefore, highly probable that these judgments are not yet fully inflicted.

The mercy and benevolence of Jehovah are uniform; and in this, as in every case where he threatens, a way of escaping his just judgments is pointed out. As these judgments are the appointed means of inducing men to beat their swords into ploughshares, wisdom, as well as a sense of duty, ought to lead Christians to anticipate the will of Jehovah; and, by the adoption of the pacific and philanthropic principles which

these prophecies inculcate, escape impending punishment. It may happen that some nations addicted to war and bloodshed have yet to suffer severely from the effects of war (or of these judgments) before they will adopt the alternative pointed out by prophecy. It may also happen that other nations may escape them by timely obedience to the Divine will, as plainly made known in these prophecies. This state of uncertainty ought to impress upon Christians who believe that God governs the world, the paramount importance of cultivating the gospel of peace; that, if it should please the Almighty Governor, the great changes and reforms that have yet to take place may be effected without further revolutionary and sanguinary conflicts. To ministers of the gospel this state of uncertainty, and the inferences deducible from these prophecies, appear to be peculiarly important; and to them, whose duty it is to make known the will of God, there is hardly any part of the Scriptures more pregnant with instruction; or, in the words of St. Paul, "more profitable for doctrine," in order "that the man of God may be perfect, thoroughly furnished to all good works."

If the prophecy contained in the second chapter of Isaiah holds out useful admonition to warriors and warlike princes, that in the eleventh chapter affords excellent instruction to ministers of the gospel, and to men in the higher and middle ranks of society. Instead of ministering to the pride or prejudices of these, it confirms the Scripture doctrine that "God hath made of one blood all the nations of the earth," that "with him the rich and the poor are all alike."

In my next letter I propose to shew, from the present state of the world, or the signs of the times, the probability that great changes, moral and political, will, at no distant period, take place. Before, however, I close this letter, permit me to submit to your consideration an argument, founded on analogy, in favour of what I have advanced.

Our present state of existence, as we have every reason to believe, is merely one of trial and probation, graciously intended, by the Giver of all good, to fit us for the peculiar enjoyments of a more perfect state of existence: a state in which the poor will be placed upon a level with the rich; and where piety, meekness, benevolence, and obedience to the precepts of Christ, will constitute true greatness. If we leave this world with dispositions fitting us for the happiness of heaven, we shall be capable of

enjoying it. But, if we want these dispositions, this happiness cannot be ours. On this principle it is said, that if persons of depraved and sensual habits could be admitted into heaven, it would be no heaven to them; their acquired habits and dispositions totally disqualifying them for its spiritual and refined enjoyments.

To fit the rich and the great for the joys of heaven, self-abasement, even to the extreme this prophecy seems to point out, appears to be absolutely indispensable; and it is very clear that, without this, heaven to them can afford no enjoyment. So far from this extreme self-abasement being visionary or impracticable, it was the constant theme of our Saviour's teaching, and he and his disciples were bright examples of it to their followers. The revelation he made to the world was, as regards the present life, with peculiar propriety designated *glad tidings* to the poor, and so it continued for upwards of two centuries; for during that period Christians regarded each other really, and not nominally, as brethren. That *in the evening time, when it shall be light*, and when *the knowledge of the Lord shall cover the earth*, our holy religion will produce similar effects upon the most extended scale, is a truth of which no one can entertain a doubt who has carefully examined the evidences of the truth of that religion.

That the moral regeneration of mankind here contemplated, will produce great political changes in the world, must be evident to every thinking person. That these changes may be effected by the sword of the Spirit, and not by the sword of the warrior, is the sincere wish and prayer of, &c., &c.,

PHILANTHROPOS.

A Choice Scrap for My Grandmother's Album.

THE Society of Friends, or Quakers, have taken the trouble to inform their neighbours that their reasons for *disowning* ELIAS HICKS are as follow :

" 1. That the said Elias Hicks has asserted that we must always take things rationally.

" 2. That he has asserted that we are not bound to believe anything we do not understand.

" 3. That he denies the external influence and the distinct existence of an Evil Spirit."

Now, therefore, it is fair to conclude,

1. That the Quakers take things *irrationally*.

2. That they believe *what they do not understand*.

3. And that they *own* the external influence and the distinct existence of an Evil Spirit.

We have, of late, witnessed much uneasiness expressed, in different ways, on account of the alarming *march of intellect*. But, (judging from the preceding extract,) whatever ground there may be for our fear of its *general result*, there certainly cannot be much cause for apprehension from any alarming *progress of wisdom amongst the Quakers*.

There is actually published, in "The Annual Monitor" for the present year, a "Testimony of Denial,"—stating that "Whereas Elias Hicks continues to offer himself as a minister *in union with the Society of Friends*, the necessity of issuing a document of this kind became *imperious* on the Society.—That he persisted in his errors after being waited on in the regular order, and was therefore *disunited from the Society*; of which he is, consequently, *no longer a member*.—The notoriety of his character and of his errors render it proper that the testimony of his disownment should be made public.—The following minute on this subject, and the testimony of denial, are therefore presented to the reader."

" *Meeting for Sufferings, New York, 6th of 7th month, 1829.*

" The Monthly Meeting of Westbury and Jericho communicated to this Meeting its apprehension that in consequence of the *great extent* to which the doctrines and opinions of ELIAS HICKS had spread, and the reproach thereby brought on the Society of Friends, that its testimony, issued against him, required further publicity.

" This proposition was deliberately considered, united with, and ordered to be put in practice.

" [Extracted from the Minutes of the said Meeting.]

" SAMUEL PARSONS, Clerk."

" *The Testimony of the Monthly Meeting of Friends, of Westbury and Jericho, against Elias Hicks and his doctrines.*

" Elias Hicks has been, for many years, in the station of a minister in our religious Society, and formerly well approved amongst us; in which character he has travelled extensively, and obtained great influence with the members of the Society; but from want of abiding in a state of humble watchfulness, in which, by the power of divine grace, he would have been preserved in the truth, he has become exalted in his mind, and

giving way to a disposition of reasoning, has indulged in speculative opinions, asserting that we must always take things rationally; and that we are not bound to believe any thing we do not understand; and he has denied the existence or influence of an Evil Spirit on the mind of man, distinct from his natural propensities. He has also imbibed and adopted *other opinions* at variance with those always believed and maintained by the Society of Friends. As we can have no unity with them, nor fellowship with him therein, *we do hereby disown him*, the said ELIAS HICKS, *from being a member of the religious Society of Friends*; desiring, nevertheless, that, through the operation of the Holy Spirit, he may be brought to a sense of his errors.

"Signed on behalf and by the direction of the said Monthly Meeting, 29th of the 4th month, 1829, by

"VALENTINE WILLETS, Clerk."

The above is an *abridgment* of the published testimony of the disownment of Elias Hicks.—But, that our readers may be satisfied that we have treated the subject fairly, we refer them to *The Testimony in full*, published in "The Annual Monitor," for 1830. (*Darton and Harvey, London.*) And we doubt not but that this, our brief notice, will tend much to promote the sale of that *little work*. We shall also feel a particular pleasure in doing every thing in our power to *forward the views* of the Society of Friends, as well as by giving this, their testimony of disownment, all the further publicity which they desire.

We believe the fact is, that the *Society of Friends, in America*, has divided into two parties; one of which (the majority in number, and who also retain the meeting-houses and other property of the original Society) has coincided with the said Elias Hicks, and supported him in his ministry.—We also believe that the *orthodox Friends in England* would have acted much more *prudently* if they had said nothing about the matter; because the present times are rather peculiar, and because it is much more easy to *keep people ignorant*, than to *make them so*.

The first charge brought against Elias Hicks is, that he has asserted that we must always take things rationally.—This, we must even confess, is also *our opinion*.—How, in the name of *common sense*, can any thing be taken *otherwise* than rationally?—Perhaps the Friends will tell us that it requires *uncommon sense* to answer this question.—But we rather think that the Friends have yet

some important lessons to learn, one of which is, that spiritual subjects, so far from being *opposed* to rationality, are, really, in the greatest *accordance* with it. "God, when he makes the prophet, does not unmake the man."

The second charge brought against E. H. is his assertion, that we are not bound to believe any thing we do not understand.—MOST CERTAINLY, WE ARE NOT.—There are, indeed, many things which *man* does not understand; but, *until he does understand them*, it is totally out of his power either to know, believe, or disbelieve any thing about them.

"But, though we understand not their *essence*, may we not believe their *existence*?"—Certainly, we may; and for this obvious reason—you *understand* that a *mystery exists*, therefore you may believe its *existence*; that is, you understand and believe that *something exists which you know nothing about*.—Indeed, it sometimes happens that you may clearly *understand* a stated proposition, without having sufficient ground to *believe* it.—You may sometimes believe that which is false, and you may possibly disbelieve that which is true; but you can neither believe nor disbelieve any thing *further* than you can understand it. Thus, you will practically find that your *belief* can *never*, by any possible means, *exceed* your *understanding*. And thus, we hope, the accuracy of our assertion is manifest to the meanest capacity.

As to the third charge, the disbelief of the existence of a supreme Devil,—the Friends are, most undoubtedly, at liberty to maintain their *belief* in him, with the most resolute pertinacity, as long as they please, (horns and all,) and much good may it do them.

It will be proper for us to add that we are entirely unacquainted with the said Elias Hicks, either as to his character or conduct; but, judging from the account of him which the Friends have just given us, we certainly think *the grey juckass* to be *the better horse*.

On the Term "Uncion."

To the Editor.

SIR,

It has been often remarked that words are not mere *signs of ideas*, but that they are also the *instruments of thought*; and that, when employed in the latter capacity, the ambiguities of which they are susceptible, render them the fruitful sources of error and sophistry. Hence to the theological mystic, whose business it is to confound distinctions, and to

make the worse appear the better reason, such words as are ambiguous or indefinite are altogether invaluable; and even rational Christians are inveigled into erroneous opinions and practices by sophisms of this description. I have been led to this train of reflection by the use which I find some intelligent persons make of the term "unction," as applied to the language of the pulpit. We are sometimes told that a preacher has a great deal of zeal and "unction," or that he has a great deal of talent, but too little "unction." I question if those who thus speak always know exactly what they mean; and of those who do employ the term in a definite sense, I question whether all understand it in the same sense, and whether all the senses of the term are rationally applicable in the circumstances in which it is habitually applied. The term, I need scarcely say, signifies "anointing," and is borrowed from the ancient practice of anointing persons to the offices of kings, and priests, and teachers. Thus we read in the Pentateuch that Aaron was anointed by Moses, and that his sons were anointed. Hence "unction" came to signify that the person anointed was invested with a sacredness and sanctity of character different from his neighbours, and the word came, in course of time, to be applied to all, whether anointed or not, to whom such sanctity of character belonged. The Christians of the apostolic age, among whom miraculous gifts were common, are said, by John, to have "an unction from the Holy One," from which they derived such instruction that they "needed not that any one should teach them." Do those who employ the term in these days mean to lay claim to such divine illumination? The fanatic will reply in the affirmative, the sober Christian in the negative. Why, then, should the latter employ a term so inapplicable to the character of his pretensions, and so calculated to confound them with those of the mystics who regard all their own foolish ecstasies as proofs of inspiration, and their most irrational effusions as revelations from heaven? But I shall, perhaps, be told by some one, that he employs the word in a different sense. I answer, that this does not remove my objection to it, which is founded on its ambiguity. The enthusiast employs it in the scriptural sense, and only errs in applying it to the circumstances of modern Christians. The rational Christian, if he employs it at all, employs it in a sense altogether forced and unnatural. Dr. Johnson defines

"unction" to be "any thing which excites piety and devotion." But this "any thing" may either be the wild rant of Methodism, or the noblest strain of religious poetry, and surely these are things which, for the credit of pure and rational religion, ought not to be confounded together under a common application. To some the word suggests the idea of the reveries of Joanna Southcote, of Mr. Irving, or some other modern prophet, Protestant or Catholic; while its frequent employment, by persons of more enlightened and rational views, seems to shew that to them it brings into recollection some of the sublimest passages of modern composition, passages consistent with, and every way worthy of, the dignity of that rational nature with which the Deity has endowed his human offspring. Who can think of such an effusion as Addison's hymn, "The spacious firmament on high," and suffer for a moment the idea that the sublime, and, if you will, *enthusiastic* aspirations which it is calculated to rouse, should be confounded with that religious insanity which it is the tendency of the other class of productions to excite? The one is an elevating, a soul-ennobling emotion; the other is inconsistent with reason, and therefore degrading to man, and destructive of pure religion. Perhaps some of your readers may think that I have said too much on this subject, but I am persuaded that I shall in this respect appear most completely justified in the eyes of those who are best acquainted with the history of the influence of such equivocal terms on the opinions of mankind. My object is, that the zeal of the rational Christian and that of the fanatic should appear to the world to be, what they really are, two distinct and inconsistent things; and if my communication has this tendency, it will not be undeserving of a place in the pages of the Monthly Repository.

R. N.

On Lay Preaching.

To the Editor.

SIR,

April 14, 1830.

WILL you permit me to offer a few observations on a letter, inserted in your Repository for April, from one who, styling himself "An Observer," wishes to ascertain whether lay preaching would be beneficial or injurious to the cause of religion. He says, "that when this subject has been treated, it has been generally with reference to the minister, and not to the people." I will endeavour

your to confine my remarks to its probable influence on a congregation.

Your correspondent thinks, "that if the office were shared by many, the qualifications now centred in one would probably be diffused over a large number, and that worldly thoughts and worldly habits might receive a great check." This is indeed "a consummation devoutly to be wished," but, to effect it, we must *brevice* preachers; for the legitimate inference from this paradoxical hypothesis surely is, that it is only those who *teach* that *learn*: thus, the pulpit would be converted into a school-room for morals, and the *preacher* would be the only *pupil*. How pitiable would be the fate of the majority! for as the average size of congregations would supply at least fifty desirous to learn, the advantages of religious instruction would be limited to about one Sunday in the year. Even granting that each person would be more benefited while he officiated, there cannot be a moment's hesitation under which system a congregation, taken collectively, would be more likely to improve. But I would go further, and venture to doubt whether benefit would accrue even to the individual: love of display would be engendered, conceit gratified, vanity fostered, envy excited; but where would be religion? where the Christian graces?

Allow me to ask, whether the "Observer" would recommend throwing open the pulpit to all who may wish to enter? Is each individual to judge of his own fitness, or through what ordeal are the candidates to pass? I will not dwell on the disadvantages that might arise from the educated and the uneducated, the rich and the poor, following each other in close succession; for these distinctions are as nothing compared with the infinitely more important one between those who are worthy and those who are unworthy to fill the sacred office. Persons, in process of time, might presume to enter that spot, where only the voice of religion ought to be heard, and bring under discussion the heterogeneous mass of Deistical doubts: perhaps, on the following Sunday, an effort would be made to refute them; on the next, a rejoinder might be attempted; and thus the pulpit would become an arena for polemical discussion; much zeal might be displayed, but not the "zeal according to knowledge;" much ingenuity might be exhibited, without a particle of that wisdom which is alone fitted to transform us into sal-

vation!" instead of "preaching Christ," each might preach his own crude notions, his own peculiar dogmas. And let it not be supposed a chimerical supposition, that such a result might ensue; for, were this system adopted, who would be most anxious to push themselves into notice? Not the humble, the pious, the consistent. The humble Christian is too deeply sensible of his own deficiencies; the pious Christian, estimating highly the advantages a hearer enjoys, wishes not to renounce them; and the consistent Christian is aware that, as his secular pursuits unavoidably engross much of his time, he cannot be so competent as those whose noble office it peculiarly is to "allure to brighter worlds and lead the way." Who then would aspire to the high station? Would it not be the presumptuous, the superficial, the dogmatical, those who, puffed up by a "little learning," are prompted by their vanity to display it? And what would religion gain—rather, would it not lose its awful sacredness, its chief attractions, its most powerful influence?

Those who, like the Athenians of old, would "spend their time in nothing else but either to tell or to hear some new thing," might crowd to such a temple to have their fancy amused, their curiosity gratified, their love of novelty satiated; but, under such a system, would "those who came to scoff, remain to pray?"—Would the sinner find stronger inducements to become virtuous?—the afflicted receive purer consolation?—the young be better trained in the ways of virtue?—or the aged find their path to "the valley of the shadow of death" strewn with fairer flowers? No; the turbid draughts brought by this motley group in unhallowed vessels, during their hasty visits to the fountains of salvation, could not be so invigorating as the pure streams drawn from the fountain head, by those who devote their whole lives to fertilize the barren soil, and prepare a rich harvest for the heavenly garner.

Let those who think they cannot *learn* unless they *teach*, gather around them their children and domestics; let each become the priest to his little flock, and then his labours will, "like those of mercy, be doubly blest, blessing him who gives, and those who receive." Let him attempt to give them as much valuable instruction as, with gratitude we ought to acknowledge, may be derived from the sermons of our ministers, and he will find that to accomplish this,

month after month, and year after year, required more varied knowledge, more persevering industry, more patient investigation, than he had imagined. This experiment will increase his respect for religion and its ministers, and whatever does this, must tend to check "worldly thoughts and worldly habits."

The "Observer" states, that "much

may be said on both sides;" may I, Sir, plead this as an excuse for having said so much? As I consider the hours I have spent in the house of God as the seasons of purest enjoyment this world can bestow, allow me to subscribe myself,

A GRATEFUL HEARER.

OBITUARY.

MRS. MARY MARSHALL.

1830. Jan. 17, aged 66, MARY, the wife of Joel MARSHALL, of *Loughborough*. Though for a long time her health had been very uncertain, yet she was spared from long suffering at last; her illness only lasted a short time, and appeared dangerous and very painful only for one day. She was ever distinguished for watchfulness and attention to the comfort of those around her. All the little attentions of domestic life—the comforts of home, she was careful to the utmost of her power to secure for those with whom she was connected, and with whom she lived. While her health and strength permitted, she was distinguished for the active exertions of her benevolence, as well as for piety and devotion, love to God, and zeal for the promotion of Christian truth.

MRS. MARIA HARRISON.

Jan. 30, at *Broughton*, near *Manchester*, aged 46, MARIA, the wife of the Rev. WILLIAM HARRISON.

A severe and protracted illness preceded the termination of her mortal career. She sustained the afflictive appointment with exemplary patience and resignation, and preserved, even under the consciousness of approaching dissolution, a state of mind undisturbed by the awful anticipation.

Mild and affectionate in her disposition, gentle and conciliatory in her manner, he was attentive to the comfort and happiness of all who were within the sphere of her influence; while, by the modesty of her deportment and the simplicity of her heart, she engaged

and secured the esteem of her acquaintance.

In the exercise of the domestic virtues, her amiable character unfolded itself with no ordinary degree of excellence. Unambitious of the gaieties of the world, she sought *her* pleasures in multiplying the endearments and discharging the duties of the family circle. Never was she more truly happy than when she could extend the comforts or promote the virtues of those with whom she was connected. Her maternal tenderness was prompt to devise, and assiduous to fulfil, every office by which she could promote the welfare of her children. She deemed no exertions too laborious, no sacrifices too painful, where this object could be subserved. Yet her attachment was not a principle of blind and foolish partiality. It was a judicious, well-regulated affection, and led her to the proper cultivation of their mental habits and moral feelings.

Her piety was sincere and without ostentation. It governed her secret meditations, it influenced her daily deportment. She was perfectly resigned to the will of her heavenly Father; she confided in his goodness and mercy; she derived consolation from the hopes and promises of the gospel; and, at last, without a struggle or a groan, sunk into the peaceful slumber of death.

Her gentle character, her meek and placid virtues, are engraven deeply on the hearts of her bereaved husband and children. Yet, while they deplore the great loss which they have sustained, they are consoled with the reflection that the memory of the "just is blessed."

MISS JANE BROWNE.

Feb. 2, at her father's residence, *Ditchling, Sussex*, aged 27, JANE, youngest and only remaining daughter of MR. JAMES BROWNE. The nature of her disease was inflammatory, which carried her off in the short space of four days; during which time her sufferings were most acute; but having been brought up in a rational and enlightened faith in Christianity, she was enabled to avail herself of its soothing influence, and to bear her sufferings with exemplary fortitude and resignation.

Her remains were interred in the family burial-ground attached to the General Baptist Chapel, Ditchling, on Sunday, Feb. 7, when a Sermon was preached by Mr. Duplock, from 1 Cor. xv. 55, "Oh, death! where is thy sting?" D.

MR. HENRY DAVIS.

March 1, after a short illness, at his father's house, aged 32, HENRY, the eldest son of the Rev. B. R. DAVIS, of Chowbent. He was interred, March 5, by the Rev. James Whitehead, of Cockeys-Moor. The profession of the deceased was that of a civil engineer; in which capacity he had been employed, nearly fifteen years, in the Union Foundry at Bolton. His affable and unassuming demeanour, and the general steadiness and integrity of his conduct, gained him the esteem and confidence of his employers, the affection of all his associates in that extensive establishment, and endeared him to a large circle of friends. Educated in the principles of Unitarian Christianity, these became the choice of his maturer years: but, as he was not himself under the influence of contracted views of religion, he numbered among his friends and associates persons of different religious persuasions. And, in proof that a candid and liberal disposition is, in general, the best and surest road to the hearts and affections of men, it may be stated, that all of these, who could conveniently do so, attended his funeral sermon, which was preached the following Sunday, by the Rev. William Johns; from the conclusion of whose discourse the following brief extracts have been selected:

"My fellow-Christians, the practical importance of the foregoing general remarks will be best evinced by bringing them more directly to bear on one mournful event—an event which your very numerous attendance here this day, and your aspect of sadness, testifying that

you mourn with unfeigned sorrow, but which, I entreat you to consider, it is no less your duty to improve, by holy resignation and dutiful submission, and by being deeply impressed with all those moral lessons of instruction which it impressively suggests.

"Permit me affectionately to exhort those of you who feel this unexpected painful visitation with the greatest degree of severity, not to mourn as those who are destitute of Christian hope. Believe in that invaluable and heart-reviving assurance of the gospel of Christ—that all those who believe in him shall be raised incorruptible, and be for ever with the Lord. You are indeed allowed to shed the tears of affection, and to manifest the tenderest regards for the memory of such a son and such a brother. But the more you are affected with the sense of lost worth, the more you should be consoled for your loss, and the greater should be your assurance, that the temporary separation is to him an unspeakable gain.

"Let us all be exhorted to reflect how short and uncertain the present life is. You see from the present most impressive instance of mortality, that no strength of manhood, or prime of life, is any security against the fatal shafts of our mortal enemy. Death spares none. He respects no distinctions of age or strength or character. No circumstances of any kind prove an inviolable security against his ravages. He defies all our calculations, and disappoints our most sanguine expectations. We are not much surprised that the weakness of infancy, and the feebleness of age, should be subdued by his power; because we often see the flower wither as it bursts forth from the bud, and we know that when age has exhausted the vigour of the tree, it will inevitably fall. But our attention is painfully arrested when we behold the stately tree, arrived at the maturity of its growth and strength, lie prostrate before the blast. Nor does the suddenness of the storm affect us much less than the fatal catastrophe. How short a time must it appear to you, since you beheld our respected friend in his accustomed place in this house of prayer! How much keener is your affliction, because it has visited you so unexpectedly! The fatal disease, with all the subsequent mournful formalities, have been compressed within the narrow space of one short week. 'Wherefore, brethren, be ye also ready: for ye know not in what hour the Son of Man shall come.'

"I exhort you once more to imitate the good example which our departed Christian brother held forth to you in his life and conversation. Regard the salutary examples exhibited to us in the conduct of our departed friends as a friendly light to guide you through the darksome and intricate path of life. The utility of such example is not lessened, it is rather enhanced, by being that of frail and imperfect creatures like ourselves. It contains nothing visionary, it inculcates nothing impracticable. There was much in the conduct of our lamented friend which is worthy of imitation. Remember his dutifulness as a son, and his fraternal attachment and affection. Remember how regularly he came in company with you to the house of God, and neglected not the occasions of social worship, as the custom of too many is. Consider his exertions in promoting the instruction of the young in your Sunday-school, and the interest which he took, and the part which he bore, in conducting your sacred harmony. Be informed, likewise, that his character and conduct in the worldly vocation to which Providence appointed him, was no less creditable to himself, on account of his knowledge, skill, and probity, than it was advantageous to the parties with whom it was his lot to be connected. After pronouncing this brief and hasty eulogy, to which your own recollection will add much that I have necessarily omitted—I solemnly exhort you—I adjure you by the memory of departed worth—'Go, and do likewise.'"

W. J.

MRS. SARAH HOLTOM.

March 3, at *Alcester*, in her 84th year, MRS. SARAH HOLTOM, greatly esteemed by those who knew her best.

She was diligent in managing the affairs of her own household, attentive to the wants of every one under her roof, setting an example of the most active perseverance in the discharge of every personal and relative duty. She, too, was at the call of her neighbours and friends when labouring under any distresses of mind, body, or estate; she

often to her power, and beyond her power, administered to their necessities.

While health and strength permitted, she was constant in her attendance on public worship, bringing all her household with her.

Several months before she expired, nature seemed exhausted, but at intervals her mind triumphed over her weaknesses, and then she was pious, devout, and resigned to the will of her heavenly Father.

She long wished and prayed to go home, but bore up under her pains and infirmities with great fortitude; and when nature was quite worn out, breathed her last with the gentlest composure.

J. H.

Alcester, March 24, 1830.

MISS MARY HOUGHTON.

March 16, at *Prescot*, in the 20th year of her age, MARY, the daughter of the late Rev. PETER HOUGHTON. This young lady's character presented an edifying example of innocence and Christian simplicity; with the total absence of pride, affectation, or ill-will. She was regular and devout in her attendance on all public ordinances; and her general conduct was distinguished by the strictest propriety. A mysterious Providence has taken her away from a mother, whose constant and most valuable companion she was; from brothers, between whom and herself the warmest affection subsisted; and from a congregation, of which it was fondly hoped she would be a bright ornament for a long succession of years. These relatives and friends are consoled in their affliction by the belief that she is gone to the society of him who pronounced his blessings on such as she was, on the pure in heart, on the meek and the peaceable. And they hope, by the renewed and extended experience of the power of Christianity to support the mind under the greatest calamities, to gain a deeper and more influential sense of the unspeakable value of this most merciful as well as most holy of religions; and thus see the accomplishment of one of the good ends of this most painful visitation.

INTELLIGENCE.

Somerset and Dorset Unitarian Association.

THE Twenty-second Meeting of this Association was held at Yeovil, on Good Friday, April 9th. The Rev. S. Walker commenced the morning service with prayer and reading the Scriptures; Mr. Cree assisted him in the devotional part of the service; and Mr. Maurice, of Southampton, discoursed, in a very interesting and impressive manner, on "Mystery." The devotional part of the evening service was conducted by Mr. Teggin, and the congregation was again favoured with the services of Mr. Maurice. The subject of his second discourse was the following: "And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight."

At the meeting held for transacting the business of the Society, at the close of the morning service, it was resolved, that the next meeting be held at Taunton, on Tuesday, August 31st.

A numerous party of friends to the Association dined together in public, as usual. Mr. Maurice kindly presided, and gave much interest to the friendly meeting by his able discharge of the president's duty, and his judicious remarks on the objects contemplated by the Association. Several other gentlemen also addressed the company; and it was resolved that the following subject should be discussed in the afternoon of the next day of meeting: What are the best means of promoting Unitarianism in the counties of Somerset and Dorset?

On the whole, the proceedings of the day were highly satisfactory and gratifying to the friends who met together on the occasion, and characterized by great cordiality and harmony. It was not a little pleasing to them to be welcomed by the venerable Mr. Fawcett, to whom belongs the appellation—may he receive honour from it!—of "Father of the Association."

E. W.

Bigotry and Inconsistency of the Sunday-School Union.

(From the Westmoreland Advertiser and Kendal Chronicle.)

In the course of last summer, Kendal

was visited by a Mr. Wilson, as agent for a society recently formed in London for the purpose of extending the benefit of Sunday-Schools throughout the kingdom. Upon making the object of his visit known, a considerable number of persons attended by invitation at the Friends' Meeting-house, to learn the detail of the plan, and, if approved, to form a Committee for carrying it into execution in this town and neighbourhood. At this meeting were present several members of the Unitarian Society, anxious and prepared to lend their aid to any liberal and comprehensive scheme for the more general education of the children of the poor. Upon this occasion Mr. Wilson enlarged much upon the plan, as one in which all religious sects and parties might unite for the attainment of a common good; yet his expressions were so guarded, that some of his Unitarian auditors could not repress a suspicion that *they* were not to be admitted within the pale of the association. To put an end to all doubts, a deputation of the teachers of the Unitarian Sunday-School sought an interview with Mr. Wilson, which was acceded to, and took place at Messrs. Thompson and Parker's. The conversation having been commenced on the part of the deputation by thanking Mr. Wilson for having given some small books to several of their scholars, whom he had seen assembled at the door of their meeting-house, which they considered as a proof of his good-will, they proceeded immediately to state the object of their visit. In answer Mr. Wilson observed, that "UNITARIANS OR SOCINIANS WERE NOT ALLOWED TO JOIN THE UNION, BECAUSE THEY DID NOT ACKNOWLEDGE CHRIST, DENIED THE ATONEMENT, AND WERE IN MOST DANGEROUS ERROR: but the Catholics were admissible, because, though a corrupt church, they were Christians." Upon one of the party observing, that "no such exception was made in his speech at the Friends' Meeting-house, but that he had there advocated education on the broadest principle, and had besought for it the support of all religious denominations," Mr. Wilson replied, "Yes, for religious education—I did not mention any exception, *through fear of giving offence*, but I am the Agent of the Parent Committee, and though

they disclaim all sectarian prejudice, *Unitarians are excluded by an express rule*; and were I visiting one of their Sunday-Schools, I should think it right to tell the children the dangerous state they were in."

The deputation, intimating that their object was not to enter into any religious discussion, briefly observed, that "Unitarians acknowledged Christ, though not in the same way that he did;" and having ascertained that they were absolutely excluded, took their leave.

It is due to Mr. Wilson to acknowledge the civility of his manner and language; and it is proper to add, that no blame can be attributed to him for adhering to the rules of the Society, of which he is the agent. But it ought to be known, that some time previous to this interview, in a conversation with a member of the Unitarian society, Mr. Wilson was asked if "any Unitarians had joined the Union?"—to which he replied, he "*was not aware that any of them had done so.*" Was this cautious answer suggested by a *fear of giving offence*; and was this *fear* excited by a suspicion, that if the whole truth was told at once, the Unitarians would not be inclined to aid by their *individual* subscriptions a society which rejected their co-operation as a *body*, upon the ground of their not being Christians? To decide these questions in the affirmative may by some be thought unjustifiable, but it is certain that several Unitarians were solicited for subscriptions previous to this avowal of their inadmissibility into the Union, extorted by the deputation.

Another meeting has lately been held by the Sunday-School Union. As the Unitarian Dissenters may be blamed for not co-operating in so useful an institution with Christians of other denominations, the reason of their declining being unknown, and their conduct consequently liable to misrepresentation, I have thought it an imperious duty to state the matter as it really stands, leaving the justice of the interdiction to the impartial judgment of the public.

I subscribe myself,

*A Worshiper of One Supreme God, and
a Believer in the Divine Mission
of Jesus Christ.*

N. B. It is proper to say, that in the Sunday School attached to the Unitarian Chapel in Kendal, no particular creed or

religion is taught.

Abo University.

To the Editor.

5, Millman Street,
April 3, 1830.

SIR,

As I was enabled, through the kindness and co-operation of the Monthly Repository, to add considerably to the number of books which I collected for the Abo Library, may I request you will insert the accompanying letter I have just received from the Rector and Senate of that University.

JOHN BOWRING.

Viro Honoratissimo
JOHANNI BOWRING

Anglo,
Rector et Senatus
Imperialis Litterarum Universitatis Alex-
andree
in Feunja
salutem et officia.

Benevolentia aliorum funestum aliquem commiserantium casum nostrum, cum ipsa plurimum habeat consolationis, quantum levaminis nobis, in summas omnium rerum, animo liberalium artium exercitatione colendo inservientium, angustias conflagratione urbis Aboënsis adductis attulerint studia Tua, in comparandis societati nostræ literariæ quibus maxime indigere visa est subsidiis enixissime posita facile vides. Accepta igitur nuper librorum copia quæ a tricenario parum abest numero voluminum, vel Tui, vel Te suasore conferentium amicorum, nominis nota plurimam partem distinctorum, maximo exhilarati gaudio, et Te, Vir Humanissime! beneficii tanti auctorem his literis adire, et Cancellario Universitatis, Principi Successori Imperii Russici Celssissimo, Alexandro, nova hæc fausta nuntiare properavimus.

Musagetam hunc Srenissimum, augusto suo exemplo ubi salutifera reipublicæ nostræ capienda sunt consilia nobis nunquam non prudentissime præeuntem, nil quidem omisuram confidimus, quod ad liberalitatem Tuam rite æstimandam remunerandamque conferat, nostro autem officio ne defecisse videamur qui fructus beneficentiæ hujus primi percepinus, gratias quas Tibi debemus maximas persolvere volumus, rogantes ut pietatis quamvis in verbis tantum hæc conspicuæ fide et Tibi et popularibus, qui facti præclari adjutores fuerunt, persuadeas, gratissima mente condita hæc humanitatis Britannicæ documenta memoriæ ita prodituros nos, ut in sermonibus ac amicis posterorum quoque perpetuo lætarent.

Dabamus Helsingforsæ die XV. Januarii,
MDCCCXXX.

GUST. GABR. HELLSTROM,
Imp. Univers. Alex. in Fenicia
h. t. Rector.

ANDR. JOH. LAGUS
JOH. HENR. AVELLAN.
DAN. MYREEN.
EN. GNBV HELARTIN.
CAROL. REGIN. SAHLBERG.
WILH. G. LAGUS.
FRED. WILH. TRIPPING. NICH.
N. G. SCHUTTEN.
W. TENGSTROM.
JOH. GABR. LINSSEN.
BENJ. TROSTERNES.
C. G. EKELOUND.

ADOLPH. WILH. WEGELIUS.

Irish Unitarian Christian Society.

ON Wednesday, March 17th, (St. Patrick's Day,) a meeting of the friends of Unitarian Christianity in Dublin was held for the purpose of organizing an Irish Unitarian Christian Society. Though only one day's notice had been given, the attendance was respectable and encouraging, and the interest manifested in its proceedings general and decided. Jones Stevelley, Esq., having been called to preside, Rev. Jos. Hutton opened the meeting with prayer. The Prospectus recently issued by the originators of the Society, explanatory of their objects and the proposed means of accomplishing them, was then read. It is as follows:

"Many sincere and intelligent professors of the Gospel regard the state of the Protestant Religion in this country with feelings of regret and apprehension. Within the pale of the Established Church, no less than among Dissenting sects, a spirit of fanaticism and intolerance prevails. The grand essential doctrines of Christianity, in which all agree, are abandoned for the advocacy of mysterious and questionable tenets. In behalf of these, though but interpretations of men, the authority of evangelical truth is claimed; and Christians who cannot discern the evidence and admit the importance of these, are regarded with suspicion, and pronounced to be destitute of the genuine faith. Under the influence of these tenets the right of private judgment has been grossly violated, and a claim to infallibility is virtually asserted. The harmony of families is broken by the intrusion of controversial bitterness; the minds of professing Christians are filled with spiritual pride and selfish-

ness, in the place of that love which is the fulfilling of the law; religion is, in a great measure, disconnected from the great moral duties of life, and so far the design of revelation is subverted; and many reflecting minds, disgusted by the distorted and extravagant forms in which religion is usually presented, exchange an unintelligible faith for a cheerless infidelity.

"In the midst of these evils, which are well known to be neither imaginary nor trivial, it appears to be the duty of those Christians to come forward whose views of the Gospel do not contain those doctrines which revolt the rational and inflame the enthusiastic mind. Impressed by this obligation, a number of Christians have it in contemplation to form a Society on the following principles:

"1. That subjects of doubtful dispute in matters of religion, are subordinate in importance to the great principles which enter into the faith of every professing Christian; and that Charity is greater than Faith.

"2. That all human formularies of faith encroach on the right of private judgment, and virtually deny the sufficiency of the Scriptures.

"3. That the God and Father of our Lord Jesus Christ is strictly and personally One.

"The Christians who hold these views of revelation denominate themselves Unitarian Christians, because, being unable to discover from Scripture that Jesus is equal with the Father, they maintain the *personal unity of Jehovah*. This tenet, which it was the grand object of the Jewish revelation to disclose and preserve, on which Christianity is built as its immoveable foundation, and which, above all others, imparts to religion its simplicity, majesty, spirituality, and power, appears to them to have been obscured and almost lost under a mass of anti-christian inventions; and they conceive that they cannot render a better tribute to the cause of the Gospel, than by rescuing from obloquy and neglect this its essential and eternal truth.

"The contemplated Society will embrace the following objects:

"1. To produce sympathy and co-operation among those who believe in the personal unity of God.

"2. To bring before the public mind, by publishing and circulating Books and Tracts, such reasonings and such information as may tend to establish or illustrate the doctrine of the strict unity of God.

* 3. To extend, by the same means, the influence of the devotional and practical parts of Revelation.

"4. If at some future time the funds should permit, to employ or aid Missionaries to recommend those views of Christianity in which all Unitarian Christians agree.

"The means of accomplishing these objects may be provided by occasional Sermons in their behalf, and by Yearly Subscriptions from individuals, from Congregations, and from District Committees. It is proposed to fix on Five Shillings per annum, as a minimum for single Subscriptions, and Two Pounds for the Subscription of a Congregation or District Committee; and in all cases half the amount may be returned in Books and Tracts if required. By these means encouragement may be given to the formation of Congregational Libraries; and although the influence of these institutions does not directly extend beyond the Societies by which they are established, yet, until Unitarian views are professed with greater firmness and freedom by those who really hold them, they may be better promoted by enlightening and confirming congregations that already partially avow them, than by any attempt to urge them on those by whom they are misconceived and rejected. As there may be many instances in which congregations containing many members of Unitarian sentiments, may yet be too much divided in opinion to unite collectively with a Unitarian Society, *District Committees* may be formed, consisting of any number of members, voluntarily combining to communicate with the Central Society, and deriving from it the same advantages, on the payment of the same annual contribution, as a connected Congregation. It is proposed that every Congregation or Committee in connexion with the Society, shall be empowered to send a deputy to its Annual Meeting, to be held in Dublin at a time to be hereafter determined.

"It cannot be concealed that a strong repugnance exists among many who hold the strict unity of God to assume the title of Unitarian. The framers of the Society in question adopt it, simply because they can devise no other which so clearly designates the characteristic tenet of those who maintain that Jesus, the Son of God, is subordinate to the Father. To the terms *Arian* and *Socinian* they object, because those terms would place them in the rank of heretical sects, because they do not correctly des-

scribe the opinions which they hold; and because they divide by minor shades of sentiment those who are united by belief in one grand principle.

"It is obvious, that the contemplated Society avows no principle which should connect it with any one form of church discipline in preference to another. All who hold the proper unity of God, and who ascribe any importance to this truth, are invited to join, whether they be attached to the Episcopal, the Presbyterian, or the Independent system. The Society connects itself with no existing sect in this country; and it excludes none but those who recognize a creed subversive of the doctrine of the Divine Unity. That its principles accord with the real, though often unconfessed, sentiments of a large body of Christians in this country, is more than probable. Let those sentiments be but firmly and honestly avowed, instead of being disingenuously suppressed through an unchristian fear of man, and the Society may humbly hope for the crowning blessing of that Great Being, whose attributes it seeks to vindicate, and from whose word it derives its strength."

Rev. Dr. DRUMMOND said, that the day had at length arrived to which his hopes had long been directed, when Unitarianism was to be recognized by its own name in the house of its own friends. That a system of doctrines so essential to clear views of religion, and so consonant to the whole tenor of revelation, should be withheld from mankind through timidity or indolence, was neither reasonable nor just. The whole course of God's miraculous providence was a testimony to the truth and value of the doctrine of the Unity of God. It formed the broad basis of the Jewish revelation, and was urged on the Israelites with emphatic solemnity by the Prophet's words: "Hear, O Israel, the Lord thy God is *one* Lord." It was recognized and reinforced by Jesus, when he declared, "There is none good save one, *that is*, God," and pervaded the whole substance of his teaching. It was reiterated by the Apostle of the Gentiles; for we have his memorable words, "To us there is *one* God, the Father." It signified not that this tenet was admitted in words in the creeds of reputed orthodoxy; the very language which admitted it cancelled the admission, and linked it with a doctrine with which it cannot co-exist—the notion of a Trinity, to the name and conception of which the sacred volume was alike a stranger, directly tended; however ex-

plained, or rather bewildered, by theological verbiage and metaphysical figments, to restore the influence of polytheism; it was the doctrine of creeds and confessions, which often usurped the reverence due to Holy Writ, but were at variance with its spirit, and devoid of its authority. In the resolution which he held in his hand, it was stated that Unitarians were called on to unite by the exigencies of the times. In order to judge of those exigencies, let his hearers look to the North of Ireland: well did a Calvinistic minister describe the spirit of his party, when he said that he had rather see twenty Arian ministers deprived of house and home, than have one soul left in fatal darkness. And glorious were the achievements which this spiritual benevolence had recently effected;—this love of souls,—the thin disguise of malignity and hypocrisy. Secret whisperings and barefaced calumny,—pulpit influence and the arm of secular power,—any weapons and all weapons, were employed in the holy warfare against (not heterodoxy, but) the heterodox. Dr. Drummond then described the late transaction at Greyabbey with an energy which must have awakened a kindred indignation in every generous hearer: and after reading, to the evident satisfaction of the meeting, the assurance contained in the Postscript to the last number of the *Monthly Repository*, of the sympathy of the English Unitarians with their persecuted brethren, he concluded by moving the following resolution:

“That this Meeting, conscientiously believing Unitarianism to be the doctrine of the Gospel, regards the formation of a bond of union among its professors in this country as important to the interests of pure Christianity, and required by the religious exigencies of the times.”

A. CARMICHAEL, Esq., seconded the resolution. There were, he said, two volumes of religious truth open before mankind, both equally clear in their intimations and in perfect harmony with each other,—the book of life and the book of nature. Let them be studied together, and they would prove reciprocal interpreters. Let the absurd notion be relinquished, that the creation can teach us little, and revelation nothing but mystery; let the treasures of each be fairly searched, and from each would come forth the sublime truth of the Divine Unity. Nor would those who should restore this doctrine to its stationary counter a slight blessing on mankind. It is a tenet which the Divine favour has ever followed, and to the worth of which

even its enemies have borne a silent testimony. What are all their attempts to explain the Trinitarian theory, what their hypostatic unions and metaphysical subtleties, but struggles to grope out of the darkness of their contradictory system, and approximate to that luminous truth, whose light we are this day assembled to diffuse? Convinced that nothing short of this truth, no modification of it, however ingenious, was supported by the sanction of Scripture or suited to the wants of man, Mr. C. cordially seconded the resolution.

REV. JAMES ARMSTRONG said, that if the Society which was contemplated were to confine its efforts to the mere support of a speculative tenet, the good to be effected would be a poor return for the requisite expenditure of labour. Were it not that the doctrines which Unitarians rejected seemed to be as pernicious in their influence as they are defective in their evidence, the moral world might offer a better sphere for exertion than the thorny fields of controversy. But the prevailing tenets of the day were in his opinion subversive of the moral influence of the Gospel, by disconnecting the conduct of this life and the rewards of another. He held in his hand a recognized standard of orthodoxy, which should be allowed to speak for itself. Mr. A. then read the delectable portion of the Westminster Confession of Faith in which the doctrine of Election and Reprobation is unfolded, and quoted from the same high authority the assurance that the sins of the saints rather promote than endanger their final salvation. Was it possible to deny that here was a direct encouragement to breaches of the moral law of God? Was this the Christian doctrine according to godliness? But perhaps he might be asked, had the fruits of this system corresponded with its promise? He thought they had. While Scotland was under the influence of a rational ministry, no people was more distinguished than the Scotch for uniform moral principle. Since the revival of rigid Calvinistic preaching amongst them, they had, he understood, fallen from their noble eminence; and the records of crime in their country, once almost empty, now furnished much stern work to the hands of justice. And what had been the effect on the members and general prosperity of the Christian church? The better natures, who drank most deeply of the intellectual spirit of the age, were forbidden to use the words of the *Prophet*, from an unphilosophical faith to a careless infidelity. History

exhibited the same results on a larger scale. So long as Christianity was taught in its sublime simplicity, its encroachments on the limits of barbarism and superstition were rapid; but when it had received from Heathen philosophy an infusion of mysticism, and from barbaric ignorance a spirit of savage fanaticism, it lost its principle of stability and health. Where now were the churches, once flourishing and numerous, of Asia and Africa? Supplanted by a system of imposture which possesses nothing in common with them but the doctrine of the Divine Unity. It would seem that the righteous Governor of the world, who protected this great truth of old by his miraculous providence, upheld it still in his rule among the nations. Mr. A. was persuaded that a union among the professors of this great truth would not only strengthen the courage of its too timid advocates, but gather together many who want but a little encouragement to bring their wavering minds to truth. He read letters from two different and distant quarters, wholly unknown to him, each recording a case in which Unitarian views had been adopted through the unbiassed workings of solitary reflection, and applying for the aid and sympathy of others. He then proposed a resolution, declaratory of the duty of Unitarian Christians to counteract, as far as possible, the evil tendency of popular opinions, which have no foundation in Scripture, are subversive of its moral influence, and present the character of God in the most revolting light.

On this resolution some discussion arose. Dr. FERGUSON was of opinion that it wore too hostile an aspect; he deprecated the spirit of controversy, and thought that it should be the object of the Society to circulate its own sentiments without impugning those of other Christians. The resolution was withdrawn, and the following substituted:

"That in proposing such a bond of union, we are actuated not by a mere attachment to any speculative opinion, but by the conviction that Unitarian Christian views have a powerful tendency to elevate the human character, and secure to it the most benign influences of our holy religion."

Mr. BALL, in seconding the resolution, said, that as far as individual experience went, he could bear his testimony to the superior power of Unitarian views to attract the soul towards its Infinite Father, and impart true peace of mind. He was grateful for having been led from the mazes of the popular faith, often distress-

ing to the sincere and reflecting, to the clear and impressive truths of Unitarian Christianity. He had learnt by an experience, trying to the feelings of a human heart, yet not without a rich recompence of comfort, how bitter were the struggles of a solitary man, following his conscience, amid voices of dissuasion and discouragement, from a favoured to an unpopular creed. He felt how much those struggles would be alleviated if the inquirer knew that he did not stand alone; if on losing the religious esteem and companionship of relatives, the Christian brother, and sister, and mother, were ready to receive him: he felt persuaded that the fears of the timid would be banished, and the menaces of bigotry lose their power, if so faithful a band as he now saw around him were to gather round the ark of Unitarianism, and encircle with their protection every approaching worshiper. With these feelings he hailed the formation of this Society, and anticipated from it the most cheering results.

JOSEPH HONE, Esq., said, that the formation of a Society having been determined on, it was now necessary to give it a name. The resolution which he held in his hand, proposed the designation of "Irish Unitarian Christian Society." It had been thought that the frequent charge of infidelity brought against Unitarians rendered it necessary for them distinctly to prefer their claim to the appellation of "Christian." He readily conceded to the scruples of others a point of such slight moment: but he was himself persuaded that the candid and well-informed knew full well that we were Christians, and that no claim of ours, however frequently and emphatically repeated, could induce the ignorant and illiberal to think and call us so. They could not afford to relinquish the persecution of names. He rejoiced in being called upon to forward, in conjunction with others, objects which for forty years he had endeavoured to promote by unaided exertions of his own. He had been so often applied to for Unitarian publications, and had found such frequent means of circulating them in remote parts of the country, that he felt assured that an ample field, already ripe to harvest, lay before the Society. Nor would it want encouragement proportioned to its opportunities of doing good. The English, and, doubtless, the American, Unitarian Societies would lend a friendly aid. The eyes of liberal Christians in many parts of the world were upon us; let their example and their works stimulate us to do our duty in a

country whose religious wants might well awaken all our energies. He concluded by moving the following resolution :

“That accordingly an Irish Unitarian Christian Society be now formed, to awaken sympathy and co-operation among Unitarians in this country ; to distribute publications, both doctrinal and practical, inculcating just views of religion ; to extend Unitarian Christian worship ; to maintain the rights of conscience ; and to effect any other objects which may from time to time appear conducive to the promotion of pure religion.”

Mr. PORTER (son of the clerk of the Synod of Ulster) said, that he was surprised on entering the room by a request to support the resolution which had just been read. To what circumstances he was indebted for that honour he was long at a loss to conceive. Stranger as he was to public life, he had no tried powers of persuasion which could render him an effective advocate of a righteous but maligned cause. And unknown as he probably was to the majority of his hearers, he could not supply in weight what he wanted in eloquence. But the allusions which had been made to the religious convulsions in the north of Ireland, had solved the enigma. He was known to be connected by a tie of near relationship to one of those worthies who there had stood forth, amid much obloquy and with some worldly loss, the unshrinking professors of a persecuted faith ; and it was thought that within his heart there must be strung some filial chord respondent to the praises of those honest men. This was an appeal which he could not resist ; and he could no longer hold back from a task for which he was qualified by the merits of another, rather than his own. One object of the proposed Society was to “awaken sympathy and co-operation among Unitarians in this country.” The time had at length arrived when it was most clearly expedient to form here some common nucleus round which the scattered elements of Unitarianism might be concentrated. The reproach of apathy had long been cast upon us,—perhaps not without some justice. It must be confessed that we had been illiberal in the cause of liberality. It was not difficult to account for this ; but to explain was not to justify. Rejoicing as we do in the conviction that involuntary error is no disqualification for Divine acceptance, the eternal weal or woe of innumerable brethren does not plead with us in the cause of proselytism. But it was a cruel straining of this benevolent

faith to infer from it that a passive silence of opinion was our wisdom. Truths not essential might be valuable ; mental and moral blessings might be vast, though not eternal : and if Unitarians had any reasons for their preference of their own views to those of others, if they thought truth and error not matters of perfect indifference, they were called on by the plainest principles of philanthropy to impart to others what they prized themselves. Another object of the Society would be “to distribute publications, both doctrinal and practical, inculcating just views of religion.” He must prepare his remarks on this topic by dissenting from the objections which had been urged against controversy. He respected the Christian moderation which suggested them ; but he must think it an impracticable task to defend our own opinions without noticing, for the purpose of refuting, the notions which are their direct contradictions. It was well to shew forth the inherent beauty and majesty of truth ; but few eyes would be attracted by the exhibition, were it not set in graceful contrast with the deformities of error. The gospel was a revelation of truth as well as peace ; and he did not think its ministers forgetful of its pacific spirit when they came forth as the soldiers of the cross, and, with the weapons of the spirit, contended for the faith once delivered to the saints. He said, “the weapons of the Spirit,” and none other would their respected ministers near him ever deign to touch. They would scorn to employ the secret whisperings of slander, or to wield the flaming brand of human passion ; they would never have recourse to Episcopalian magistrates, and make up by the terrors of secular authority what they wanted in spiritual strength. The Society proposed to employ tracts as its chief instrument of good ; and no means of influence was so valuable. He felt an hereditary attachment to the sacred office ; he believed the influence of the pulpit, however enfeebled by the deficiencies of preachers and indifference of hearers, to be still powerful and salutary ; and he always rejoiced to find that influence made subservient to the cause of truth by being placed under the direction of a noble religious independence. He did not doubt that the course of lectures about to be delivered by the united Unitarian ministers of Dublin would effect much good. But, after all, the lessons of truth were most impressively breathed from the silent page in the passionless

atmosphere of solitude. Books were mute monitors of wisdom that could patiently wait for the moments of reflection, and teach when men were most disposed to learn: they awakened in the closet less of the pride of resistance than the voice of the living advocate might arouse within the church; while their asperities injured less, their reasonings convinced more. Truth, to be found, must be sought; and the sincere seeker would more often apply to the recorded wisdom of books, than to the professional addresses of those whom he imagined to be interested partizans. Besides, a publication would go where the eloquence of the most gifted reformer could never be heard: and here, he trusted, would henceforth be a centre, a mighty heart, that would send forth through the great aorta of the press a life-stream of truth which should ramify to the remotest extremity of the religious system around, and revivify its wasting strength.

Rev. JAMES MARTINEAU proposed the following resolution:

“That, while professing attachment to the principles of Unitarian Christianity, we prize yet more that privilege of free inquiry from the exercise of which they spring: regarding it as the noblest prerogative of religious beings, we purpose, in our language and our conduct, fearlessly to use it for ourselves, and habitually to reverence it as the equal right of others; to resist every open encroachment, and protest against all secret influence, which may interfere with this boon from the God of truth.”

In commenting on the resolution he observed, that the right of free inquiry, though a familiar topic of boasting since the æra of the Reformation, was not yet understood. There were passages in the statute-book, doctrines in popular creeds, and a predominant spirit in the religious world, inimical to its exercise. And as long as the profession of any honest opinions was associated with feelings of guilt or shame, as long as any of the possible issues of investigation were threatened with evil consequences temporal or eternal, as long as the inquirer was made to feel that at every step of his progress the cold eye of suspicion was on him, and that the sincerity of the process would be estimated by the orthodoxy of the result, so long the rights of conscience did not receive a practical recognition. The very leaders of the Reformation, who first preferred the claim of freedom for the human mind, carried the long-enslaved habits of tyranny into their emancipated colony

of Christianity; and the gifted and powerful soul of Calvin was overshadowed by a dark act of ecclesiastical murder. The principle of free inquiry was not understood by the violent partizan of a system who could not distinguish between knowledge and opinion,—who mistook his own dogmatic confidence for the dictates of God’s Spirit, and the stupid inflexibility of his creed for the immutability of truth. Men of this kind were seldom very scrupulous in their use of means to promote their favourite cause. Instead of a friendly proffer of evidence, they often employed hostile acts of annoyance. It was a mistake to suppose persecution extinct, when its hateful fires of death were extinguished, and its iron rod dropped from the hands of public justice; its form was changed, its implements of torture had been refined, but its presence still made itself felt; its slumbering embers were yet awake in the bigot’s heart; its iron was still driven into the soul. The vocabulary of theological insult, the covert imputation, the charge of singularity, the sneer of derision, the affectation of pious horror, the Pharisaic avoidance which insulates the heretic, and the thousand acts which render it unpleasant to profess the honest convictions of the mind, constitute a species of private persecution, often sufficiently malignant in its authors, and corroding to the peace of its victim, to grace the records of the Inquisition. The spirit of system not only interfered with the liberty of others by disposing men to petty persecution, but made slaves of its own friends, by impeding the full and free action of the mind, and constraining it into accordance with the ponderous evolutions of a sect. It effaced the delicate hues of individual sentiments, and melted them down into the broad and vulgar glare of party-colour. It destroyed that individual energy of conscience on which all excellence of character was based, and sunk men into mere passive portions of the great machine of social life, without any separate spring of motion when detached from the moving mass. He trusted that the Society now formed would afford a noble example of union without bigotry, and moderation without imbecility; that, however attached to Unitarian Christianity, it would so highly appreciate conscientious research as to prefer the errors of the inquiring, to the truths of the blind partizan. The principle of free inquiry was not understood by the lukewarm enemy to all controversy. The objections which had been stated against

it in that room flowed, he believed, from a real but mistaken tenderness for others; but he was always sorry to hear such statements, because they gave countenance to those who cover a disingenuous fear of man under the guise of charity. He loved not the charity of the man who was tender to his own ease and popularity, and careless of the interests of the human mind; he loved not the affected zeal for practical morality, that would perpetuate by silence demoralizing systems of error; he could not admire that earnestness for the devotional characteristics of Christianity, which could suffer the shades of misconception to deepen around the character of God, and hide his most attractive attributes. Men little knew the injury they did either in checking controversy or changing its natural course. Free discussion and free inquiry were kindred rights; their promise was written on the same page in the charter of human freedom; and the hand that would tear away the one would inevitably cancel the other. Who would have the heart to maintain a solitary search after truth in the closet, if he might not pour out his discovered treasures on the world? Here and there, perhaps, a philosopher might be carried forwards by the self-feeding energies of a speculative intellect; but the great mass of useful labourers in the field of knowledge act under the stimulus of a social nature, and would abandon research as selfish, if compelled to wrap themselves up in the lonely enjoyment of their own convictions. He thought it a contradiction to talk of defending our own sentiments without alluding to those of others. Let any one try to adduce the evidence for the personal Unity of God, or the Scripture doctrine of reconciliation, without meddling with the doctrines of the Trinity or Vicarious Sacrifice. What line of argument could he follow? At every step the opinions which he rejected would rise up and contradict him, and explain away his explanations. And even if he could establish his point, what had he effected? In what state would be the mind of his convert? A mere storehouse of contradictions, where truth and error looked each other in the face, and neither could raise an arm to dislodge the other. The fact was, that in the process of inquiry, the detection of error was antecedent to the development of truth; and in the progress of discussion, it must be the same. Unitarianism in particular was

driven into this course; for it contemplated Christianity as having been lost amid corruptions which had gathered round it: its office was to restore old truth by removing its incumbrances, not to strike out into some new track. The fabric of gospel truth, like the buried temples of Egypt, had been lost under the accumulated dust of ages; and the incumbent mass must be removed, ere the inimitable structure stand forth to the view in its grandeur of proportion, or its secret recesses be accessible to the worshiper.

But why, it might be asked, connect with the formation of a Unitarian Society an express recognition of the principles of free inquiry, which are not Unitarian, but Protestant? Had Unitarianism any right to set itself up as their privileged advocate? He thought it had. It did not send men out on the wide field of investigation, point out to their free choice its thousand diverging roads, and then compel them, under peril of damnation, to meet at one only goal of orthodoxy. It was idle in any church to talk of inquiry being free within its pale, while it suspended the worst of evils over all possible issues of inquiry but one. And were this the system of the Scriptures, he would pronounce them the foes to thought, close a volume which so cruelly invited a destructive curiosity, and hide himself from forbidden light beneath the broad shadow of infallible authority. A faith, then, which acknowledged the innocence of involuntary error was the the only faith that admitted of full freedom of inquiry; and this was a peculiar characteristic of Unitarianism. Never let Unitarians either abandon or abuse the liberty which they thus enjoyed. Let them remember that God made truth what it is, and will take care of its consequences, and let them limit the law of Christian sincerity by no calculations of temporal expediency. Let them, indeed, strip controversy of its more revolting and earthly features. Discarding the bitter sarcasm, the sneer of scorn, the boast of victory, and all such vulgar weapons from the armoury of truth, let them be content with the proposal of evidence in the spirit of that "charity" which "rejoiceth in the truth." Let the inquirer and teacher keep their eye steadily fixed upon the Scriptures, make it their single object to learn and to communicate what they contain; let them utterly forget that there are any inspectors of their conduct, any judges of their words, except God

and their own consciences, and he was satisfied that truth and charity would spread together, and more union be produced among the too widely-dissevered portions of the Christian world, than any timid mediators, striving to be all things to all men, would ever be able to effect.

Mr. DRENNAN rejoiced that, at this late hour of the Meeting, little remained for him to say, more than to express his heartfelt sympathy with the spirit of the last resolution. It was cheering to see the dispersed strength of a righteous cause at length gathered together. Singly we might be weak, but united we should be strong. He thought that it required no sanguine spirit of prophecy to foresee great accessions to the strength of Unitarianism in this country. The chain of persecution which had encircled the Roman Catholic Church, had dropped almost its last link to the earth; and the pompous superstitions of that church had no longer the powerful tie of honour with which to bind down to their service reflecting and generous minds. He could not help believing that many serious minds would find in Unitarianism a welcome refuge; let its gates be open to receive them.—He concluded by seconding the resolution.

The Secretary, *pro tempore*, was then requested to read the articles of Association, which he had been desired to prepare. It was determined that a Committee of seventeen should be annually chosen; of whom five should constitute a quorum, and five go out each year; that a President, Treasurer, and Secretary be chosen from the number of the Committee; and that the Committee should meet monthly. The remainder of the rules of Association were referred to the Committee for consideration. The following gentlemen were chosen to constitute a Committee for the present year: Revds. Joseph Hutton, James Armstrong, Dr. Drummond, and James Martineau; Jones Stevelley, A. Carmichael, T. Wilson, Joseph Hone, R. M. Peile, J. Armstrong, R. Ball, W. Drennan, H. Hutton, D. Hutton, John Ferguson, M. B., — Porter, and — Sheil, Esqs. President, Jones Stevelley, Esq.; Treasurer, T. Wilson, Esq.; Secretary, Rev. James Martineau; Auditors, Joseph Hone, Esq., and J. Armstrong, Esq.

The Secretary announced the formation of four District Societies, which had been called into existence by the mere circulation of the prospectus; they were at Killileagh, Saintfield, Moneyrea, and Cork. That at Cork was formed under

interesting circumstances. Opposition had been experienced from a quarter to which the Society was entitled to look for support; but many of the humbler members of the congregation, aided by some active men of influence too enlightened to be slaves to the spirit of aristocracy, had united together to represent and support the interests of the Society. Their first meeting had been full of interest; and the benevolent and pious zeal, the spirit of humble but fearless inquiry, and the cordial union of rich and poor, manifested at it, indicated that the work of Christian reform was in progress there. Other District Societies were in progress, and would speedily be organized. Intimations were coming in from various quarters, that Ireland was ripe for the measures which were taken. If the Society proceeded without ostentation and extravagance, its success could hardly be considered as problematical.

The thanks of the Meeting were voted to Mr. Classon for the use of the room, which had been kindly lent for the occasion, and to Jones Stevelley, Esq., for the ability and attention to the proceedings of the Meeting which he had manifested as President.

PARLIAMENTARY.

British Jews.

ON Monday, April 5, Mr. ROBERT GRANT moved for leave "to bring in a Bill to repeal the civil disabilities affecting British-born subjects professing the Jewish religion." Mr. Grant traced at great length the history of the persecutions to which the Jews had been subjected from the earliest times. He called upon the House to follow up the great measure of last year, and place all the King's subjects on the same footing. He anticipated possible objections, and answered them.

One respectable and intelligent Member (Sir Robert Inglis, we believe) had informed him that he must vote against the motion on account of the religious position of the Jews—that inasmuch as both Jewish and Christian commentators agreed this community was under a species of heavenly proscription, those who endeavoured to improve their condition would be guilty of impiety and presumption. In other places, but not in Parliament, he should not shrink from meeting his opponents upon this ground. Here he should content himself with saying, that the conclusion of the argument fell

infinitely short of the premises. As the Jews were proscribed—as they were to be bandied to and fro until the appointed time—to be denied all freedom of religious worship, and to be subject on every hand to persecution—as such was to be the condition of the Jewish community, the gentlemen who took this objection would do—what? Why, they would give them freedom of worship, and they would protect them against persecution; thus removing from this devoted community the greatest part of that dread proscription, from any part of which it was by the proposition made presumptuous in us to attempt to relieve them. (*Hear, hear.*) Was not this an absurd mode of reasoning? If there were any weight in the argument, they must go the whole length of it; they must re-enact the sanguinary laws of the Plantagenets; they must sacrifice the Jews to the fury of the populace, and place this unhappy community once more in the condition in which they found themselves under Richard, when 1500 were either slain by the people or fell by their own hands, rather than fall under the infliction of Christian cruelty. (*Hear, hear.*) They must do all this before they could come to a just conclusion from the premises laid down. Very different, however, was the opinion of Bishop Newton on this subject. That learned prelate, in his work on the Prophecies, said, that “if the Jews were blameable for persevering in their infidelity, after so many opportunities of conviction, yet that was no reason why we should oppress them, as Christians, who had neither knowledge nor charity, in all times had; that the unbelief of the Jews, far from justifying us in persecuting them, should rather make them objects of compassion to those who were sensible of the value of Christianity; and we should recollect that, according to the prophecies, it was the wicked nations which were to persecute the Jews, while the good nations were to shew mercy to them.” (*Cheers.*) Such was the language of Bishop Newton, and to that language he fully subscribed. He would make no impassioned appeals to them in favour of the people whose cause he pleaded; but he would tell them that they were a meek and humble people scattered through every quarter of the globe, and speaking a common language. If their petition were granted, the British name would be celebrated through all these countries. That celebrity would not be empty praise, but it would be the renown of having,

with a cheerful and liberal hand, bestowed substantial benefits on a depressed community, thus fulfilling the maxim of both religions, “Do justly and love mercy.” (*Cheers.*)

Sir ROBERT INGLIS opposed the measure. The Jews were aliens, without country; and they cared less for the interest of the country that harboured them, than for the interests of each other. In Bohemia, during one of the wars of last century, they had taken part against the King. Napoleon was assisted by London Jews with money; his retreat from Russia was aided by Jews.

Then it had been said that the number of the Jews was small. He thought, with Mr. Burke, that a small number, enterprising and active, making up by philosophy what they wanted in actual weight, might produce the greatest possible public effects. He thought his honourable friend and those around him were an example of this. That, perhaps, was not the proper place for discussing the value of seats in Parliament—(*Laughter*)—he meant, of course, the political, not the commercial value. That value would be admitted to be very great; and might not persons who had an interest distinct from that of the country, use the power they acquired by means of a seat here for purposes not national? They had heard of such things even as members having been sent to the House of Commons by a foreign prince; and Mr. Burke once designated some Members of the House as Members for Arcot. In a popular government, he would allow that no Jew would be admitted to a seat in the legislative assembly; but they had heard there were no less than four ready to be introduced at once if this bill should pass. This was, by the shewing of the Jews themselves, a greater proportion than they had a right to have in the representation; for they stated their number to be between thirty and forty thousand. By whatever means Members might sometimes be brought into that House, it was supposed that all came there by unbought suffrages. But would not the introduction of a single Jew be direct evidence to the contrary? If a person of that persuasion were to make his appearance in that House, he would carry with him direct evidence of the means by which he came there. From the time at which a Jew should first be admitted into that House, the principal step towards Parliamentary Reform would be gained. (*Much laughter.*) He was perfectly satisfied that the admission of the first Jew

would be the signal for Parliamentary Reform ; and that within seven years at most, after the admission of a Jew, Parliamentary Reform would be carried. (*Cheers and laughter from the Opposition side of the House.*) Those who had always supported Parliamentary Reform, would, of course, think this any thing but an objection to the proposed measure ; but he trusted that those who were opposed to Parliamentary Reform would give the objection due weight. Independently, however, of the mischiefs which would result from the admission of Jews to seats in that House, he felt that other consequences, highly objectionable, would result from this measure. Those who had advocated the measure for the admission of the Roman Catholics, went on a different principle from that upon which the House was now called upon to act. The Roman Catholic was a member of the great body of Christians ; but in admitting the Jew, they would admit one who declared the Saviour an impostor ; and yet, after he had come to the table with his hat on to be sworn, would be allowed to legislate for the religion of him to whom he applied that contemptuous appellation.

Mr. MACAULEY, the new Member for Calne, thought the claims of the Jews even stronger than those of the Roman Catholics.

It was the fashion last year to declaim about a Government that yielded to clamour, opposition, or threats, having betrayed the sacredness of its office ; but here there could be no such argument, for even those most opposed to the present measure cannot deny that the Jews have borne their deprivations long in silence, and are now complaining with mildness and decency. Opposite to this, the Roman Catholics were always described as an insinuating, restless, cunning, watchful sect, ever on the search how they might increase their power and the number of their sect, pressing for converts in every possible way, and only withheld by the want of power from following up their ancient persecutions. But the sect with which we now have to deal are even more prone to monopoly as to their religion than the others were to propagating theirs. Never has such a thing been heard of as an attempt on the part of the Jews to gain proselytes ; and with such rites and forms as belong to their faith, it could scarcely be expected by any one that a scheme of proselytism could succeed with them. Let the history of England be examined, and it will

furnish topics enough against the Catholics. Those who have looked for such things have always found enough to talk about ; the fires in Smithfield—the Gunpowder Plot—the Seven Bishops—have always afforded copious matter upon which to launch out in invective against the Catholics. But with respect to the Jews, the history of England affords events exactly opposite ; its pages, as to these people, are made up of wrongs suffered and injuries endured by them, without a trace of any wrong or injury committed in return ; they are made up, from the beginning to the end, of atrocious cruelties inflicted on the one hand, and grievous privations endured for conscience' sake on the other. With respect to all Christian sects, their changes of situation have always afforded scope for charges of mutual recrimination against one another ; but every one allows the side on which the balance between the Jew and the Christian is weighed down.

He then addressed himself to the objections stated by Sir Robert Inglis.

“ All that the House has been told is, that the Jews are not Christians, and that, therefore, they must not have power. But this has not been declared openly and ingenuously, as it once was. Formerly the persecution of the Jews was at least consistent ; the thing was made complete at once by taking away their property, their liberty, and their lives. My Honourable Friend is equally vehement as to taking away their power ; and yet, no doubt, he would shudder at what such a measure would really take away. The only power that he seems to wish to deprive the Jews of, is to consist in maces, gold-chains, and skins of parchment, with pieces of wax dangling at the ends of them. But he is leaving them all the things that bestow real power. He allows them to have property ; and in these times property is power—mighty and overwhelming power. He allows them to have knowledge ; and knowledge is no less power. Then why is all this power mixed with intolerance ? Why is the Jew to have the power of a principal over his clerk—of a master over his servant—of a landlord over his tenant ? Why is he to have all this, which is power, and yet to be deprived of the fair and natural consequences of this power ? As things now stand, a Jew may be the richest man in England—he may possess the whole of London—his interest may be the means of raising this party or depressing that—of making East India Directors, or sending Members into Parliament—the

influence of a Jew may be of the first consequence in a war which shall be the means of shaking all Europe to its centre. His power may come into play in assisting or retarding the greatest plans of the greatest princes; and yet, with all this confessed, acknowledged, undenied, my Honourable Friend would have them deprived of power! If it was to be full and entire persecution, after the consistent example of our ancestors, I could understand it. If we were called on to revert to the days when, as a people, they were pillaged—when their warehouses were torn down—when their every right was sacrificed, the thing would be comprehensible. But this is a delicate persecution, with no abstract rule for its guidance. As to the matter of right, if the word “legal” is to be attached to it, I am bound to acknowledge that the Jews have no legal right to power; but in the same way, three hundred years ago, they had no legal right to be in England; and six hundred years ago they had no right to the teeth in their heads; but, if it is the moral right we are to look at, I say that on every principle of moral obligation, I hold that the Jew has a right to political power. Every man has a right to all that may conduce to his pleasure, if it does not inflict pain on any one else. (*Cheers.*) The *onus probandi* lies on the advocates of restraint. Let my Honourable Friend first shew that there is some danger—some injury to the state, likely to arise from the admission of the Jews, and then will be the time to call upon us to answer the case that he has made out.”

Mr. BATLEY could never consent to any one taking his seat in that House who did not believe in the Christian religion.

Sir JAMES MACKINTOSH made a speech in support of the measure.

He congratulated himself that he was, on the present occasion, addressing a House of Commons which had done more for religious liberty than any assembly since the first Parliament of William the Third; and it would even have been without that exception, if that Parliament had not passed the Act of Toleration, which, as it was the first step towards religious freedom, ought always to be considered also as the greatest.

* * * * * Every man born under the Constitution was entitled to all the privileges of the Constitution. He would repeat, as had been stated before, that this maxim ought to be applied to the Jews. It had been stated as an objec-

tion to the Jews, that they had been attached to Napoleon; but why had they been attached? What attached them?—Why, he did them justice. He gave them protection, and made them the sharers of the privileges of the State. He admitted them directly into all the advantages of the law. Sir James Mackintosh would ask, if it were true of the Jews that they had no regard for the esteem of their fellow-men—that they were persons of no character—that they were lost and degraded—was it not, he would ask, because the law had degraded them, and that they had only sunk to the level of the reputation established for them by the law? According to the old maxim—*contemptu fumæ contemptu virtutis*—they were made regardless of their fellow-men; and they were guilty, perhaps, of crimes and vices. But what was the remedy? Ought they not to remove the cause of the disease? There was, he believed, a theory of the present day, that disease was only to be cured by administering more of the stimulus that had caused it; or, according to the old proverb, to take a hair of the dog which bit the patient. But, with all his respect for theories and proverbs, it would not do to apply the same doctrine to the Jews. Their subserviency was because they were openly despised; the moral defects of their character arose from the oppression they were subject to. What was the remedy? To revive their regard for the esteem of other men, they must have similar motives for their conduct; they must be released from their present degradation, and must be treated like other men. Did they refuse to vote for this measure, it might give rise to a suspicion that their former votes were dictated by a sentiment of fear, not by a principle of justice. Would they not act on the same principle towards forty thousand Jews as towards seven millions of Catholics? The House must, however, shut out the consideration of numbers, whether of thousands or of millions. Justice was no respecter of persons, neither was she any respecter of multitudes; her rules must be observed towards individuals, and numbers formed no elements in forming her rules. He could not conceive that any gentleman who had voted for those two great and healing measures, would oppose the motion, and would adopt one rule for the Catholics and Dissenters, and another for the Jews. The inconveniences which it was said would arise from the measure, could only be disco-

vered by a microscopical eye. The only difficulty he had ever had in considering the subject was, to find out any argument which could be urged against the measure, and which he might be prepared to answer. He could find none, and had been so perplexed to discover even the shadow of an argument, that he had said to a friend he would advertise a reward for any argument, that he might get one to refute, against granting emancipation to the Jews. He might safely have advertised even a large reward, and have been sure of not finding one. In conclusion, he would beg the House to recollect what was, according to divine law, to be understood by our neighbour. The Founder of Christianity did not take as the exemplification, what was righteous, not what was beautiful and admired—he selected a heretic, who was held at that time in abhorrence by the people to whom he addressed himself. He inculcated the divine precepts of his divine religion, not merely the principles of faith, but the nobler principle of charity, the safest guide for the conduct of life; and his observations directing us to minister to the wants of each other—to love our neighbour as ourselves, were made evident by the example of the good Samaritan—a character who was hated by the Jews of that age. (*Cheers.*)

The CHANCELLOR of the EXCHEQUER observed, that if the House were prepared to open the doors of Parliament to the Jews, they might open them to the Turks, and to the members of every other religion.

If the case of the Jews were similar to that of the Catholics and that of the Dissenters, he should not oppose it, but he did not think the cases similar. He thought the House run a great risk, however, by running counter to the good feelings of the people, the majority of whom he had no doubt were opposed to the measure. There was this difference between them and the Catholics—that the Catholics had shed their blood for us—they had fought our battles both by sea and land—they had swelled the force of our fleets and our armies; and there was a good reason why we should not make enemies of those who had served us, and who amounted to seven million people. But the Jews had not fought our battles—they had not served in our armies and navy; and they did not amount, it was stated by a writer of their own nation, to more than twenty-seven thousand persons.

Dr. LUSHINGTON supported the motion; replying especially to the arguments of Mr. Goulburn.

His opinion was, that the Established religion was too well fixed in the affections of the people to require the aid of exclusion to secure it. If the number of the Jews was so small, and their influence so bounded, that there could be no danger in refusal, what possible danger could there be in admission?

Mr. PERCIVAL entreated the House, in the name of the Lord Jesus Christ, to preserve the religion of Christianity—the religion of the State—from being defiled by the introduction of the Bill now proposed.

Lord MORPETH concurred most cordially in the propositions which Mr. R. Grant had submitted to the House.

The SOLICITOR-GENERAL thought that the experiment which had been tried, of admitting Roman Catholics to the House, had not been tried sufficiently long to enable them to decide whether an extension of the principle would be safe.

Mr. W. SMITH thought that if the Jews were to be admitted within the pale of the constitution, as little delay as possible was desirable.

He was one of those who thought that political rights and privileges should have nothing to do with religion. If Government were to have any thing whatever to do with religion, it ought to be with the moral portion of it, and not at all with the creed. What was the morality of the Jews?—The morality of the Christians. What church was there belonging to the Establishment which had not the Ten Commandments, the morality of the Jews, side by side with the Creed? If any rational man saw the Commandments and the Athanasian Creed thus in juxtaposition, was it doubtful to which he would give the preference? To the question of morality, therefore, they ought, in his opinion, to confine themselves. If they extended their consideration to matters of faith, no one could tell where they would stop. If they looked only at civil obedience, there was no danger of their falling into political error.

Mr. R. GRANT having replied, the House divided. For the motion, 115; against it, 97; majority in favour of the measure, 18. The result was hailed with cheers.

Mr. GRANT then brought in the Bill, which was read for the first time.

We subjoin a copy:

A Bill for the Relief of His Majesty's Subjects professing the Jewish Religion.

NOTE.—The words printed in *Italics* are proposed to be inserted in the Committee.

Whereas, by the operation of various laws, his Majesty's subjects professing the Jewish religion are subject to certain restraints and disabilities; and whereas it is expedient that the same should be removed, and the subjects of his Majesty, professing the Jewish religion, be placed in the same state and condition, as to all civil rights and privileges, as his Majesty's Roman Catholic subjects:

May it, therefore, please your Majesty, that it may be enacted, and be it enacted, by the King's most excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, that, from and after *the passing of this Act*, it shall be lawful for any of his Majesty's subjects, professing the Jewish religion, to have and enjoy all such and the same civil rights, franchises, and privileges, and to hold, exercise, and possess such and the same offices, places, employments, trusts, and confidence, as the subjects of his Majesty, professing the Roman Catholic religion, are now by law able and competent to have, enjoy, hold, exercise, and possess, and under the same restrictions; provided always that his Majesty's subjects professing the Jewish religion shall, in all cases in which his Majesty's Roman Catholic subjects are by law required so to do, take, in the form and manner, and under the modifications herein-after mentioned, and subscribe the oaths set forth and appointed in and by an Act passed in the last Session of Parliament, intituled, "An Act for the Relief of his Majesty's Roman Catholic Subjects," and make and subscribe the declaration prescribed by an Act passed in the ninth year of his present Majesty's reign, intituled, "An Act for repealing so much of several Acts as impose the necessity of receiving the Sacrament of the Lord's Supper as a qualification for certain offices and employments."

Provided always, and be it further enacted, that when any of his Majesty's subjects professing the Jewish religion shall take the said oaths or subscribe the said declaration, the words "on the true faith of a Christian" shall be omitted.

And be it further enacted, by the authority aforesaid, that whenever any of

his Majesty's subjects professing the Jewish religion, shall, at any time or times hereafter, present himself, or be required to take the said oaths, appointed and set forth in and by the said Act, passed in the said last Session of Parliament, or any other oath or oaths, all the said oaths shall be administered to, and taken by, such persons professing the Jewish religion, in like manner as Jews are admitted to be sworn to give evidence in Courts of Justice; and the same shall be deemed a sufficient and lawful taking of such oaths on all occasions whatsoever.

And be it further enacted, that from and after *the passing of this Act*, his Majesty's subjects professing the Jewish religion shall be and become subject and liable to such and the same incapacities, disabilities, or penalties, as his Majesty's subjects professing the Roman Catholic religion now are subject and liable to by law, and to none other incapacities, disabilities, or penalties whatsoever; and that the oath herein-before referred to, being taken in manner aforesaid, and subscribed by any person professing the Jewish religion, shall be of the same force and effect, for the relief and exemption of the person taking and subscribing the same, from any disabilities, incapacities, or penalties whatsoever, as the same oath would be for the relief and exemption of a person professing the Roman Catholic religion, if taken and subscribed by such person in the manner directed by the said Act of the last Session of Parliament; and that the oath, hereby authorized to be taken by persons professing the Jewish religion, shall be administered, recorded, and certified by the same persons, and in the same manner respectively, as by the last-mentioned Act the oaths thereby authorized to be taken by persons professing the Roman Catholic religion are directed to be administered, recorded, and certified.

NOTICES.

Unitarian Association Meetings.

THE Members and Friends of the British and Foreign Unitarian Association will meet, as usual, on the Wednesday in Whitsun week, (June 2,) at the Chapel in South Place, Finsbury. The Rev. J. J. Tayler, of Manchester, will preach on the occasion. And a second GENERAL MEETING of the Association will be held at Cross Street Chapel, MAN-

CHESTER, on Wednesday and Thursday, the 16th and 17th of June. The Rev. W. J. Fox is expected to preach on the Wednesday evening, and the Rev. T. Madge on the Thursday morning. The arrangements will, we understand, be similar to those of the London meeting, and will afford the numerous friends of our cause in Lancashire and the adjoining counties an opportunity, which we hope will be extensively embraced, of shewing their interest in the objects contemplated by the Association, and of exercising their judgment upon the plans pursued by those to whom its management is from time to time entrusted. The annual holding of a general meeting in some large town at a distance from the metropolis was contemplated in the original formation of the Rules of the Association; we rejoice that the zeal of our friends in Manchester and its neighbourhood has prevented the law from remaining a dead letter; and we hope that the ensuing Anniversary, which may be considered as continued by adjournment from the London to the Manchester Meeting, will be one of great enjoyment and utility.—At the same time the business of the Lancashire and Cheshire Provincial Meeting of Ministers will be transacted: after which the friends of the Association will dine together. Further particulars will be announced in the Monthly Repository for June.

The Ministers and their friends from

neighbouring district Associations are earnestly invited to attend the Meeting.

THE Annual Meeting of the Kentish [Unitarian Baptist] Association will this year be held at Maidstone, on the 11th of May, when the Rev. E. Chapman is appointed to preach.

THE Annual General Assembly of the Unitarian Baptists will be held in Worship Street Chapel, on Tuesday, the 1st of June, when the Rev. Mr. Valentine, of Lewes, is appointed to preach.

LITERARY NOTICES.

THE Rev. B. Mardon has just printed a second edition of his pamphlet, entitled, *The Apostle Paul an Unitarian*; in the Notes to which he has introduced some additional observations suggested by the new edition of Dr. J. Pye Smith's *Scripture Testimony*.

Rev. Henry Ware's *Hints on Extemporaneous Preaching*. 18mo. 3s.

Dr. Channing on the Importance and Means of a National Literature. 8vo. 1s. 6d.

CORRESPONDENCE.

L. came too late. Next month.

We have received the Kendal Chronicle: also Moberlin, Philalethes, and T. L., whom we can only promise to exercise our judgment on the article referred to.

A Subscriber [to Dr. Priestley's Works] suggests to the Editor the utility of publishing a List of Subscribers. We understand that the remaining Volumes may be expected speedily.

"A Supporter of the Repository" will find, in the following passage, taken from the number of the Congregational Magazine for January last, the information which he seeks: "It should not be quite forgotten that Milton was a Dissenter—that Locke was a Dissenter—that Ray was a Dissenter—that Lardner, without whom we should not have had Paley, was a Dissenter—that Kippis and Watts and Doddridge; Price and Priestley, whose philosophical writings no man will despise, whatever opinion may be formed of their theology, were all Dissenters."

THE MONTHLY REPOSITORY

AND

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NEW SERIES, No. XLII.

JUNE, 1830.

THE SOLITARY : A PARABLE.

IN the early morning, a Solitary went forth to worship on the sea-shore.

The sea was calm, and the beauty of the bright expanse delighted his eye, and the solemn murmur of the waves soothed his soul.

And he mused awhile, and was about to begin his prayer.

But children approached, and as they sported on the sands, their cheerful voices met his ear.

And he was vexed that the calm of his thoughts was disturbed. And he frowned on the little ones.

Soon some fishermen approached; and they cast their nets into a skiff which was on the beach, and committed it to the deep.

And the wife of one of them was there; and the Solitary heard her thank God that the sky was clear and the ocean calm.

But again he was vexed that he was not alone.

Soon he beheld a busy scene. The boatmen returned from their night voyage, and were met with a joyous greeting. Young and old also came forth to enjoy the freshness of the morning. Sea birds spread their long pinions and rose and fell on the surface of the waters.

Then the Solitary said, "I cannot worship here, where I love to behold the waves advancing to my feet: I will go higher, where all is still."

He climbed a cliff which rose from the beach, and there he found an open down where the turf was soft and green. The blue sea spread a wider expanse before him. The small boats were cradled on the deep beneath, and fleets pursued their course along the horizon.

The Solitary composed his thoughts to prayer.

But soon music fell on his ear. To him it was harsh, for he wished for silence.

Then he turned, and beheld a shepherd leading forth his flock.

And the face of the shepherd was marked with thought, and a mild light beamed from his eye. The music of his pipe also was soft and sweet.

Yet the Solitary looked on him with anger, and arose hastily, and plunged into the depths of a wood which skirted the sunny down.

And he traversed its shades till he came to a quiet nook, where a spring burst forth from the thicket, and the closely-woven boughs shut out the sunshine.

"I can see no more the spreading main," said he to himself, "but here I can be at peace. No eye followeth me here, and no cup is dipped in this spring."

He drank thereof, and his soul was once more hushed to stillness.

But after a while the breeze brought a sweeter music than the rustling of the boughs or the plashing of the spring.

Infant voices were chaunting near. The song of their praise was sweet, and the words thereof were holy.

The Solitary left his covert, and beheld a cottage which the thicket had arden from him. It stood on a sloping grass-plot. It was open to the

Ans. The sun shone on its humble roof, and the ivy which twined little children's branches in the breeze.

She had seen a woman sat on the bench beside the door, and around her were heard afar off.

She taught them to sing hymns. And their voices were holy as the Hermit's prayer. But his soul was not as a little child's, and he could not bend to listen.

And the aged woman rose up, and the children besought his blessing. But he hardened his heart, and yet again hastened away.

A rock towered high above the wood. The ascent thereof was steep, and the path rugged. But wrath glowed in the breast of the Solitary, and it impelled his steps.

He paused not till he reached the summit, and planted his foot where the step of man had never before trod.

There again he beheld the sea spreading farther than eye could reach. The roar of its waves ascended not so high. The ships appeared to be motionless on its bosom; and the small boats were no longer seen.

Then the holy man exclaimed with joy, "Now at length I am alone!"

But, as he spoke, a living cry arose. He turned, and behold! the nest of an Eagle. And the flapping of wings was heard.

The young eagles arose at the approach of their parent; and she fed them from her beak.

Then the Hermit saw how she spread her wings, and bore her young thereon, and flew gently a short flight, and returned again, that they might not be weary.

And the Solitary looked down abashed and sighed.

And a still, small voice whispered within his breast,

"Behold! in all the universe of God, praise aboundeth unto Him; and is thy worship so pure that none other may mingle therewith?"

"Lo! the Eagle hath wings that bear her up to the gate of heaven. She can battle with the storms of the sky. She can also gaze on the noonday brightness of the sun; for her eye shrinketh not, nor is weary.

"Yet she beareth the cry of her little ones, and beareth with their weakness till they can soar with her on high.

"Therein is her wisdom greater, and her heart more expanded than thine."

THE PROTESTANT CONTROVERSY.*

"If we mistake not the signs of the times, the period is not far distant when the whole controversy between the English and Romish Churches will be revived, and all the points in dispute again brought under review."—BISHOP KAYE.

THERE are persons who declare themselves convinced that the season approaches, when the people of this country will be mainly divided into two classes, as to religious profession—the votaries of the Catholic faith and discipline, and unbelievers in Revelation. This, surely, is a very confident prediction, a very sanguine hope. Nevertheless, such a state of things, if it ever arrive, can hardly be brought about, until there has been much previous controversy. The probability, indeed, is, that such discussion will take place: indications of it may be perceived; and no man who deserves to be called a *Protestant* will indulge apprehensions for the result. Many circumstances denote that the questions at issue between the two rival churches will be agitated more generally and zealously, perhaps, in the end, more exactly, than at any period within our recollection. There is already a call "to arms!" Meanwhile, and before "Greek meets Greek," it may be a useful employment to think *how* such a conflict should be carried on; upon what topics it will principally turn; and what sort of reasoning it will, on both sides, elicit.

The ebullition of feeling awakened by the petitions in reference to the civil rights of the Catholics, has not, it is true, yet subsided. Still, Catholics and Protestants are in a far more favourable situation for stating and defending their respective tenets than previously to the Relief Act of last Session. Less of political and secular prejudice can now mix itself with their controversies. Henceforth, it is not so likely that any minister of religion, even though he "dwell in the North countrie," can, with the same eagerness and effect as formerly, "set up his old bugbears of the Inquisition, and of the Lady who sitteth upon the seven hills."† The magistrate no longer placing one class of the disputants under a civil proscription, a powerful bias towards insincerity is removed. Truth, we may hope, will be sought with greater disinterestedness, will be illustrated and vindicated with more of the temper which it demands, and which indeed the love of it has a tendency to form.

Let all such discussions be, in the most important signification, *public*: as such, however, let them not be *verbal*, but conducted by means of the press; open as it is to both parties, and the vehicle of more extended, more correct, more dispassionate research and argument, than any other mode of agitating controverted opinions. To some weapons of warfare we are averse: some fields of combat we will not enter. Disputations before miscellaneous and popular audiences, are not *academical* disputations: nor do they possess any of the advantages belonging to intelligent *conversation*. They attract those who are fond of spectacles, of display, of stage-effect: the most fluent, not necessarily the ablest and best informed, speaker receives disproportionate applause; and the judgment, feelings, and demeanour of "an unusually large audience,"‡ are governed by the theo-

* Correspondence between Whittaker, &c., and Norris, &c., occasioned by an Invitation from the Vicar and Clergy of Blackburne to a public Discussion, &c. London: Rivingtons. 8vo. Pp. 16. 1829.

† Sir Walter Scott's Miscellaneous Prose Works. Vol. V. p. 2.

‡ No. (7) of the Correspondence.

gical opinions which they severally maintain. We are not reconciled to such encounters, even though they may be sometimes made the occasion of raising money for charitable institutions; just as there are Portuguese bull-fights for the benefit of a shrine, or in honour of a saint. In countries and ages far less civilized than our own age and country profess to be, *oral debates*, like those on which we animadvert, were not quite so exceptionable. If, for example, we look at the state and manners of our ancestors, in the seventeenth century, we shall find that writers were not then so numerous, nor books so accessible, as at present. Our forefathers, partaking of the spirit of the "civil dudgeon," the ecclesiastical and political broils, in which they were either still involved, or from which they were but recently delivered, had much of rudeness and impetuosity in their habits. At that time, such gladiatorial exhibitions of theologists harmonized well enough with familiar scenes and customs derived from those of many a preceding year. It was almost a matter of course for Richard Baxter to give Tombes the meeting at Bewdley, "and, from nine of the clock in the morning till five at night, in a crowded congregation," to *dispute* on Pædo and Antipædo baptism.* As naturally did the excellent Philip Henry attend Bishop Lloyd at Oswestry, where, in the presence of "many of the clergy and gentry of the country, with the magistrates of the town, and a great multitude of people," the Prelate and the Nonconformist minister *discoursed* "about the identity of Bishops and Presbyters, the validity of Presbyterian ordination," &c.†

We are far from saying that the points of difference between Catholics and Protestants should never find their way into the pulpit: they have frequently been treated of there with considerable learning, talent, and success; although discourses on these subjects have been most extensively and permanently beneficial, when afterwards printed, and so published to the world.‡ This case, however, is perfectly distinct from such oral disputations as passed, in the years 1651, 1681, at Oswestry and Bewdley; from such as we should grieve to see generally revived.

Even while we differ from the Rev. "John William Whittaker,"§ and some of his neighbours, in respect of the propriety of verbal and public discussions in the *Protestant controversy*, we give these gentleman full credit for "the sincerity of their desire to investigate and promote religious truth, in the spirit of Christian charity and personal good-will."|| We arraign not their feelings and motives: we only consider the measure which they would employ, as being ill adapted to the object which they have in view.

As "members of the British Society for the promotion of the Religious Principles of the Reformation," they invite some of the clergy, &c., of the Catholic Church "to an open and public" theological "discussion."

* The Life of Richard Baxter, by himself, Part I. pp. 88, 96: and Calamy's Abridgment of it, Vol. I. pp. 91, 105, 106 [ed. 2]. This was by no means the only public disputation in which Baxter took a leading part. Wood [Athenæ Oxoniensis, II. 410] speaking of him and Tombes, observes that "their followers," on the occasion which I have mentioned, "were like two armies."

† Nonconformists' Memorial, ed. 2, Vol. III. pp. 487, 488, and Life of P. Henry, ed. 4, pp. 176, &c.

‡ Among such publications not a few of Tillotson's sermons, together with the *Salter's Hall Discourses*, 1735, hold a distinguished rank.

§ This name and family are honourably known. We may refer, in particular, to Fuller's "Abel Redivivus," [art. William Whitaker,] and to Granger's Biog. Hist., &c., Vol. I. [3d ed.] p. 213.

|| [No. 1]

What then are the *religious* principles of the Reformation? What are they, we mean, as contradistinguished from the principles on which that great event and undertaking have been founded, or which it has been the instrument of illustrating and establishing? The Reformation is identical with the partial and local ascendancy of the *Protestant* principle. Now Protestantism, as its name imports, and its history declares,* is simply a *protest* against usurpation, by *human* authority, in the concerns of religion. It therefore assumes the sufficiency of the Scriptures as the guide and rule, and the exercise of personal judgment and inquiry as the means of Christian faith. *Protestantism* is not one class of theological opinions, in opposition to another class. The *religious* principles of the Reformation cannot in reason signify more than the *religious* tenets of the Reformers. Let us suppose that the Reformers embraced those tenets, as the consequence of their believing them, after personal investigation, to be the doctrine of Scripture. All this is well. So far, the Reformers were Protestants. But if by the *religious principles of the Reformation* be intended opinions which have the sanction of the authority of the Reformers, independently on any personal examination, it is easy to perceive that such language and such a plea must do violence to Protestantism—to its characteristic principle and spirit; the appeal being now made to human authority, and made (strange inconsistency!) by the very men who impugn it, when claimed for the Catholic communion.

The members of the Committee, &c., at Blackburne, are firmly convinced that public discussions, such as those to which they invite the Catholic Clergy of their town and its vicinity, “so far from fomenting, [No. 1.] do most materially allay the irritation produced by religious animosities, and promote personal respect among the members of different communions.” Had Mr. Whittaker and his colleagues declared thus much of *discussion*, abstractedly, and not of the specific mode of discussion, of which they are so enamoured, we should have participated in their conviction. In regard to *oral, personal* conflicts, of the kind which they contemplate, as soon might we be persuaded that those encounters of bodily strength, of athletic and pugilistic skill, for which their neighbourhood and their county are so notorious, and not in the very best odour, have a tendency to *allay irritation*, to soften *animosities*, to *promote personal respect among the combatants* and their several retainers, and to advance the progress of good manners and good sense, as that these advantages can be secured by theological prize-fights. Surely, an acquaintance with human nature, with history, and with passing events, justifies this statement!

Two of the correspondents of the Committee of the Auxiliary Reformation Society at Blackburne, object [No. 2] “that the assurance it professes of *Christian charity and personal good will*, is but ill exemplified in the opprobrious and abusive term [*Romish Church*] contained in the address which has been affixed to it” [No. 1]. Mr. Whittaker, on his own responsibility, declares “that the expression *Romish Church* was not intended to hurt any one’s feelings.” At the same time, he will not concede “the term *Catholic* to the ecclesiastical body which he opposes; any more than he will allow to the Socinian, exclusively, the term *Unitarian*.” To this allegation Mr. Sharpless [one of the secular† of Blackburne] rejoins. With superior intelligence and courtesy, he observes, [No. 4,]

* Fr. Paolo, Hist. di Concil. Trident. [1629], 49.

† The *secular* clergy of the Catholic Church are its parochial, the incorporated monastic its *regular* clergy.

"Had we framed a document, similar to that which was sent to us, to the clergy of the Unitarian persuasion, we should have thought it highly improper to address it to the clergy of the *Socinian* church," &c.

Before Mr. Kenyon and Mr. Sharpless "can determine upon replying to the challenge" contained in No. I., they call for "a *full* statement of *all* the principles of the Reformation, which it is the object of the British Society, &c., to promote, and which constitute the *uniform* and *exclusive* tenets of its members."* Mr. Whittaker answers that the principles of the Church of England will be found in "her Articles, Liturgy, and Homilies." This gentleman, therefore, the *Coryphæus* of the Blackburne Protestants, seems to consider the British Reformation Society as identical with the Church of England; though, afterwards, with glaring inconsistency, he says, [No. 6,]

"The British Society, not constituting a separate church, has put forth no creeds or formularies. It is therefore useless to demand them."

Yet the British Society, &c., ask "a discussion of the points of difference in the controversy between the Churches of Rome and England." Are the members of the British Society restricted to members of the Church of England? If not, how strange the anomaly, as to authorized creeds and formularies! So certain land-fowls shall sometimes take under their parental care a brood of amphibious birds—of some to whom the water is equally a native element,—and shall quickly be fluttered at the vagaries, but in no degree alarmed at the ultimate defection, of their foster-children!

The Secular Clergy of Blackburne, &c., proceed, as follows:

"—since it is notorious that in the public meetings of the British Society, the Catholic has been invariably represented as professing tenets which he solemnly disavows, we wish to know if the Society intends to continue to deprive us of the inherent privilege of every man to *be believed on the solemn declaration* of his own religious principles?" [No. 2.]†

To this inquiry Mr. Whittaker, at first, gives no answer. He afterwards expresses his ignorance of the nature of the allusion, recognizes the abstract principle, is surprised to find the British Society charged with denying it, and apprehends that "on this point there is some misconception." On the part of the Secular Clergy a great deal of explanation, and indeed of evidence, is then tendered, which however does not appear to have satisfied the members of the Blackburne Committee. [Nos. 6 and 8.]

Mr. Kenyon and Mr. Sharpless now decline the proposed discussion. One reason for their declining it, is the conviction forced upon them by *past experience*, "that discussions of this nature, so far from promoting the cause of truth, tend only to destroy the peace of society," and in all former instances "have ended by leaving a stronger feeling of asperity than existed previously to their taking place." [No. 8.]

We shall next advert to Mr. Norris's share in the correspondence. [Nos. 5 and 9.]

This gentleman, Principal of Stonyhurst, is compelled, "civilly and respectfully, to decline" the invitation addressed to him, because it has not that episcopal sanction and authority to which he bows, and because he cannot admit any ground of discussion. He writes under the consciousness

* [No. 2.]

† How similar is this to the case of the body denominated *Unitarians*! They profess their belief in the divine mission of Jesus Christ, but are not credited in their declaration. Their opponents, it seems, are "over-learned for them."

of his being a minister of an *infallible church* : he reveres the decisions of the council of Trent as the dictates of the Holy Ghost ; and he will not bring them into debate. There is consistency in all this ; though a genuine Protestant, disclaiming Church authority, must think it the consistency of *error*. [No. 5.]

We shall extract a few sentences from the second and last letter of the Principal of Stonyhurst : he writes thus to Mr. Whittaker :

“According to the principles of the Reformation, I am well aware it is the inherent right of every member of your Church, as well as of the Head, of lay-man or woman, of young and old, of lettered and unlettered, to discuss, decide, adopt, reject, resume, reform, any or all the articles, as to him or her shall there and then seem good and meet. And hence the countless variety of creeds ;—‘ We have no such custom, nor has the Church of God ;’—hence our uniform consistency.” [No. 9.]

The reader of this correspondence will be sensible of the characteristic diversities in the style of the letters of the *Seculars*, and in the style of the letters of the *Regular*—of the Reverend Principal. They are diversities which agree with their respective denominations and circumstances ; which mark them, and arise out of them.

In a letter [11] to “Le Gendre Nicholas Starkie, Esq., M. P.,” Mr. Whittaker seems to express himself under the influence of personal mortification and pique, in consequence of the proffered discussion having been declined ; and is almost ashamed of himself “*for moving such a dish of skimm’d milk with so honourable an action*” !

Whenever the *Protestant Controversy* shall be resumed from the press, certain preliminary topics must be agitated ; such as “Tradition,” “Scripture,” “the infallibility of churches and councils,” and “the proper title of a church, which, confessedly, is not *local* :” other matters of difference must come afterwards.

N.

THE EDUCATION OF THE HUMAN RACE.

II.

It has been observed, that in order to render the special mode of education by revelation available to the whole human race, it was necessary that the chosen people should be an object of attention to the surrounding nations,—that the progress of their discipline should be watched, and its peculiarities continually kept in view. An especial provision for this purpose seems to have been made in the methods by which Abraham was distinguished as the object of Divine favour. His history was singular, even in the eyes of those who failed to recognize the hand of Providence in its leading events. His abandonment of the popular religion, his migration, apparently without sufficient motive ; his adventures in Palestine and Egypt, the circumstances which attended and followed his settlement, were events so remarkable as to excite curiosity and interest where there was no knowledge of a divine covenant, no suspicion of a peculiar divine interference.

The fame of Abraham spread through all the East, where, as the declarations of modern travellers attest, it prevails to this day.

The wonder and curiosity which had thus been excited were kept up by the extraordinary fortunes of his posterity. The eye of the world was fixed upon them as the descendants of Abraham, and also as the subjects of peculiar dispensations. The cause of their settlement in Egypt, their degradation there, the wonders which wrought their deliverance and subsequent preservation, could not pass unobserved, or having been observed, be forgotten. When, at length, they issued from the wilderness, a mighty family, armed with a more irresistible power than had been conferred on any other people, and established, in opposition to the will of the neighbouring nations, a religious and political constitution, in all respects different from any other constitution, a spectacle was afforded which could not but be regarded with astonishment; an excitement of hope and fear was caused which awakened the passions and fixed the attention of all who heard and beheld. Comparisons were necessarily made between the gods of the nations and the tutelary Deity of the Jews. Their institutions afforded a subject of speculation; their privileges, of awe; their chastisements, of a short-lived triumph. When protracted observation had shewn that these institutions had permanent objects, and some inferences could be drawn as to the nature of these objects; when it was perceived that the national prosperity and degradation could be not only anticipated, but hastened or averted with infallible precision by certain modes of conduct, some faint conception of a moral government was formed in minds wholly ignorant of the particulars of the Jewish ritual, and of the constitution of the Mosaic law. The less aware they were of being themselves the objects of a moral government, the greater would be their curiosity about the peculiar people who were so; and whether they regarded subjection to such discipline as a privilege or a hardship, they would naturally watch its operation with an unfailling interest.

To them it was not perhaps so evident as it is to us, that even in the earlier stages of their national education, the Jews had made a greater spiritual and intellectual progress than any other people. Among nations which had followed the guidance of reason alone, a few individuals had arisen (as if to shew the might of this natural faculty) who had attained to the conception of the Divine Unity, and even of a future life; who had, in fact, equalled the wisest of the Jews in spiritual discernment. But such instances were few, and afford no ground of argument against the power, or of disputation concerning the objects, of revelation. By revelation, a whole people were led on, step by step, without pause or leap, to the acquisition of new truths, and the formation of larger views of virtue and peace. By unassisted reason a few, a very few, a proportion of one, perhaps, in many millions, rose to an astonishing height of speculation, elicited some stupendous truth, too new to be communicated to the uninitiated, and strove to establish some degree of conformity between the convictions and the conduct, to proportion the manifestation of light to the abundance of its hidden source. But in the mean time, the millions were wandering in darkness, stumbling occasionally on some valuable fact, but putting it aside if it happened to be irreconcilable with some rooted superstition; startled by fitful gleams of truth, which left no permanent impression of the objects they illuminated; or unconscious of the dawn, whose brightening was almost imperceptible to the most anxious gaze. By revelation, the attainments made were solid; the progress

sure ; the acquisitions permanent. There was such an impartiality in the distribution of the treasures of truth, that malice and jealousy were never originated on this account in the family of Abraham. Every accession of knowledge was a family treasure ; every advance was a national blessing. By natural reason, numerous errors were linked with a single truth, an apparently straight path often proved a deviation, and acquisitions eagerly sought were often found to be false or worthless. Where they were not so, the possessors might find the richest gifts the most fatal. The wisest of the heathens were frequently the least safe and happy in their external circumstances. They were not only compelled to live in loneliness of spirit, but to die the gazing-stock and mockery of their nation. Their meditations in the wilderness were disturbed by the growlings of distant thunder ; and while worshiping the luminary of truth, they were too often overtaken by the tempest of popular fury. While Socrates lived the object of calumny, and died by violence for having discerned the unity of the Divine nature, the probability of a future state, the desirableness of a more ample revelation than had yet been granted,—the Jewish people were, to a man, informed respecting the moral attributes and providence of Jehovah, and awaiting with calm confidence and full expectation the opening of a grander dispensation, the showering down of higher influences, the appearance of a nobler guide than those by whose instrumentality their discipline had been hitherto conducted.

From the sublimity of the ascriptions to Jehovah in the earliest homage of his people, from the grandeur of the earliest prophetic intimations, from the moral beauty of the requisitions of the law, we are apt to conclude, as is natural, that the Israelites were, from the first, enlightened worshipers of the only true God, and that their institutions appeared to them in the same light that they are presented to us. We compare their ritual with that of Pagan temples, the pillar of cloud and of fire with the mighty descent of Belus, the voice from Sinai with the Delphic oracle, the Mosaic law with the twelve tables, the Hebrew judges with the Heathen legislators, the inspired prophets of the chosen people with the juggling priests of all others, and find it inexplicable how that favoured nation should have been so long prone to idolatry, so ready to relinquish its privileges, so hard of heart to believe what its prophets spoke. It seems inconceivable that, however seductive the worship of Baal might be, however indulgent to licentiousness, however gratifying to the passions, the people could in reality halt between two opinions, or need the opposition of an Elijah to the idolatrous priests, or that the descent of visible fire from heaven could be required to melt their hearts towards the God of their fathers. But it should be borne in mind that the Israelites had little opportunity, previous to the captivity, of drawing such a comparison as is obvious to us, and were destitute of the means of making it complete. They beheld the signs and experienced the wonders which attended their own dispensation, but they knew not that other schemes of national worship were not as wonderful. It is clear, indeed, that they attributed the power of prophesying and miraculous agency to the tutelary deities of the neighbouring nations. Baal and Ashtaroth were readily allowed to be inferior to Jehovah, while their worship was yet conjoined with his, or occasionally allowed to supersede it. The full meaning of the Divine revelations was not therefore appreciated. They read their law with darkened eyes, and the clouds of their idolatrous ignorance not only intercepted the future, but overshadowed the past. While the Divine denunciations were those of a reputed national deity, they might be superseded ; and even the

miracles of the Supreme might be nullified by a combination of inferior powers. The impression produced by the most sublime displays of supernatural might, was weak and transient till a comparison of the true religion with a variety of superstitions, of a theocracy with every other mode of government, changed the religious character of the Jewish people, by rendering unquestionable the strict unity and unrivalled supremacy of Jehovah. Such a comparison was made during the captivity, when the institutions of even the enlightened Persians were found to be mean, childish, and inconsistent, in contrast with the provisions of the Jewish law and the grandeur of its sanctions. The Israelites looked back to the records of their theocracy and saw all things in a new light. They beheld with astonishment intimations of celestial truth which had been unnoticed, manifestations of power which they had contemned, of beauty which they had disregarded, of glory to which they had been blind. With themselves rested the shame of their ignorance, their caprice and ingratitude; for the revelation had been sufficient. It was complete, but it had been misapprehended. The nation assembled as one man, and eagerly sought the wisdom they had so long undervalued. They listened from morning till mid-day; their ears were attentive to the words of the law; they stood up and responded Amen, Amen, to the ascriptions of the priest; they bowed their heads and worshipped in a new spirit, and never afterwards apostatized. They had frequently deserted a national deity, insulted the Mightiest by a partial allegiance, and even rebelled against the one God; but, becoming fully aware of the peculiarity of their position and the superiority of their privileges, they believed in Jehovah with the heart and the understanding, and believed in him for ever. Due weight was now ascribed to the miracles which had been beheld, and the prophecies which had been accomplished. The faith which it was their object to generate was now established. Their exhibition was less and less frequent, till at length it ceased, its moral purposes having been completely answered.

Though the establishment of faith was the principal object in the exhibition of miraculous power, another important purpose was also fulfilled. The minds of the people were not only enlarged by loftier conceptions of duty, and the immediate consequences of a regard to it, but their attention was fixed on distant objects—on objects more and more distant as the scheme of revelation was more fully developed. Such an extension of views is a necessary consequence of the exhibition of prophecy, in individuals, if not in nations. It may be traced from the very beginning of the Jewish dispensation. Abraham was superior to the greater number of his descendants because his conduct was governed by higher and more various motives. He was swayed not only by hopes and fears respecting the present, but by the insight into futurity with which it was his honour and privilege to be favoured. While gifted with great wealth, and surrounded by his innumerable flocks and herds, he built an altar to the Lord and called upon his name, as his posterity did in the infancy of the national mind: but he was also influenced to a higher obedience by a loftier motive: he left his country and his kindred on the promise that the whole earth should be blessed in his seed; he prepared to resign his best possession, in the belief that his posterity should outnumber the stars. Promises so vast were not afforded to the Israelites on their deliverance from Egypt, nor for long afterwards, as it did not consist with the Divine purposes to raise them at once to such a degree of maturity of mind as had been wrought in their progenitor; but from the beginning of the Mosaic administration, we may observe how the popular

attention was directed to objects not immediately present, how the future was linked with the present in the excitement of hope and fear. The promise of a land flowing with milk and honey was coupled with the hope of deliverance from the bondage of Egypt. A threat of punishment to the third and fourth generation was the sanction of the second commandment, while the promise of long life was the inducement to the observance of the fourth. With the blessing in basket and store, in the fertility of the field and the abundance of the stall, is coupled the curse of distant captivity and protracted wanderings in a strange land. While Balaam pronounced that the tents of Israel were goodly, he declared that a sceptre should be raised in Israel, that a star should arise out of Jacob, before which the nations should bow down. The lustre of David's reign was in part derived from an anticipation of the glory which the Holy One of Israel should shed back on his ancestor; and the woes of the captivity were yet further embittered by the fear that the great national promise had been forfeited. The predictions of the inspired servants of God usually bore a relation to very distant as well as to approaching events; and the grand object of the national hope, always steadfast, though at first vague, became more definite, not so much through the lapse of time, as by means of the more enlarged views of the expectants. When sufficiently defined, this hope supplied the place of lower motives, and inspired a contempt of meaner desires, a disregard of present objects, an energy victorious over pain and fear, which testified that the first dispensation had answered the purpose of its Author, and that its subjects were now prepared for a wider range of spiritual objects, a higher rule of duty, a purer and more ample flow of the waters of life.

The enlargement of the comprehension of the human mind was thus promoted at once by the gradual purification of religious doctrine, the gradual elevation of religious hope, the gradual improvement of religious obedience under the recognition of a divine moral government.

The peculiarities of the forms in which prophecy was delivered have been the subject of as much study and interest as any thing connected with revelation; but it has not been sufficiently observed that the other methods of divine communication by language were equally remarkable. A prediction is compounded of obscurity and clearness. Some points in it are sufficiently obvious to fix the attention and excite expectation, while, as a whole, it is left in sufficient obscurity to occasion doubt and uncertainty up to the moment of its accomplishment. Its appropriation is decided at last by the explanation of one enigmatical expression or allusion, usually so hidden or so apparently trivial as to have escaped previous notice; but subsequently so apt, so decidedly appropriate, as to leave no doubt respecting the true explanation, or the design of the framer of the prediction. A prophecy may be plausibly interpreted beforehand by the light of reason; but this light will shift upon a variety of objects as circumstances change, and as the time of accomplishment draws nigh, no two minds will agree in their expectations of the predicted events, or will be able to make all parts of the prophecy correspond with their interpretation. No sooner is it fulfilled, however, than the agreement of all minds is involuntary, for the conviction is irresistible. A strong light is cast on some clause not considered important enough to engage particular attention, or obscure enough to invite conjecture; and now this disregarded expression affords a key to all the rest, and by its coincidence with an actual event, shames the most plausible speculations, puts to flight all conjecture, whether bold or cautious, and impresses the same conviction on every mind. Such an enigmatical mode of expres-

sion is the surest possible evidence of design ; and a similar evidence of design, with a correspondent final cause, may be recognized in every method of communication by which truths are let down into the narrow limits of the human mind. Such an evidence is found in the provision by which these truths are destined to enlarge the mind while they expand with it ; by which room is at length made for the reception of yet grander ideas ; by which the attainments already made, though apparently complete, oppose no obstacle to the acquisition of greater, but rather serve as a preparation for the work. For instance, temporal rewards and punishments were the sanctions of the Mosaic law ; but this species of retribution, by being made national instead of individual, left a way open for the conception of a future state ; and the promises and threats which respected worldly prosperity and adversity alone, contained nothing inconsistent with the notions which might be otherwise generated, of objects of hope and fear less mutable and less transitory. The exercise of reason was here provided for,—first, in finding the avenues to higher truths which were left unobstructed, and afterwards in tracing (as we are doing now) evidences of wisdom in the design by which the attainments of infancy were rendered consistent with, and preparatory to, those of maturity.

Another instance of wise design is found in the means by which the feeble mind was very gradually exercised in the power of spiritual perception. Phrases were employed in the divine messages, which carried a deeper meaning than was at first apparent, or which were sufficiently mysterious to stimulate curiosity and urge to inquiry. A great variety of such phrases was employed in speaking of death, and referring to the dead ; so that the mortal change became a subject of speculation, and the mind was strengthened for the grand conceptions to be afterwards formed. To go the way of all the earth, to be gathered to their fathers, or to their people, were expressions applied to the dying as frequently as the more direct phrase which would excite less attention.

The form in which abstract truths were conveyed affords another instance of the adaptation of the revelation to the minds which were to receive it. The allegorical form is peculiarly suited to expanding minds ; and it was so extensively used in the Jewish Scriptures and traditions that it is impossible at this time to mark its limits, and to separate what is figuratively, from what is literally, true. The style is as admirably appropriate as the form. We have history, poetry, and parable ; descriptive poetry, hymns of devotion, songs of triumph ; didactic addresses, aphorisms, and allegories ; repetitions of the same truth in various forms, or annunciations of different truths in similar expressions ; a mixture of simplicity and involution, of plainness and mystery ; and, therefore, a repository of truth, whose contents were peculiarly adapted to engage the interest of inquirers, to enlarge their comprehension, and prepare them for the reception of a purer system of discipline.

That the dispensation we have been contemplating was intended as a preparation for a better, is evident from the ill effects which have been apparent in those who refused to be carried beyond it. These ill effects are analogous to those which arise in children whose minds have been excited to activity, and furnished with the elements of knowledge, but are hindered from making further progress. It may be that more was laid in than was understood at the time ; but in a little while, when the essential truths are grasped, the intellectual activity will, for want of adequate objects, fasten upon trivial accessories as important facts, draw false inferences from figurative embellishments, create arbitrary relations, and by perverting words, force them

into the support of some unsubstantial theory. The understanding is narrow, perverse, and quibbling; delighting in mystery, and contemning whatever is easy and intelligible. Was not this the spiritual state of the Jews who would not receive the new dispensation? Was it not clear, from the tendency of the whole nation to this state towards the time of Christ's appearance, that the period had arrived when the spiritual discipline must be changed, and nobler objects offered to the powers which it had been the purpose of the first dispensation to create and invigorate?

“While God led his people through all the steps of a child-like education, the other people of the earth had proceeded by the light of reason. The greater number remained far below the chosen people. Only a few were gone further; and it is just so with children who are left to themselves; many remain quite uncultivated, while some few rise to an astonishing height of culture.

“But as these happy few prove nothing against the utility and necessity of education, so the few among the Heathens who, in the knowledge of God, seem even now to have advanced beyond the chosen people, prove nothing against revelation. The child of education begins with slow but sure steps; he is long before he overtakes many a more happily organized child of nature; but he still does overtake him, and is then never in his turn overtaken.

“The notions which the Jewish people had conceived of their One Supreme God were not precisely the just notions which we ought to have of God. But the time was come when these notions were to be enlarged, ennobled, corrected.

“They returned (from captivity) enlightened concerning their own unknown treasures, and became an altogether different people, whose first care was to make this newly-acquired light permanent among them; and there was soon no farther fear of idolatry or apostacy; for it is easy to desert a national god, but impossible to abandon the One God when he is known.

“The Jews must now have first recognized that the working of miracles and prophesying futurity belong to God alone, both of which they had formerly ascribed to the false idols; on which account, even miracles and prophecy had produced so transient an effect on them.

“I call an exercise or preparation for the doctrine of the immortality of the soul, the divine threat to visit the sins of the fathers on the children to the third and fourth generation. This accustomed the fathers to live in thought with their latest posterity, and to anticipate in sentiment the evil they had brought on their innocent descendants.

“In such exercises, allusions, intimations, consists the positive perfection of an elementary book; and, in like manner, its negative perfection lies in not standing in the way of the truths still kept back, or rendering their acquisition more difficult.

“Add to this a suitable form and style, and you have all the good qualities of an elementary book for children, or for a child-like people.

“But each elementary book is only for a certain age; and it is pernicious to detain too long at this stage the child who is grown above it.”

D. F.

(To be continued.)

HYMNS FOR CHILDREN.*

THERE is a charm in the very name of "*Hymns for Children.*" Unconsciously as the words may fall from their lips, the song of praise is in accordance with the spirit of childhood, and can never be heard without corresponding emotion. It sends us back to the knees and smiles of a parent, reviving the first fresh feelings of affectionate veneration and awe, and combining them with a consciousness of their worth, and with regret that they have ever been stifled or sullied. With few exceptions, all children love hymns; they love them for the melody, and for the sacredness which is attached to them; they love them, in many instances, from an association with the time and place and manner of repetition, and they are capable of entering into the general meaning and object of a devotional exercise before they can be made to understand each particular phrase. We are not to rest satisfied with this mechanical devotion, nor (on the other hand) should we disdain to employ it. One powerful early association on the side of goodness is worth volumes of logic. If religion were only a science, if it were a question of imparting truths and not of generating affections, we might be content to wait till the mind was prepared for those truths, till its powers were in full play, and reason had learnt to discriminate, weigh, and decide. It would be as absurd, on such a supposition, to forestal a child's mind with a hymn, as it is to entangle him in the mysteries of the Athanasian Creed or the Assembly's Catechism. If we had only to learn to *believe*, it would not much matter when we began, nor (comparatively speaking) how we conducted the process. But believing (as we all do) that religion is a taste, an affection, a habit, a vital principle of enjoyment and of action, and, as it were, another soul within our inmost soul, when should it be implanted but when all other tastes, affections, and habits, are formed—when the vital spark is just kindled, and enjoyment and action are new? Why should not the spirit brood over the little world of unformed mind, and wake it into life and order? Why should not the same sun which ripens the fruit, be permitted to call forth and colour the blossoms? We should rather say, *how can it* ripen the fruit, if it be not permitted, in its due season, to call forth the blossoms? Or how can we ever create in the mind what should have been springing up there, and strengthening from day to day from the first dawn of existence? No force of conviction in after life will ever rival the force of early impression; demonstration itself will not vie with it in its power over the heart. "I can never remember to have been so affected with any proofs of the attributes of the Deity," says an eminent German poet, "as I always am with a single verse of a psalm which I was wont to hear in my childhood." The verse in question was, "Before the mountains were brought forth," &c., which is in itself sublime and worthy of the admiration of a poet. But early association can supply the place of poetical merit. "I have derived great consolation at many periods of my life," says Mrs. Cappe, "and felt my mind soothed by the recollection of a hymn which I have heard my mother sing very sweetly when I was a child." It began, if we remember right, as follows:

"I myself besought the Lord,
And He answer'd me again,
And me delivered speedily
From all my fear and pain."

* Simple Hymns and Scripture Songs for Children. By a Lady.

Here is simple truth in the simplest language, and as little indebted to versification as it is possible, and yet it was cherished through life, amidst very considerable change of mental habits and feeling—it was remembered, and it was remembered with pleasure. This is one point at which we should aim. A child's hymn cannot be too simple, but it should be such as he cannot outgrow; the higher the strain of the poetry, if the imagery and language be not beyond the comprehension of the child, the better it will answer the purpose; but beyond this mark (beyond what a child's mind can receive and enjoy, though it may not yet enter into all its bearings) let no thought of "storing the mind" induce us to stray. Early feeling, which has been associated with childish words, may survive and may be transferred, but the disgust which has once attached to what we were compelled and *hated* to learn, is rarely conquered, and almost infallibly spreads. To "store the mind" with Milton and Young, at an age when the *words* only *can* be learnt, is to lay up those words in the mind with the certainty that the passages so learnt will never be loved and enjoyed, and with a decided probability that every thing of the kind will be hated through life for their sake. The hymn of which a child says, "Must I learn that? How much must I learn?" is no hymn for a child. Some of Dr. Watts's, on the other hand, fall short of the mark; "If we had been ducks we might dabble in mud," is a nursery rhyme, not a hymn. Where then, it may be said, shall we find subjects, and how are we to avoid familiarity on the one hand, and abstruseness on the other? We shall answer by a quotation from the "Simple Hymns:—"

"Every gentle gale that blows,
Every little stream that flows
Through the green and flowery vale,
Every flower which scents that gale,
Every soft refreshing shower
Sent upon the drooping flower,
Every tempest rushing by,
Says to man that God is nigh.
Lofty hills with forests crown'd,
Deserts where no tree is found,
Rivers from the mountain source,
Winding on their fruitful course,
Ocean with its mighty waves,
Rocks, and sands, and pearly caves,
All that in the ocean dwell,
Unto us His goodness tell.
Every little creeping thing,
Every insect on the wing,
Every bird that warbling flies
Freely through its native skies,
Beasts that far from man abide,
Those that gambol by his side,
Cattle on a thousand hills,
Say that God creation fills.
He has taught, with wondrous art,
Each to act his proper part;
Food and shelter how to gain,
How to guard itself from pain;
Make its own existence bright,
While it serves for man's delight;
All His creatures every hour
Speak of God and shew his power."—P. 8.

The theme is exhaustless as it is lovely, and well is it adapted to the age of observation and of wonder, when the eyes open on a new world and the heart is not choked with its cares. If other topics be needed, they may be found in abundance in Scripture story—in the life of Jesus and his apostles more especially. There is a hymn of this kind which all children love, and which should serve for a model; it represents Christ walking on the sea, with the motto, “Lo it is I; be not afraid!” The Scripture Songs in the little volume before us are rather inferior to the rest of the work; they are judicious, however, and well chosen as relates to the matter, and if they are good enough to interest the child, the parent may excuse any faults of versification. To please and to excite the taste is much in every other department—it is always a means; but in religious education it is all in all—it is *the end*, and should never for a moment be lost sight of. The demand of religion is, “Give me thy heart,” and when the heart is gained the work is accomplished.

THE HISTORY OF THE JEWS.*

THE history of the Jews has always appeared to us a study of deep importance and interest. As the early objects of the Divine special care and protection, piety to God and a proper desire to become acquainted with all his dealings to the children of men, seem to render incumbent upon us an acquaintance with the history of this extraordinary people: and, further, the consideration that they were the channel through which our religious knowledge has been derived to us, forces upon us a sympathy which no rightly constituted mind, we think, would seek to repress. For our parts, we have always felt towards the Jews something of that filial respect which pious children retain towards even bad parents: their crimes, their obstinacy, their injustice to their Messiah, we do not attempt to palliate; but we look upon these things more in sorrow than in anger. Had we lived in their day, should we have been exempt from their crimes?—should we have assented to the claims of Jesus, and renounced our high hopes and splendid anticipations? Is it not more probable that the spirit of nationality would have exerted its influence upon us, as it did upon them, and led us, if not to the same excesses, to the same pertinacious adherence to our original notions? Our present profession is, perhaps, as much the result of circumstances, as their obstinacy in favour of their peculiar system was; so that charity ought to induce in us a greater indulgence to them than has commonly been their portion. The disgust and hatred with which, in former ages, the Jews were looked upon, was unjust and cruel; and we regard the increasing compassion and tenderness with which they are now generally regarded, as the triumph not only of kind feeling, but of reason and religion.

We are presented, in the little work which stands at the head of this notice, with a new history of the Jews, a publication very acceptable, notwithstanding the many accounts of them we already possess. There are few persons who read the Bible as a work of general literature, nor is it at all an

* The History of the Jews. 3 Vols. (Murray's Family Library.)

easy matter to glean from the sacred pages a corrected notion of Jewish history : and the volumes of Josephus, though unquestionably of great value, impose a labour and a toil in their perusal, to which few, without a very urgent motive, are disposed to submit. To say nothing of his occasional misrepresentations, we must be allowed to think that his books are more serviceable for reference and authentication, than for popular reading. There are other works, but they relate only to particular periods, or are dry and common-place abridgments of the historical books of the Old Testament, or of Josephus, and not worthy of distinct mention as compositions of general literature. We know of no work before the present, containing a complete history of the Jews from the very first times down to the present day, written with judgment and learning, and something more than a repetition, in different words, of what has been often so well narrated before. Mr. Milman has supplied a great deficiency in our literature, and has executed his task with a liberality and rationality highly commendable, and hardly to be expected from an orthodox Oxford Professor at the present day. The task he undertook was a very delicate one ; but he has acquitted himself with much credit and with great service to the cause of revealed religion. Some of the most formidable objections of unbelievers are taken from the Old-Testament histories ; and if we do not adopt a liberal principle of interpretation, they cannot easily be evaded. The upholders of the plenary inspiration of the Scriptures, must often, if they are possessed of any degree of reflection at all, be involved in serious perplexities. Our author adopts the notions of Tillotson and Warburton on the subject of inspiration, and applies them in a consistent and judicious way : and we trust that his authority will do much to enhance the cause of rational religion among those who have commonly ranked as its opponents. The application to real instances of those principles of biblical interpretation which we think essential to the prosperity of revealed religion, is far more convincing than abstract reasonings ; and we trust from the acceptance which we understand his work has met with among the members of his own church, that times of reformation are at hand. Consistent interpretation of the Scriptures is all we want : it is not the establishment of our peculiar religious sentiments that we desire, but the discovery of the truth ; and nothing is so well calculated to help on this glorious work, as the relinquishment by our opponents of those narrow and confined principles of criticism to which they have long so strenuously adhered, and their acknowledgment of the justness of estimating the sense of what is written by a reference to the character of the times when the events recorded took place, and of explaining obscure or difficult passages by others which are more intelligible. On these accounts, we hail Mr. Milman as a valuable auxiliary, and sincerely thank him for the ability and independence he has displayed.

He commences with Abraham, whose freedom from the idolatry in which the Chaldeans were involved, he ascribes to his superior intelligence and powers of reflection : and he conceives that it was in reward of his piety that he received the promise that he should be the Father of a great people. He pursues the Bible history in a very perspicuous style, giving us occasionally his own comments and explanations. The cities of the plain he supposes to have been destroyed by lightning communicating with the heaps of bitumen and sulphur which the soil on which they stood contained : and that Lot's wife, "lingering behind, was suffocated by the sulphureous vapours, and her body encrusted with the saline particles which filled the atmosphere." The story of the pillar of salt, which Josephus saw, he discards

as the invention of a weak imagination. Having brought down his history to the time of Jacob, he directs the notice of his readers to the progressive improvement that had taken place in society from the time of Abraham, who led a roving pastoral life, and makes, by way of conclusion, the following sensible remarks :

“It is singular that this accurate delineation of primitive manners, and the discrimination of individual character in each successive patriarch, with all the imperfections and vices, as well of the social state as of the particular disposition, although so conclusive an evidence to the honesty of the narrative, has caused the greatest perplexity to many pious minds, and as great triumph to the adversaries of revealed religion. The object of this work is strictly historical, not theological; yet a few observations may be ventured on this point, considering its important bearing on the manner in which Jewish history ought to be written and read. Some will not read the most ancient and curious history in the world, because it is in the Bible; others read it in the Bible with a kind of pious awe, which prevents them from comprehending its real spirit. The latter look on the distinguished characters in the Mosaic annals as a kind of sacred beings, scarcely allied to human nature. Their intercourse with the Divinity invests them with a mysterious sanctity, which is expected to extend to all their actions. Hence, when they find the same passions at work, the ordinary feelings and vices of human nature prevalent both among the ancestors of the chosen people, and the chosen people themselves, they are confounded and distressed.

“Writers unfriendly to revealed religion, starting with the same notion, that the Mosaic narrative is uniformly exemplary, not historical, have enlarged with malicious triumph on the delinquencies of the patriarchs and their descendants. Perplexity and triumph surely equally groundless! Had the avowed design of the intercourse of God with the patriarchs been their own unimpeachable perfection; had that of the Jewish polity been the establishment of a divine Utopia, advanced to premature civilization, and overleaping at once those centuries of slow improvement through which the rest of mankind were to pass, then it might have been difficult to give a reasonable account of the manifest failure. So far from this being the case, an ulterior purpose is evident throughout. The patriarchs and their descendants are the depositaries of certain great religious truths, the unity, omnipotence, and providence of God, not solely for their own use and advantage, but as conservators for the future universal benefit of mankind. Hence, provided the great end, the preservation of those truths, was eventually obtained, human affairs took their ordinary course, the common passions and motives of mankind were left in undisturbed operation. Superior in one respect alone, the ancestors of the Jews, and the Jews themselves, were not beyond their age or country in acquirements, in knowledge, or even in morals; as far as morals are modified by usage and opinion. They were polygamists, like the rest of the eastern world; they acquired the virtues and the vices of each state of society through which they passed. Higher and purer notions of the Deity, though they tend to promote and improve, by no means necessarily enforce moral perfection; their influence will be regulated by the social state of the age in which they are promulgated, and the bias of the individual character to which they are addressed. Neither the actual interposition of the Almighty in favour of an individual or nation, nor his employment of them as instruments for certain important purposes, stamps the seal of divine approbation on all their actions; in some cases, as in the deception practised by Jacob on his father, the worst part of their character manifestly contributes to the purpose of God; still the nature of the action is not altered; it is to be judged by its motive, not by its undesigned consequence. Allowance, therefore, being always made for their age and social state, the patriarchs, kings, and other Hebrew worthies, are amenable to the same verdict which would be passed on the eminent men of Greece or Rome. Excepting where they act

under the express commandment of God, they have no exemption from the judgment of posterity; and on the same principle, while God is on the scene, the historian will write with caution and reverence; while man, with freedom, justice, and impartiality."

His idea of Joseph's object in buying up all the land in Egypt and letting it to the people at a rent of one-fifth, is singular. The transaction is attended with considerable difficulty, and bears upon the face of it, it must be acknowledged, something despotic. Following Diodorus, he supposes that there had existed before this time a three-fold division of the landed property in the kingdom, between the king, the priests, and the soldiers, which had somehow or other been lost, and that Joseph merely resumed what had before belonged to the crown, adding to it the portion formerly assigned to the soldiery. Upon the value of this solution we will not determine: it certainly appears to us fanciful, and not countenanced by any expression in holy writ: we should rather incline to think that Joseph, as prime minister of Pharaoh, deemed it his duty to promote his master's aggrandizement in every possible manner; nor, in those early ages, would an attempt to establish despotic sway in a state be so flagitious as in modern times, when the true nature of the authority of a king, and of the rights of the people, is so well known. The transference of the people to cities, he thinks, in opposition to Mr. Wellbeloved, was an act of kindness, which tended very greatly to meliorate their condition. In confirmation of this idea, he adduces a passage from Belzoni's travels, which represents the condition of the poor cultivators in Upper Egypt as wretched and dangerous in the extreme, from their exposure to the inundations of the Nile, so that the measure of Joseph served as a preventive against the recurrence of those fatal casualties which often happened to them. Mr. Wellbeloved, in his new translation of Genesis, renders, on the authority of many able commentators, the passage thus: *and the people he reduced into servitude from one extremity of Egypt to the other.* The explanation of Mr. Milman seems easy and consistent, and clears the character of Joseph from that imputation of tyranny which at first sight attaches to it.

Our author assigns very high praise to Moses, whom he characterizes as having "exercised a more extensive and permanent influence over the destinies of his own nation and mankind at large than any other individual recorded in the annals of the world." Much of his system he refers to the lawgiver's own sagacity and knowledge of the peculiar wants and circumstances of the people, without ascribing every particular institution to divine appointment. He prefers him before Numa, Charondas, Lycurgus, and Solon, inasmuch as these had much of their work done to their hands: Moses, on the contrary, "had first to form his people and bestow on them a country of their own, before he could create his commonwealth." The forty years' wandering in the desert he conceives to have been a wise plan of the legislator, to discipline their unruly tempers, and to fit them for taking permanent possession of a fruitful country. But, we may ask, does not such a supposition deprive us of one of the most forcible arguments for the divine legation of Moses? The reluctance with which he entered upon the task of emancipating his countrymen, and the almost insuperable difficulties, humanly speaking, that attended it, prove that he acted by divine instigation: he would never of his own accord have entered upon the charge, nor could he, without assistance from above, have conducted it to a successful issue. Some of the most considerable of these difficulties occurred during their journeys in the desert; and if the Israelites were miraculously delivered out of them, is it

not a reasonable inference that their abode there for forty years was decreed by the Divine Being as a punishment? Besides, Moses was himself excluded from the holy land: would he have punished himself, have deprived himself of the opportunity of fixing them in a place of permanent residence before he gave them their commonwealth? This has struck us rather as an inconsistency; but, upon the whole, this part of the work is written with a liberality and a talent that have highly gratified us. The rest of the Old-Testament history is given in a systematic and condensed narrative, with a close adherence, as far as regards the facts recorded, to the original; all the extraordinary events mentioned in the Old Testament are narrated as having literally occurred, but with a spirit of manliness that cannot but be very useful to the cause of revealed religion, and they are explained by a reference to the circumstances of society in those semi-barbarous ages. We are presented, in the course of the narrative, with an excellent digest of the Mosaic code, and a clear and elegant description of many of the Jewish ceremonies. We venture to prophesy that this work will produce a far more general acquaintance with the history of this remarkable people than has hitherto prevailed; and we again say that our author has entitled himself to the thanks of every friend of religion. We must here be permitted to give his review of the character of David, which we think excellent:

“Thus, having provided for the security of the succession, the maintenance of the law, and the lasting dignity of the national religion, David breathed his last, having reigned forty years over the flourishing and powerful monarchy of which he may be considered the founder. He had succeeded to a kingdom distracted with civil dissension, environed on every side by powerful and victorious enemies, without a capital, almost without an army, without any bond of union between the tribes. He left a compact and united state, stretching from the frontier of Egypt to the foot of Lebanon, from the Euphrates to the sea. He had crushed the power of the Philistines, subdued or curbed all the adjacent kingdoms; he had formed a lasting and important alliance with the great city of Tyre. He had organized an immense disposable force: every month 24,000 men, furnished in rotation by the tribes, appeared in arms, and were trained as the standing militia of the country. At the head of his army were officers of consummate experience, and, what was more highly esteemed in the warfare of the time, extraordinary personal activity, strength, and valour. His heroes remind us of those of Arthur or Charlemagne, excepting that the armour of the feudal chieftains constituted the superiority; here, main strength of body, and dauntless fortitude of mind. The Hebrew nation owed the long peace of the son's reign to the bravery and wisdom of the father. If the rapidity with which a kingdom rises to unexampled prosperity, and the permanence, as far as human wisdom can provide, of that prosperity, be a fair criterion of the abilities and character of a sovereign, few kings in history can compete with David. His personal character has often been discussed; but both by his enemies, and by some of his learned defenders, with an ignorance of, or inattention to, his age and country, in writers of such acuteness as Bayle, as melancholy as surprising. Both parties have been content to take the expression of the *man after God's own heart* in a strict and literal sense. Both have judged by modern, occidental, and Christian notions, the chieftain of an eastern and comparatively barbarous people. If David in his exile became a freebooter, he assumed a profession, like the pirate in ancient Greece, by no means dishonourable. If he employed craft or even falsehood in some of his enterprises, chivalrous or conscientious attachment to truth was probably not one of the virtues of his day. He had his harem, like other eastern kings. He waged war, and revenged himself on his foreign enemies with merciless cruelty, like other warriors of his age and country. His one great crime violated the immutable and universal laws of morality, and there-

fore admits of no excuse. On the other hand, his consummate personal bravery and military talent—his generosity to his enemies—his fidelity to his friends—his knowledge of and steadfast attention to his country—his exalted piety and gratitude towards his God, justify the zealous and fervent attachment of the Jewish people to the memory of their monarch.”

We are carried through the history of the periods immediately succeeding the Old Testament in a lively and animating narrative. We are transported, in a manner, into the midst of the events, and even into all the intrigues, of the time. The tyranny and rapacity of the successive Roman governors inflame our indignation; and the ardent devotion of the Jews to their religion, and their high-spirited resistance of every attempt to violate it, throw a splendour and a glory about them which even their civil discords and their unbounded licentiousness cannot obscure. It is true, there is nothing original in this part of the work; it is little, so far as we have discovered, but a compilation from the books of the Maccabees and Josephus; but the narrative is conducted in an energetic style, and with an extensive and accurate knowledge of the subject. In fact, there are no other sources of information to which he might have recourse: but we can gladly exchange the cumbersome narration of Josephus for the elegant and vigorous version of it with which we are here presented. Mr. Milman has entered into the very spirit of this part of his subject: some of the incidents, especially that of the siege of Jotapata and its defence, are given with a dramatic effect, almost reminding us of the vivid pictures of that master of description, the author of *Waverley*. The strain of patriotism that pervades this part is delightful. Much as we have trespassed on the patience of our readers, we think they will be glad to read the following considerations which are offered on the commencement of the Jewish war:

“Yet, however frantic and desperate the insurrection, why should the Jews alone be excluded from that generous sympathy which is always awakened by the history of a people throwing off the galling yoke of oppression, and manfully resisting to the utmost in assertion of their freedom? Surely if ever people were justified in risking the peace of their country for liberty, the grinding tyranny of the successive Roman Procurators, and the deliberate and systematic cruelties of Florus, were enough to have maddened a less high-spirited and intractable race into revolt. It is true, that the war was carried on with unexampled atrocity; but, on the other hand, insurrectionary warfare is not the best school for the humaner virtues; and horrible oppression is apt to awaken the fiercer and more savage, not the loftier and nobler, passions of our nature. And it must be borne in mind, that we have the history of the war, only on the authority of some brief passages in the Roman authors, and the narrative of one to whom, notwithstanding our respect for his abilities and virtues, it is impossible not to assign the appellation of renegade. Josephus, writing to conciliate the Romans both to his own person and to the miserable remnant of his people, must be received with some mistrust. He uniformly calls the more obstinate insurgents, who continued desperately faithful to that cause which he deserted, by the odious name of robbers; but it may be remembered that the Spanish guerillas, who were called patriots in London, were brigands in Paris. It is true, that the resistance of many was the result of the wildest fanaticism. But we must not forget in what religious and historical recollections the Jews had been nurtured. To say nothing of the earlier and miraculous period of their history, what precedents of hope were offered by the more recent legends of the daring and triumphant Maccabees! It is, moreover, true that the Son of Man had prophesied the destruction of Jerusalem, and that the New Testament appears to intimate, that the measure

of wickedness in the Jewish people having been filled up in the rejection of Christ, they were doomed from that time to inevitable ruin. But we must avoid the perilous notion of confounding the Divine foreknowledge with the necessary causation of events. According to the first principles of the Mosaic constitution, national guilt led to national ruin. But still the motives which actuated many in that fatal struggle, which led to the accomplishment of the Divine predictions, may have been noble and generous. It was the national rejection of Christ, not the resistance to Rome, which was culpable. The Jew, though guilty of refusing to be a Christian, might still be a high-minded and self-devoted patriot. Although we lament that the gentle and pacific virtues of Christianity did not spread more generally through the lovely and fertile region of Palestine, yet this is no reason why we should refuse our admiration to the bravery, or our deepest pity to the sufferings of the Jewish people. Let us not read the fate of the Holy City in that unchristian temper which prevailed during the dark ages, when every Jew was considered a personal enemy of Christ, and therefore a legitimate object of hatred and persecution; but rather in the spirit of Him who, when he looked forward with prophetic foreknowledge to its desolation, nevertheless was seen 'to weep over Jerusalem.'"

Josephus is happily characterized: he certainly deserted his country in the hour of need, and exhibited a time-serving and a servility which fix upon his character some suspicion. Mr. Milman concedes to him the praise of ability, but argues, from his early desertion of the cause, that his history is in many places to be received with great allowance. He follows him, notwithstanding, with great closeness, and even in those passages where there seems to be a discrepancy between him and the evangelists, without even alluding to the fact of any difference existing, adheres to the latter. Luke, in Acts, speaks of Theudas, an impostor, who made his appearance in the life-time of Jesus, if not before; and Josephus gives the history of one of the same name, who was put to death by Festus, the Roman governor. These could not be the same individuals, for there is a variation of many years in the accounts of their times of appearance. Dr. Lardner avoids the difficulty by supposing that there were two false Messiahs of that name, and that Josephus did not mean the one alluded to in the speech of Gamaliel. Now, Mr. Milman, if he acquiesced in this solution, should have stated that there were two of the same name, or have noticed in some way or other the discrepancy. He incorporates into his narrative other events of Jewish history incidentally mentioned in the books of the New Testament, and in the present case should have acted in the same manner.

The third volume, which is chiefly occupied with the subsequent history of the Jews down to the present time, abounds with information. The rise of Rabbinism, and the establishment of the rival authorities of the Patriarch of Tiberias and the Prince of the Captivity, are interesting, and are well told. The modern history of the Jews is almost one unvarying tale of cruelty and oppression, a very dark page in the records of human events. Treated on every side with contempt and indignity, they naturally acquired much of that grovelling and sordid spirit which has been their constant reproach; but, in favourable circumstances, they have reached a grandeur of character never surpassed; they have shewn as great skill and fidelity in the discharge of important offices, as fine a capacity for knowledge, and as elegant a taste in literature, as any other set of people; and we rejoice for the honour of human nature that they are now likely to be restored to their due rights in society. The change in public feeling towards them is amazing.

They were once the objects of hatred and detestation ; their names were associated with ignominy, and themselves were exiles from all the charities and sympathies of life. In modern times, however, they share in the protection of the state, and associate with their fellow-creatures on something of a footing of equality, and we trust the day is not far distant when the last of those badges that stigmatize them shall be for ever removed.

There is one defect in this work ; it may not be considered in the same light by others, but to our minds it appears a great omission ; we mean the small mention that is made of Christ and the various transactions of his ministry. We shall be told the work is professedly a history of the Jews ; and so it is ; but the advent of the Messiah is an integral part of Jewish history, and ought to have been particularly noticed and commented upon. This grand event was the consummation of the Jewish economy, and a complete view of Jewish history should contain a full and circumstantial account of it. Josephus explains the fulfilment of prophecy in Vespasian, and our author ought to have shewn how Jesus was the prophet promised from the earliest times. The ministry of Christ was in itself an important event in the domestic history of Jerusalem, and we do think the omission detracts from the unity and completeness of the work.

The interest of the work would have been heightened had it contained more details of the domestic and literary history of the Jews. We are presented with several apologies for the passing over of this on the ground, that the object of the publication is merely historical : but there was no sufficient reason why our author should thus restrict himself ; for history includes within its scope these points. The literary history of the Jews is curious, and some very interesting details might have been given respecting their sentiments in theology and philosophy. They brought several new opinions from the place of their captivity ; and the notice of these, so far from being foreign to his object, was, in our judgment, intimately connected with it.

But we say no more : these omissions are, after all, light in the balance. We thank the author for what he has done, and for the ability with which he has done it, and promise our readers, more especially the younger part of them, much gratification and much profit from the perusal of his volumes.

Lancaster, April, 1830.

THE FORSAKEN NEST.

PARENTS and nestlings ! are ye flown ?
Here is your bed of moss and down
 Fall'n from its lofty bough.
Here ye first saw the light,
Here tried your earliest flight.
 Where are ye now ?

The Spring still decks your native tree,
Its branches wave as light and free
 As when they rocked your nest.
What has the world to give,
That here ye cannot live
 And still be blest ?

The air is fresh with sun and showers,
And insects sport, and early flowers
 Here lavish all their bloom.
What new desires awake,
That ye must thus forsake
 Your early home ?

And could ye leave the parent wing,
And rashly on the breeze upspring,
 A gayer scene to find ;
And leave your lowly nest,
With all its peace and rest,
 So far behind ?

And what has been your various fate ?
One may have found a home, a mate,
 And groves as sweet as this :
And one perchance may mourn
Days that shall ne'er return ;
 Young days of bliss.

One to the hawk has fall'n a prey ;
One, captive, pours his thrilling lay
 When hope and joy are gone ;
One seeks a foreign shore,
And thence returns no more,
 But dies alone.

So human families must part ;
And many a worn and aching heart
 Pines for its early home ;
The cheerful board and hearth,
The looks and tones of mirth,
 The hopes in bloom.

And one may smile while others weep ,
But still one precious hope they keep
 Through all life's changing years,—
To pass through joy and pain,
And mingle once again
 Their smiles and tears.

CORRESPONDENCE OF DR. DODDRIDGE.*

IN our notice of the preceding volumes of this work we abstained from all attempts at an analysis of the character of Doddridge, because so much new light was thrown upon it by the exhibition of his early correspondence as to authorize the belief that adequate materials for such an analysis had never yet been furnished. The appearance of the third volume of letters has confirmed our conviction. We find in them a development of new qualities of the understanding, and of affections which the circumstances of his previous life had not called into exercise. His experience of the domestic charities not only fixed his roving affections on a few permanent objects, but stilled the tremblings of his sensitive spirit, and made the exercise of moral courage as natural to him as it had before been difficult.

A prosecution in the Ecclesiastical Court for teaching without a licence must have been a substantial cause of trouble to a mind whose predominant desire was to be at peace, though the terms of ridicule and opprobrium in which it was, in this instance, announced, were such as to rouse the spirit of any man. There is, however, as little of exasperation as of servility in the following dignified and graceful letter to the Earl of Halifax, which was written before any assurances of countenance and support had been received from the advocates of the Dissenting interests.

"I am determined to make no unnecessary submission, nor to pay any compliment to these reverend gentlemen from which I may be legally excused, lest they should consider it as an encouragement to pursue further attacks upon my brethren. What the law of England requires I will submit to, as far as I can with a safe conscience; but if there be any thing which it is a matter of duty to contest, it seems very proper, my Lord, that it should be determined. We may then know on what ground we stand; for I am sure that if we are to depend upon the sovereign pleasure of a bishop to license schoolmasters, or even tutors, we shall owe our best privileges, as British subjects, to convenience and caprice, rather than to the law of the realm, and, what I never imagined, shall be more obliged to the lenity of our ecclesiastical, than to the equity of our civil, governors. Be it as it will, I cannot persuade myself to bear any unnecessary burthen under the present administration; nor could I ever have been attacked at a time when I should have been more sanguine of meeting with just protection. The kindest things imaginable have been lately said of the Dissenters, by public writers who are apparently under the direction of the ministry; and I believe the government, as it is now happily settled and administered, will find the Dissenters as firm and warm in its support as they have ever been. I am sure, my Lord, I am here labouring to the utmost to engage all within my influence to be good subjects; and indeed things appear much more favourable than they did when I had the honour of writing to your Lordship last. In the mean time, it would be both weak and ungrateful for us to question the readiness of the Court to do us, not only justice, but favour; for to leave us a prey to our enemies would be to add force to its own. When I write this, my Lord, it is not to screen myself from any thing the law requires, but only to make way for my first petition to your Lordship, which is, that you would please to inform me, as soon as you conveniently can, whether, as things at present stand, it be necessary for me to ask a licence, and if so, on what terms I may demand it. I bless God I have nothing to fear as to my ministerial character, and I hope I shall endeavour to preserve it, by a steadiness and decency of conduct in this affair.

* The Correspondence of Philip Doddridge, D. D. Edited by J. D. Humphreys, Esq. Vol. III. pp. 560. Colburn and Bentley, 1830.

"I would give the kind and generous Lord Halifax no trouble I could properly avoid. When I considered how zealously he had always asserted our liberties, I thought he had an undoubted right to know what is now passing; and I flatter myself so far as to believe that, as the natural greatness of your Lordship's soul inclines you to protect the meanest of your countrymen from injury and oppression, so the friendship with which you are pleased to honour me will give you a peculiar pleasure in assisting

"Your Lordship's, &c. &c.,

"PHILIP DODDRIDGE."—P. 109.

The noblest champions of liberty, and commonly the most successful, are the lovers of peace; and those who discern a moral beauty in this fact, will rejoice that an occasion was once afforded to Doddridge of proving that his religion had inspired a love of freedom, and that his profession of it involved an obligation to defend the civil rights which are protected by its spirit.

The strong light of sudden calamity is that in which character is brought out in the fullest relief, whatever be its form and hue. There is a letter of Robert Robinson's, written immediately after the death of a favourite daughter, which presents the man so decidedly, so faithfully, as to stand in the place of a volume of memoirs. There is one in the book before us, which might serve the same purpose almost as completely, though, save in a spirit of piety, it is as unlike Robinson's as the men were unlike. Robinson's is short, graphic, singular in the mode of expression, insomuch that careless readers take it to be unfeeling, while tears start to the eyes of every parent who reads it. Doddridge's is—but we will give it. It relates to a child of his, who, with her brothers and sisters, was apparently recovering from the small pox; Mrs. Doddridge, to whom the letter is addressed, having been some time absent.

"Northampton, Aug. 26, 1740.

"Our Heavenly Father is wisely training us up in a sensible dependence upon him; and I hope we cordially consent to it. As dear Cecilia is yet living, and I hope rather likely to recover than to die of this disease, though we still rejoice with trembling, I will give you the history of our anxieties a little more particularly than I have hitherto done, having been prevented, partly by the hurry in which I wrote, and partly by the fear of giving you too sudden and overwhelming an alarm. When I came down to prayer on Lord's-day morning at eight o'clock, immediately after the short prayer with which you know we begin family worship, Mrs. Wilson (who has indeed shewed a most prudent and tender care of the children, and managed her trust very well during your absence) came to me in tears, and told me that Mr. Knott wanted to speak with me. I immediately guessed his errand, especially when I saw he was so overwhelmed with grief that he could scarcely utter it. It was natural to ask if my child were dead. He told me she was yet alive, but that the doctor had hardly any hopes at all, for she was seized at two in the morning with a chilliness which was attended with convulsions. No one, my dear, can judge so well as yourself what I must feel on such an occasion; yet I found, as I had just before done in my secret retirements, a most lively sense of the love and care of God, and a calm, sweet resignation to his will, though the surprise of the news was almost as great as if my child had been seized in full health; for every body told me before she was quite in a safe and comfortable way. I had now no refuge but prayer, in which the countenances of my pupils, when I told them the story, shewed how much they were disposed to join with me. I had before me Mr. Clarke's book of the Promises; and though I had quite forgotten it, yet so it happened that I had left off, the Sabbath before, in the middle of a section, and at the beginning of the 65th page, so that the fresh words which came in course to be read were, 'And all things whatsoever ye shall ask in prayer, believing,

ye shall receive ;' the next, ' If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done to you :' then followed, ' Whatsoever ye shall ask the Father in my name, he will give it you :' ' Ask and receive, that your joy may be full :' ' Whatsoever ye shall ask in my name, that I will do, that the Father may be glorified in the Son :' ' If ye ask any thing in my name, I will do it ;' and at last, ' The prayer of faith shall save the sick, and the Lord shall raise him up.' These scriptures falling thus undesignedly and unexpectedly in my way at that moment, and thus directly following each other, in the order in which I have transcribed them, struck me and the whole family very sensibly ; and I felt great encouragement earnestly to plead them in prayer, with a very firm persuasion that, one way or other, God would make this a very teaching circumstance to me and the family. Then Mr. Bunyan came, and pleaded strongly against blistering her ; but I told him it was a matter of conscience to me to follow the prescriptions of the doctor, though I left the issue entirely to God, and felt a dependence in him alone. I then wrote you the hasty lines which I hope you received by the last post, and renewed my applications to God in secret, reviewing the promises which had so much astonished and revived me in the family, when those words, ' The prayer of faith shall save the sick,' came on my heart, as if it had been from the very mouth of God himself, so that I could not forbear replying, before I was well aware, ' then it *shall* ;' and I was then enabled to pray with that penetrating sense of God's almighty power, and with that confidence in his love, which I think I never had before in an equal degree ; and I thought I then felt myself much more desirous that the child should be spared, if it were but a little while, and from this illness, as in answer to prayer, than on account of her recovery simply, and in itself, or of my own enjoyment of her. I lay open all my heart before you, my dear, because it seems to me something of a singular experience. While I was thus employed, with an ardour of soul which, had it long continued, would have weakened and exhausted my spirits extremely, I was told that a gentleman wanted me. This grieved me exceedingly, till I found it was Mr. Hutton, now of the Moravian church, whose Christian exhortations and consolations were very reviving to me. He said, among other things, ' God's will concerning you is, that you should be happy at all times, and in all circumstances, and particularly now in this circumstance ; happy in your child's life, happy in its health, happy in its sickness, happy in its death, happy in its resurrection !' He promised to go and pray for it, and said he had known great effects attending such a method. So it was, that from that hour the child began to mend, as I wrote word to you by him that evening, and by Mr. Offley yesterday morning. I cannot pretend to say that I am assured she will recover ; but I am fully persuaded that if she does not, God will make her death a blessing to us ; and I think she will be spared."—P. 498.

It is scarcely necessary to say, that Dr. Doddridge was ready to refer such circumstances as are related above to natural agency, in the great majority of cases of peculiar interest, though in instances like that of Col. Gardiner's conversion, he believed in miraculous interposition. Ascribing all influences to God, he believed that the encouragements to prayer which came when they were most needed were afforded by divine mercy ; but would no doubt have joined with us in referring them to the natural laws of suggestion. There is no superstition in being thankful for such encouragements, or for their being well timed.

We have here letters from Col. Gardiner and his lady, from Farmer, Clark, Mills, Neal, and Warburton. Concluding that the curiosity of our readers will be as powerful as our own to know what kind of intercourse subsisted between men so totally opposite in disposition and intellectual character as Warburton and Doddridge, we close our extracts with a portion of a letter from the former to the latter.

“DEAR SIR,

“Feb. 2, 1741.

“I had the pleasure of yours of the 22d past, after a very long, and, as it seemed, unkind silence. I did not hear of your illness, and am glad I did not till now that the same letter brings me an account of your recovery. I will, in my turn, ‘force you to a speedy answer;’ for I desire the favour of you that you would send me all the Texts, in the Old and New Testament, which you know either to be urged by others, or that you yourself think have any weight towards proving that a future state was taught by the Mosaic dispensation. It will be necessary for me to examine those texts, and I myself can find so few in the Bible, that I suspect the point I have to maintain prejudices me so as to hinder my discernment. This, therefore, will be of great use to me, and I do not know any one more capable of giving me this assistance. But, to shorten the trouble I give you, you need only mark the texts in a list, except where the inference from the text is so fine that you may reasonably suspect I cannot see it. The sooner you do this the greater will be the favour; nor need you mark who it is that employs each text in this argument, for I do not intend to take any particular notice of any one on this head.”—“I am very confident your abridging the Bishop of Sarum’s fourth Dissertation will be a very agreeable thing to him, for it is a favourite point with him. I have in the second volume had occasion to speak of the *prohibition of cavalry*, but whether in a manner he will like so well, I know not; though I think I have made it appear that the Israelites could never have conquered Canaan from the seven nations by human force alone, with only infantry. But I give other momentous reasons for the prohibition, besides a manifestation of the Divine power.”—“And now, dear Sir, I am to thank you for your friendly and obliging concern for my reputation. What you observe of that absurd account of my first volume in the ‘Works of the Learned,’ is exactly true. I believe there never was so nonsensical a piece of stuff put together. But the journal is in general a most miserable one; and, to the opprobrium of our country, we have neither any better, nor, I believe, any other; and that this will never grow better I dare be confident, but by such an accidental favour as this which you design it. I altogether approve of the method you propose to take as to the abstract; and Robinson, I dare say, will not presume to alter a word; I am sure I would not: and therefore my seeing it before he prints it will be needless. I will take care you shall have a copy sent you before publication. I propose to have it out about Easter; and yet to my shame I must tell you, though it consists of three books, the first is not yet entirely printed, and that I have not yet composed the far greatest part of the other two. To let you into this mystery, I must acquaint you with my faults and imperfections, the common occasion of all profane mysteries. I am naturally very indolent, and apt to be disgusted with what has been any time in my hands and thoughts. When I published my first volume, I intended to set about the remainder immediately, but found such a disgust to an old subject, that I deferred it from month to month, and year to year; till at length, not being able to conquer my listlessness, I was forced to have recourse to an old expedient—that is, to begin to set the press on work, and so oblige myself unavoidably to keep it going. I began this project last year, but grew weary again before I had half got through the first book; and there it stuck till just now, when I set it going again, and have absolutely promised the bookseller to supply him constantly with copy till the whole volume is printed, and to get it ready by Lady-Day. So that now I hurry through it in a strange manner, and you may expect to find it as incorrect as the former, and for the same reason. Yet I had resolved against serving this volume so; and still my evil nature prevailed, and I find, at length, it is in vain to strive with it. I take no pride, I will assure you, in telling my infirmities. I confess myself as to a friend, without any manner of affectation; and that you may see it is so, I would not have you think that natural indolence alone makes me thus play the fool. Distractions of various kinds, inseparable from human life, joined with a habit naturally melancholy, contribute greatly to increase my indolence, and force me often to seek in

letters nothing but mere amusement. This makes my reading wild and desultory; and I seek refuge from the uneasiness of thought from any book, let it be what it will, that can engage my attention. There is no one whose good opinion I more value than yours; and the marks you give me of it make me so vain, that I am resolved to humble myself in making you this confession.—By my manner of writing upon subjects, you would naturally imagine they afford me pleasure, and attach me thoroughly: I will assure you, No! I have much amused myself in human learning to wear away the tedious hours inseparable from a melancholy habit; but no earthly thing gives me pleasure, except the ties of natural relationship, and the friendship of good men; and for all views of happiness, I have no notion of such a thing but in the prospects which revealed religion affords us. You see how I treat you, as if you were my confessor. You are in a more sacred relation to me: I regard you as my friend!”—P. 529.

This ingenuous, painful confession leaves us in no disposition to censure or to make invidious comparisons; but the promise that “the meek shall inherit the earth” recurs to us when we observe the contrasting overflow of joy with which Dr. Doddridge’s life was blessed. The springs of feeling were with him near the surface; they gushed out to every touch, and there was a sunlight which played on them for ever. He was too humble to grasp at a large share of human blessings, and too gentle to struggle with the jostling crowd; yet through that very humility and meekness, all things were his.

SUNDAY IN LONDON.*

SUNDAY has its localities, like other things. When Waverley was in Scotland, Sunday never came “aboon the pass;” and at the present time there are large portions of the metropolis (and the remark holds of many of our large towns) where its visitations, as a day of devotion and of rest, are alike unknown. It is banished from both extremities; from our fashionable squares and our filthy lanes; and has but a limited acquaintance with the remaining mediocrity. A Country Sabbath is a sight for a Londoner; and a beautiful and affecting sight it is. There is many an out-of-the-way village, blessed with a kind-hearted Curate in the parish church, or where Methodism, having been left to do its work on the entire population, unregarded and unopposed, wears its purest and mildest form, which presents, on the Sunday, to the eyes of the wanderer from the great city, a scene of simple devotion, of order and peace, of cleanliness, enjoyment, and improvement, which touches his heart with the feeling of a sad contrast, and sends him back full of pleasant recollections, and yet of deep regrets. When may he hope to look upon the like again? What can transform a London Sunday from the day of dissipation, bustle, uproar, drunkenness, and thievery, that it now is, into a day whose occupations the Philanthropist and the Christian may love to contemplate? The question is a difficult one; and we cannot say that the Bishop has answered it satisfactorily. We respect him,

* A Letter on the present Neglect of the Lord’s Day, addressed to the Inhabitants of London and Westminster. By C. J. Blomfield, D. D., Bishop of London. Second Edition. 8vo. Pp. 38.

however, for having made the attempt. He is rather too much given to be busy; but he has never bestirred himself in a less exceptionable way than on the present occasion.

The evils on which the Bishop principally expatiates are the following:

1. Traffic in the different articles of food.

"The markets are full of buyers and sellers.—In Clare Market there is not the least show of respecting the day; an unusual degree of activity seems to prevail.—In the public streets every shop which is occupied by a butcher, a baker, a cook, a confectioner, a chemist, a greengrocer, is open during the whole morning of the Sunday, and many of them throughout the day.—The irregularities of this kind, which occur within the limits of the two cities of London and Westminster, are trivial, compared with the shocking profanation of the Sabbath which goes on in the populous suburbs of the metropolis.—A gentleman, who had personally inspected various streets and public avenues to the north-west of the metropolis, counted no less than four hundred and seventy-three shops, of various trades, open for business on the Lord's Day, besides stalls for fruit and other articles of consumption.—On the Paddington canal, business is carried on at the wharfs, and the boats are loaded and unloaded upon the Sunday, as upon the other days of the week."—Pp. 10, 11, 15.

2. Drunkenness.

"There is one evil of enormous magnitude, which is now too obvious at all times, but more distressingly so on the Lord's Day; I mean the resort of the lower orders to the almost numberless wine-vaults and gin-shops in which the work of ruin goes on throughout the week without intermission.—One most painful feature of the case is, the increase of drunkenness among females. One can hardly pass a gin-shop without seeing women, either entering or leaving it, some of them in rags, the infatuated victims of a vice now grown unconquerable by habit; but many of respectable exterior; and many, as I can testify from frequent observation, with infants in their arms.—Whoever has watched the details of female dishonesty and profligacy, in the police reports, knows in how large a proportion of cases they may be traced to this cause.—There are more than eighty liquor shops in the single line of street which lies between the two churches of Bishopsgate and Shoreditch."—Pp. 12—14.

3. Sports.

"In the outskirts of London, and especially on the Surrey side of the Thames, and in the neighbourhood of the parks, Sunday is marked by the resorting together of youthful profligates of both sexes, for the purpose of fighting, pigeon-shooting, gambling, and all kinds of improper pastimes.—A more respectable class resort to the public-houses and tea-gardens.—The principal streets of the town are kept in continual rattle by the passing and repassing of noisy vehicles which disturb our public worship.—The steam-packets up the Thames to Richmond, and downwards to Margate and the Nore, are crowded.—It has been stated, that in the month of August last, six thousand persons availed themselves of this convenience to take their pleasure, as it is called. A waterman, who lives near my own house, has told me, that he has known more than five hundred boats pass under Putney Bridge on a fine Sunday, carrying parties of pleasure."—Pp. 14, 15.

4. Sunday News-rooms.

"There are, at this time, twelve Sunday newspapers, of which forty thousand copies are circulated, principally by means of about three hundred shops."—P. 16.

These allegations chiefly apply to the poorer classes of society. The Bishop then appeals to the higher orders; his charges against them are

Sunday Travelling (carried on to such an extent that, in the parish which he once held, on the Newmarket Road, "more than forty pair of horses have sometimes been changed on Easter day") and Sunday dinner parties, Sunday evening card parties, Sunday *conversazioni*, &c., &c.

Some of these alleged evils wear rather a questionable shape. What, for instance, would be the probable consequence, were Sunday news-rooms and Sunday newspapers put down by the strong hand of the law? Would the persons who now read those papers be better employed, or worse? People cannot be made righteous and devout by Act of Parliament. Their books cannot be selected, nor their reading regulated, by statutory enactment. There is probably more gained in decorum than there is lost in devotion by the class of persons thus occupied. Then as to the park-walkers, the short-stagers, and the steam-boaters, much is to be wished as to their improvement; but is not much also to be feared as to their deterioration, were the law to interpose? A little fresh air, if it can be reached, is not at all amiss for those who are closely, during the intervening six days, in this most "populous city pent." It is certainly better for the health of the body than three services in a crowded chapel in the heart of the city. And if all the three services be not relinquished to obtain it, perhaps the soul may derive advantage too. The people who spend their lives within sight of green fields should have a little charity in this matter. The Bishop is shocked that five hundred boats should pass under Putney bridge on a Sunday; but the Bishop should remember that but for Sunday most of these people would never see Putney bridge at all; while he can look towards it from his window every Sunday and week-day, every working-day and idle-day of his episcopal existence. Reading a newspaper on a Sunday is an improvement upon never reading at all; and getting a mouthful of fresh air on a Sunday is better than never breathing any thing but city smoke. Both are advances upon utter ignorance, indolence, listlessness, and intoxication. And we verily believe it to be the fact, that the facilities which his Lordship would prohibit, operate rather to raise a class which would be less innocently employed, than to corrupt one which would be more becomingly engaged.

Indeed, disgusting and grievous as is the appearance of a London Sunday, we question much whether there be any foundation for the outcry in which his Lordship has joined about its unprecedented and increasing desecration. There never were so many places of worship, nor so well filled, in London, as at present. They have been multiplied, and are crowded, in every direction. And surely it is not a topic of unmitigated lamentation that there are stimuli and facilities for bodily and mental exercise which hold a midway place between the grossness of debauchery and the blessings of social piety; which draw off from the one if they do not conduct to the other; and which, if they do not lead the wandering sheep to where they may be safely folded, yet prevent their falling into the ditch which yawns for their reception and destruction.

The means on which the Bishop appears chiefly to rely for an amendment of the present state of things are, the raising his own "voice of authority;" the increased activity of the clergy and parish officers; the "confederation" of respectable inhabitants for "protecting the honour of God's holy name, and of repressing the profanation of his day;" and the setting a better example to the poor by the fashionable world. The last recipe reminds us of the old story of *bellling the cat*; undoubtedly, when the

higher classes are reformed, the lower will be edified by their example ; and “ when the sky falls, we shall catch larks.”

The Bishop’s “ voice of authority ” may sound very thunderingly in the ears of such of the inferior clergy as are dependent upon him ; those whom his controul may subject to vexations, or to whom his favour may afford the prospect of promotion. Beyond this circle its potency will scarcely extend. The wealthy and fashionable will not be pamphletized into church-going ; the demon of gaming will not be exorcised by the brandishing of a crozier ; and in the purlieus of St. Giles’s white lawn will be no match for blue ruin. A bishop’s voice will not shake the earth. Let him raise it, by all means ; but it is as well to “ aggravate it gently ; ” and if the *vox* and the *preterea nihil* must go together, there is no occasion for a very loud blast of a trumpet to herald their companionship and fix upon it the world’s attention. The fact is, that Dr. Blomfield has very inflated notions of episcopal importance, dignity, and authority. He has a propensity to make himself offensive and ridiculous. *Apropos*, the newspaper is just come in, full of his very edifying and gentlemanly correspondence with Mr. Williams. Even the production of the pamphlet before us appears to be considered by him as an act of condescension, and a work of supererogation. It opens with the following pompous announcement :

“ Although the relation in which I stand to you, as Bishop of this diocese, does not lay on me any positive obligation to address you upon subjects of religious interest, otherwise than through the medium of the parochial clergy, yet occasions may present themselves,” &c.—P. 3.

Now, however exempt an Episcopalian Bishop may be from the most bounden duties of a Christian Bishop, we would not have his Lordship imagine that his doing the dignified in this way can be of any great service to “ the cause of God and his gospel.”

Nor do we expect much, save mischief, from the activity of parish officers, urged on by the clergy, and by the meddling, fanatical people whom his Lordship would encourage to “ confederate ” for putting down Sunday abuses. The Society for the Suppression of Vice hath left no pleasant odour in the nostrils of the public. Such societies never fly at high game ; they are mere sparrow-hawks ; and the invidiousness of the distinction soon destroys all respect for the purity of their purpose, and leaves little regard for the rectitude of their intentions. What would it be worth even if they could wage a successful war of extermination against apple-stalls ? Or if they could achieve the more wonderful triumph of blowing up the Richmond steam-boat ? Or even if a renewed application (one has been made already) should induce the Home Secretary of State to close the parks against the promenading citizens ? We cannot trust to the prudence of people who trace all the distresses and perils of the nation to our not being sufficiently sabbatical. We cannot confide in their clear-headedness or their cool-headedness. Let not the Bishop tempt them to be too meddlesome. Let them be warned by his example rather than warmed by his encouragement.

Is nothing to be done then ? Yes ; much might be done, if those who can aid in the accomplishment would but set about it properly and heartily. We will venture to throw out a few suggestions, although we cannot speak very hopefully of their prompt adoption.

The first preliminary is, that religious people should take the trouble to make themselves acquainted with the subject before they indulge in decla-

mation or proceed to action. We do not object to designating the first day of the week *the Christian Sabbath*, provided every body is made to know what the expression means. They should know that it is not the language of Scripture ; that no Sabbath was instituted by Jesus Christ ; that the Jewish Sabbatical law was never binding upon Gentile converts ; that no transfer was ever made, by divine authority, of the enactments and sanctions of that law from the seventh day of the week to the first ; that the first day of the week is called in Scripture the Lord's-day, because on it the Lord Jesus rose from the dead ; that the primitive observance of it was simply a voluntary meeting of believers, most probably only in the evening, after the toils of the day, from which they had no legal means and no divine command to exonerate themselves, were over ; that cessation from labour through the day is on every account, temporal and spiritual, a most desirable object ; that moral utility is the basis of our obligation to make the Lord's-day a day of holy rest ; and that in this modified sense we may with propriety and beauty call the day our Sabbath, the Christian Sabbath. All this is evident on inspection of the New Testament ; and it is surely not too much to require of Christians that they should know a little about what they say, and whereof they affirm, when they attempt to interfere with the laws of their country and the manners of their countrymen.

So far as we can judge from his Letter, Dr. Blomfield would not dissent very vehemently from this statement, although he seems sometimes to be disposed to mystify his readers, and sometimes to be mystified himself. His Lordship is not a very clear theologian. An Appendix on the distinction between the appellations " Lord's-day " and " Sabbath," is a notable specimen of confusion, from which he who can disentangle a meaning, well deserves to have it as a worthy prize for his pains. But his Lordship may improve if the duties of his high station will but allow him a little time to study the subject ; and then, we hope, he would fall in with the suggestion we have to offer, and which is, that churches and preachers should cease to trick the people into transgression, as they now do, by the misapplication of the fourth commandment of the Jewish Law. Christianity is not at all honoured by the decalogue being elevated as the summary of its morality. Our Lord has given us his own summary, comprehending every thing in the love of God and of our neighbour, and by that we should abide. The decalogue is perfect as to the specific purpose for which it was announced, but it is imperfect as an exhibition of Christian duty ; and in particular the repetition of the fourth commandment, in the sense which people are led to affix to it, is a misrepresentation and an imposition. The place of that commandment is in the annals of Jewish history, and not in the code of Christian obligations. There will always be people who perceive this legerdemain, and are disgusted by it. It is high time for pious frauds to become obsolete. We have known very little children make the discovery that the seventh day was not the first day, and that there was mystery or cajolery somewhere in this business. Let the cessation of labour, decorous conduct, and attention to the means of religious improvement on the Lord's-day, be enforced in a plain, true, and straight-forward way. That will deserve success ; which is something towards obtaining it.

The common Sabbatarian declamations are very like " traps to catch consciences." They hold forth a standard, conformity with which, in the existing state of society, is impracticable. They create guilt. The conscience is hardened with imaginary, but unavoidable offences, and so it acquires an unholy strength to bear the sense of voluntary and real trans-

gressions. We are often told of those who suffer the last penalty of the law tracing all their criminality to Sabbath-breaking as its origin. The inference is not altogether that which is commonly deduced. There is a moral in the fact for preachers as well as for thieves. He who by the unauthorized announcement of a positive institution which he ascribes to the Deity, and the violation of which is in the highest degree probable, creates a sin which sears the consciences of the ignorant, and hardens them for offences against society, is so far *particeps criminis*. There is much mischief very unintentionally produced in this way. Last-dying-speeches and confessions of the description now referred to, if they really come from the culprit's own mind, which is probably not always the case, should be regarded not as a trophy, but as a reproach: they hold forth a warning to the Sabbath-making priest, as well as to the Sabbath-breaking sinner.

Our next suggestion is, that the religious occupations of the Sunday should be rendered more interesting and attractive. Services should be shortened, better arranged, made more simple, comprehensive, and generally impressive and affecting, than they are at present. There is great room for amendment in the ordinary routine of worship, of the Dissenting not less than of the Episcopal service. We are for no increased attractiveness at the expense of the ultimate object of assembling ourselves together, but for such as will conduce to that object, and render the service more efficient in the same degree that it is rendered more delightful. On some occasion we may probably go into particulars on this subject. Few persons can doubt, we think, that some improvement of this kind is practicable and desirable. Then, in the Church at least, the preaching may be immeasurably better and more useful than it is. Let the Establishment but do its duty by the people, and allow no man to hold the office of a public instructor who does not effectively discharge its functions, and more will be done than by any other means whatever for making a city Sunday a lovely and a hallowed day. The Bishop records a fact, the testimony of which is decisive. "Where opportunities are afforded to the poor of attending the service of our Church, under the ministry of diligent and faithful clergymen, the evils complained of are almost always found to be in the same degree abated." Why, then, let every parish have a "diligent and faithful" clergyman. Try that first, ye recipients of millions of a nation's money, for purposes which are allowedly not accomplished. Dismiss your idle, feeble, sleepy, corrupt watchmen, and let there be a new moral police, which will do the duty for which it is so liberally paid. We have heard of schools in which, if a boy played truant, the teacher was held to be the culprit. Had he rendered school sufficiently interesting, the boy would not voluntarily have stayed away. So with our public schools of religion and morality. The teacher is in fault if the people play truant.

Another good thing would be (we speak of London and its vicinity more especially) to allow the use of the churches, in the intervals of Episcopal service, to Dissenting preachers, under such regulations as the number of claimants might render expedient. There is no need of new churches, and many which have been erected might have been spared. But great good might be done by the free and incessant use of those which exist. Much Sunday travelling is compulsory upon Nonconformists, of which a considerable portion might be avoided, if the preachers and worship of their choice could thus be brought home to them. Moreover, those who are so located, that a Sunday walk, ride, or sail, is to them almost the breath of their animal life, might thus find that they were not reduced to the alternative of

existing altogether without air or without worship. The most rigid censor of their present proceedings need not object to this plan as an unholy compromise. He who said, "Ye cannot serve God and Mammon," would never have objected to the providing for those who were serving Mammon the opportunities and inducements for serving God. Let the one destroy the other; but it must be introduced before it can operate. The preacher must get a hearing before he can convince and convert.

There would be no difficulty about such an arrangement as this *if* the promotion of religion were the primary object with the Church. In fact, the accommodation would only be the concession of a right. The churches are public property: they were built and are kept up at the public expense. What there is of private endowment is chiefly of Roman Catholic origin, which at the Reformation (how equitably we do not now inquire) became also the property of the state, that is, of the public. The public has a right to the use of these edifices in such a manner as is most conducive to the public good. What says the Church to such a test of the sincerity and purity of its zeal?

If the stamp duty were taken off, religious newspapers would multiply. We have a few, but they struggle hard for existence. In America they abound. They would be powerful coadjutors in reforming the manners of the people. Here is a good opportunity for the Bishop to atone for that hasty insult to the press for which he has already been rebuked as he deserved, but of which the recollection will scarcely be obliterated by the note, half explanation and half apology, which he has appended to the passage in the second edition of his pamphlet. He will raise his mitred front in the senate to good purpose when he moves the peers of Great Britain to abolish a restriction which alone prevents the existence of this new but most effective machinery for diffusing knowledge and strengthening religious principle in the community.

Universal education, honestly and energetically promoted, is a means of gradual reformation so obvious and so powerful, that we need only mention it.

With the exception of not more than a word or two, we join most heartily in the prayer with which our author concludes, that the Lord's-day may be hallowed according to the following description of its duties in the beautiful language of Jeremy Taylor:

"Such works as are of necessity and charity, is a necessary duty of the day; and to do acts of public religion is the other part of it. So much is made matter of duty by the intervention of public authority; and though the Church hath made no more prescriptions in this, and God hath made none at all, yet he who keeps the day most strictly, most religiously, he keeps it best, and most consonant to the design of the Church, and the ends of religion, and the opportunity of the present leisure, and the interests of his soul. The acts of religion proper for the day are prayers and public liturgies, preaching, catechizing, acts of charity, visiting sick persons, acts of eucharist to God, of hospitality to our poor neighbours, of friendliness and civility to all, reconciling differences; and, after the public assemblies are dissolved, any act of direct religion to God, or of ease and remission to servants; or whatsoever else is good in manners, or in piety, or in mercy."—Pp. 34, 35.

ON THE DUTY OF AVOWING OUR RELIGIOUS OPINIONS.

[The following article is translated from No. IV. of the New Series of the *Revue Protestante*. It will furnish our readers with a specimen of the style and spirit of that valuable work ; with an illustration of the present state of religious opinion and feeling in France ; and, *mutatis mutandis*, there are perhaps some in our own country who may profit by its perusal.]

IT is one of the characteristic features of the age in which we live, that every man professes a political opinion. The camp of the neutrals has been forced, and they have all been compelled to choose their colours, and to abide by them. Public attention is fixed on the public welfare ; and mind is now engaged with the concerns of a nation, as it was formerly with those of a city : the same lever is employed in raising weightier burdens ; and the famous law of Solon, (condemned by Plutarch,) that law which ordained that every citizen should declare for one side or the other, would be in our days a needless enactment. The shock which was given to the old countries of Europe by the French Revolution, the voice of the national tribunals, the daily perusal of the thousands of newspapers, whose echoes are heard undiminished by distance, all have concurred in furnishing every one with the power of forming his own opinion. Formerly every hamlet, like Goldsmith's Deserted Village, had its newsmonger ; now every hamlet has its politician : long tales have yielded to the discussion of principles ; and the poor man, feeling himself a proprietor, no where abandons himself to total ignorance of the laws which protect his humble property. In the higher classes we may even say that this ignorance is becoming from day to day more impossible. The spring which has been recently given to mind is every where at work, in one place with more ardour, in another with less ; but it is every where perceptible ; and wherever it is favoured and directed by a national representation, it must inevitably spread from one to another, as in an electric chain, and throw out its sparks to the most isolated hut. Where there is as yet no representation of the people, opinion may be silent, or it may express itself with caution, and in a low tone, seldom heard beyond its own frontiers. It is forming nevertheless—it is strengthening, and sooner or later its voice will be heard : in due time that voice will be manly. It is to be observed, that with us poor creatures who have only lately assumed the liberty of having (much less of declaring) an opinion, it is not, for the time, essential that our new birth of ideas should be perfectly correct and free from exaggeration and error. The ancien régime produced but one Montesquieu, and has no right to require at our hands more than one Royer Collard : it would be expecting too much from the rising generation of the age, hardly yet invested with the toga virilis, and admitted to the assemblies of the people. What is really essential is, that these new ideas should engage the attention, occupy and please. Let them be permitted to spread, and they will be their own correctors. Let them not be feared, for they are pacific in their nature, and nobody now desires to clear the rust from the pikes and hatchets of the Revolution. This progress of mind, this thirst for knowledge, (notwithstanding the temerity of judgment which may sometimes accompany it,) and the lively interest which every individual now takes in the good of the whole, are all prognostications of a new æra of peace, freedom, and glory for Europe, and it is in our opinion a decided advantage that every man has his political opinion : it is time that every man should also have his religious opinions.

At present it is not so. Every man knows what he thinks of his government; many do not know what they think of their church. With regard to earth, opinion is fixed, and the mind is intent on it; with regard to heaven, opinion is often vague, uncertain, and fluctuating; sometimes even there is no opinion at all, and the mind is not brought to bear on the subject.—We have thrown out the above preliminary observations on purpose to shew the enormous and deplorable difference in this respect between the political and the religious world: the one has more servants, more partisans, more privy-counsellors, than it needs, and the other is wholly without. Listen to the style of conversation in Europe, and see what portion of it turns on religious affairs. Enter into the most intellectual society, and behold where political science has set her wrinkles, and bestowed her air of importance, or her sarcastic smiles; and then behold where piety has set her seal. See and count! Let it not be supposed that we are about to raise a cry of “Atheism!” The old bugbear is worn out. Besides, we are convinced that at the present day no man is an Atheist: it does not therefore follow that every man has and professes a religious opinion. Neither do we suppose with M. La Mennaie, who has employed his wordy eloquence in support of his sophistry, that the present generation is of so obtuse a nature, that it can never be roused but by the seals upon a new loan, or the arrival of a flock of goats from Thibet. No, the age is not as indifferent as it is thought, or at least said to be. Where is the generous purpose, or the signal misfortune, which has not moved all hearts, and propagated from nation to nation an ardent sympathy? All the grand questions which appeal to humanity, the Slave-trade, the treatment of prisoners, capital punishment, the education of the poor, have they not all found supporters, who would give not only their silver and gold (which is nothing), but their time (which is every thing)? The science of statistics even, which used to count nothing but conscripts, is it not now employed in counting orphans and paupers? Can it be forgotten how nobly Europe has answered to the cries of afflicted Greece? Is it possible to overlook this first example of what can be done for a *people* by the *people* of other lands? No; the moral apathy with which the age is reproached, is only on the surface; the depths of the heart are tender. But the great obstacle which religion now experiences is the fear of making an open profession. People are now religious without daring to say so; they believe, but they believe in silence; they pray, but in secret. The Bible is concealed at the approach of a stranger. Nobody chooses to be caught in the fact of attending to religion; they are afraid of joining any church or communicating with any sect; they are unwilling to take part in favour of any worship or against it; and they come to the Lord (like Nicodemus) by night. Hence it follows, that they organize a temple of which they are themselves at once priests and worshippers; they hold communion only with themselves; and without being irreligious, they appear so. Every public act of worship is carefully avoided; they do not wish to be suspected of piety; and the injunction of the apostle, (1 Pet. iii. 15,) “Be ye always ready to give an answer to every man that asketh you a reason of the hope that is in you,” is utterly disregarded. This evil, which is now extensive, is the grand bane of Christianity. In the towns it prevails more than in the country: in the latter it is impossible to make a secret of one’s faith; every one is soon found out and noted. In great cities, every one is confounded in the crowd, and he may conceal his religion as easily as he can conceal his conduct or his fortune. The Romish Church has its share in this general calamity which has fallen upon religion; more men than the world sup-

poses go secretly to mass, and are Catholics without daring to confess it. In the Reformed Church the evil is still greater; Protestantism has a still larger number of secret disciples, who may be divided into two classes. In the first we may place all those Catholics, who are Catholics no longer, whose hearts have renounced the worship, and who neglect even its exterior observances. These have but one step more to make towards us, but this last step they do not take; they are on the threshold, but they enter not; they touch the door of the holy place, and they sometimes lift up their hands, but they do not knock. Ah, that they could be persuaded that the door will not open of its own accord! In the same class we must place those who are Protestants by birth, education, and name, who were communicants in their youth, and who appear to have renounced their worship and forgotten the road to the temple. Perhaps, with the help of an almanac, they may recollect the birth of their Saviour on the 25th of December, or his resurrection the first Sunday after the first full moon of the vernal equinox, and they may undertake to present themselves and perform an act of devotion with their brethren. They are Protestants every where but in a Protestant church. This fatal dread of making a profession extends even to Judaism: Jews have been known to baptize their children, and to continue Jews. Let us not shun to declare that they thus offend both Moses and Christ.—We will now examine the motives which keep these lukewarm admirers at a distance from the God they adore; let us weigh them in the balance, and call this species of piety by its true name. An over anxiety about the things of this world is a principal ingredient in it.

There are many who do not allow themselves leisure to be religious, or to profess any religion. Amongst their days there is no Sabbath; they know, indeed, that one day in seven, courts of justice, government offices, counting-houses, and shops, are all shut, but it never occurs to them that the temples are open. Such men live for the purpose of living, and only forget that life is terminated by death, and revives in eternity. Another actuating motive in the two classes of anonymous Protestants which we have mentioned is pride. They have conceived a distaste for the worship whose simplicity they theoretically admire. Their fastidiousness is annoyed at the unpolished plainness of expression in our beautiful Liturgy; the obsolete words in our Psalter offend their critical acumen; they cannot worship God in such an antiquated style; our old-fashioned melodies grate on their ears, and how few of our preachers would they condescend to hear to the end! How few sermons are there deep enough to afford them instruction, or striking enough to engage their attention! A Sermon!—the very word disgusts them; the word is condemned; and Irving, the only English preacher who ever competed for a moment with the celebrated Chalmers, was so well aware of it, that, by a pitiful stratagem, he changed the name as he could not change the thing, and put forth four of his discourses under the whimsical title of “Four Orations for the Oracles of God.” It may easily be imagined after this that *edification* is another obsolete word in their vocabulary. They have lost the habit, and can never resume it, till a form of worship is devised more in accordance with their superior wisdom! In the mean time they keep aloof, and dwell in a higher sphere; they go, like Moses, to present their devotions on the top of Mount Sinai, and like him they are hidden from the vulgar gaze by the clouds which cover its summit—the only difference in their case is, that God has not called them. Pretences as worthless as these are sufficient to detain the timid half-way between the Romish and Protestant Churches.

We are not speaking of those who are ostensibly Catholic, (it is not for us to question their faith or their sincerity,) but of those who to all appearance have forsaken the Romish Church—who have condemned it, but have not replaced it. The dread of making an open profession is the actuating motive with all these, though it presents itself in a thousand different forms. Sometimes it is the vague idea that “we ought not to forsake our religion.” Undoubtedly not; while it reigns in the heart, so long you ought to abide by it. When it has lost its power over the heart, is its place to remain for ever unoccupied? Is it *your* religion when you have ceased to trust in it? No—the religion you believe in is *yours*, and you ought to profess it. Sometimes it is the notion that “we should adhere to the faith of our fathers and of our country.” Right, as long as that faith is yours; but what if it be so no longer? Besides, what *is* the faith of your ancestors? Are we to be Christians according to our genealogical tables? Shall we resume the controversies of the seventeenth century, write a new history of Diversities, and discuss what Bossuet and Fenelon, Arnault and Pascal, thought of the worship of the *Sacré-Cœur*? And what is the faith of our country? Under the Imperial Government it was “the religion of an immense majority of the inhabitants of France,” and since the Restoration it is “the religion of the State;” but our own opinion is, that the charter of Louis XVIII. has determined every thing *except* our religious opinions. Let us not forget that the Jews rejected the Messiah, under this pretext of inviolable attachment to their national and hereditary religion, when they said to him, “We are the children of Abraham.” Another maxim, which has a more specious appearance, is, that we should abide by the religion in which we were born; but this is only another form of what we have already considered, and if this convenient arrangement were in force, human nature would be parcelled out into districts of religion, (as ancient Egypt and modern India were into castes,) with a prohibition of crossing the line. Superstition and error would thus become inviolable and interminable; Jews would be for ever Jews; Mahometans for ever Mahometans; Budhaists for ever Budhaists; Pagans for ever in Pagan darkness; and it would be only wonderful that there should be any Christians in the world; for the assembled Sanhedrim would have been justified in saying to the Saviour, “We mean to abide in the religion in which we were born!” These pretences, however, these worn-out sophisms, would have little influence unsupported by circumstance, by interest, and by timidity. Patronage to secure, a place to obtain, a fortune to make, false shame for fear of being talked of and charged with presumption, the odium attached to the character of a new convert (so hard to be borne,) the fear of being charged with sinister motives—in a word, the multitude of petty troubles which are inseparable attendants upon the great affairs of life, all these things operate in deterring from the open profession of Protestantism an immense number of timid proselytes, who, like certain crusaders of old, wear the cross hidden under their garments, and do not set off for Palestine. It is our duty to proclaim, at the risk of offending some of our readers for their own good, that all this is disgraceful cowardice. Our age has been reproached with wanting civil courage; it is also deficient in religious courage, which is the worst species of cowardice. If it became universal, the church would be annihilated, and the spirit of *égoïsme* would be substituted for the spirit of the gospel; for if one individual has a right to conceal his belief, all have that right. This kind of silence and concealment is contrary to the very essence of Christianity, which belongs to and is addressed to all. Religion is a public concern; it is not designed to isolate

men, and give each one his cell; but to unite them in large communities, that they may be one fold under one shepherd. Your faith should enlighten and support mine, and mine yours; we ought to act in common in support of our common belief, and the temple of the New Jerusalem will not be built till the people, delivered from Babylon, shall all join in the labour. These reflections inspire us with profound regret. What a different aspect would Protestantism present, to its friends and its enemies, if all its adherents would rise up at once, like the Hebrews at the foot of Mount Carmel, and choose whom they would serve!—if they would leave all vain disputes about words, and, uniting in charity, in the holy liberty of the faith, would permit the sacred right of private examination to bring forth its fruit, and to shew its power! Our only profession of belief would then be the recognition of the Scriptures as the word of God, and Europe would one day rouse herself in amazement at the number of Protestants amongst her children. This day *will come*—but Heaven only knows when.

CRITICAL NOTICES.

THEOLOGY.

ART. I.—*The Unitarian Christian's Faith: a Discourse.* By William Hamilton Drummond, D.D. London: Hunter. 8vo. Pp. 32. 1830.

THIS sermon was introductory to the series of lectures now delivering by the Unitarian ministers of Dublin. A list of the subjects may be referred to in our April number. The discourse was admirably adapted to the occasion, and the perusal of it confirms our anticipations of great good from those lectures. English hearers and readers of Unitarian Sermons must not expect much novelty in it; but there is enough of novelty to satisfy us in the occasion and circumstances of its delivery. Dr. Drummond's statement of Unitarian Christian principles is, as would be expected, comprehensive, perspicuous, and energetic. We quote with much pleasure the following reply to an objection which is often made, and which unhappily has sometimes been backed by gross and cruel misrepresentations of facts:

“Much industry has been employed to alarm the weak and ignorant, and to prejudice them against Unitarian Christianity, by charging it as deficient in supplying comfort to the dying. We wish the charge were put into some distinct and tangible shape, that we might endow it with its credibility. What do our accusers mean? Do they complain that

the ministers of our religion do not administer Extreme Unction?—Or that they do not usurp the judgment-seat of Christ, pronounce absolution, and dismiss the parting spirit with a passport to heaven? Verily, then, the charge is true. They do not anoint—they do not absolve, neither do they place any great dependence on those conversions which are wrought instantaneously, when the mind is weakened by disease, and under the impression of fear; nor do they, by any ‘authority committed unto them,’ declare that the gates of heaven will fly open to admit the sinner whose life has been spent in violation of the laws of God, on his pronouncing a few cabalistic words, or declaring his belief in some mysterious points of doctrine. They dare not assure him that he will be crowned like him who has honourably reached the goal in the Christian race, or lawfully triumphed in the ‘good fight of faith,’ and that he must inevitably be numbered among the white-robed sons of light. Such inebriating comforts as these, Unitarian Christianity cannot administer. At the same time she desires no one to despair; though she does not encourage presumptuous expectations, she affixes no limits to the mercy of God.

“Religious display, always odious, becomes peculiarly disgusting in the chamber of disease and death. The bed of

the dying should be as a spot of holy ground that would be profaned by exposure to the vulgar gaze. There should the mind be permitted to retire within herself, and shutting out the world, hold communion with God, on her bed, and be still. There should faith and hope, undisturbed by spiritual quackery and bravados, celebrate their last triumphs on earth, unseen but by the eye, unaided but by the hand of friendship and affection. There should ascend the fervent prayer and the devout aspiration, to be heard only by the Most High, not to be re-echoed by an admiring crowd—not to proclaim how a sinner can be converted, or a saint become doubly sainted, at a time when the world should have lost its influence, and in a place where vanity should find no admission. There should religion exercise her power in moving the patient to repent—to forgive, as he prays to be forgiven—to ‘set his house in order’—to make restitution, and all possible reparation for past neglect, or violation of duty—to perform the last offices of justice and benevolence—to contemplate with devout gratitude the example of the Lord Jesus, who was made perfect through sufferings, and ‘who, for the joy that was before him, endured the cross, despising the shame, and is now set down at the right hand of the throne of God’—and so to profit by the divine contemplation that it may elevate the thoughts from earth to heaven, from time to eternity. Yes: the Unitarian Christian’s religion, which has been his faithful guide and comforter through life, becomes his supporter in the hour of dissolution. It teaches him to look on the grave as the portal to immortality. It leads him, in spirit, to accompany the Saviour risen triumphant from the tomb to the mansions of glory; and ‘ere this life be past,’ gives him a blissful anticipation of the joys of heaven. What gospel duties does not Unitarian Christianity inculcate? What gospel consolations can it not impart? Who live more virtuously and happily than they who act most faithful to its principles? Who die with prospects more cheering, or more sublime? We know to whom death is an object of awful apprehension; but it is not to the Unitarian Christian. They whose views of the Deity are clouded by superstition and fanaticism, who think the ever-blessed God influenced by partialities and prejudices, and ‘altogether such an one as themselves’—they whose minds are filled with the horrible creations of their own fancy, with Calvinistic monstrosi-

ties, and images of blood, may regard death as the executioner of hell, come to carry into effect the curses of eternal, immitigable wrath. But the Unitarian Christian has not so learned of Christ. He regards death not as a grim tyrant, issuing from the realms of darkness to seize his predestinated victims, and hurry them down to realms of irremediable woe; but as the herald of Jehovah, deputed to undo the heavy burdens, and let the prisoners free—as the angel of a kind Providence, come to loose ‘the silver cord, and break the golden bowl!’—to fledge the immortal spirit to mount on high, that it may become the inhabitant of a happier sphere, and approach nearer and nearer the Source of everlasting life, there to quaff immortality and joy, and join the glorious assemblage of saints and angels in anthems of praise and thanksgiving ‘to Him that sitteth on the throne, and unto the Lamb for ever and ever!’—Pp. 27—29.

The discourse concludes with a cogent exhortation:

“We are well aware that the business of reform must proceed gradually: old habits and modes of thinking are not to be shaken off in an instant. A whole generation, perhaps two generations, must pass away before our principles come into full operation, or their influence be very extensively felt. But we despair not of their final, permanent, universal triumph. An impulse has been given that will continue to act. The springs of the public mind have begun to take a new temper and polish, and will not, we trust, be easily brought back to a state of rust and inaction. The greatest impediment, or rather the only impediment in our way, is our own supineness. Let not our charity extinguish our zeal: let not our liberality generate indifference. If our principles are what we conscientiously believe them to be, fitted to advance the glory of God and the happiness of man, they are worth supporting by an open and manly avowal of our belief in their superiority—they are worth supporting by our influence, our conversation, our actions, our writings, and our purses—they are worth supporting, should times and circumstances require it, at the peril of our lives, with an apostle’s spirit, and a martyr’s self-devotion. Let us engage in this cause heartily, ‘as unto the Lord, and not as unto men,’ resolved to ‘contend earnestly for the faith once delivered to the saints’—the hallowed faith which, having been long hid behind the darkest clouds of superstition, is now beginning to shine forth like

the sun in the firmament, and pour its cheering and invigorating light on those who sat long in 'the region and the shadow of death.' Let there be no concealment — no time-serving — none of that 'fear of man which bringeth a snare,'—a snare for the conscience, the integrity, the honour, and the happiness of all who have the misfortune or the folly to be caught by it. Let there be no sneaking, shuffling, simpering, sycophantic complaisance — no compromise of principle for fear of changing a patron's smile to a frown; but state honestly and fearlessly, especially you who are ministers of the word, what your faith is, and be ready always to give an answer, (or to make a defence,) with meekness and reverence, to every man that asketh you a reason of the hope that is in you; having a good conscience, that in whatsoever they speak against you as evil-doers, (or heretical thinkers,) they may be ashamed who slanderously accuse your good behaviour in Christ. 'Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.' Love for our fellow-creatures should prompt us to diffuse among them the blessings which we ourselves enjoy, and lead them, if possible, to make their escape from mental bondage and spiritual darkness—love for God, and for his Christ, should induce us to do all we can for the extension of his kingdom—and a regard for our own honour and happiness, and for the approbation of our Sovereign Judge, at the great day of reckoning, when we must give an account of our talents, should stimulate to activity and industry in that great and good cause which we believe to be the cause of heaven."—Pp. 31, 32.

ART. II.—*The Principles of Dissent.*

By Thomas Scales. London : Simpkin and Marshall. 12mo. Pp. 269.

It gives us much pleasure to observe the greatly increased and rapidly increasing interest which is excited by the subject of Dissent amongst those who call themselves orthodox. It was allowed to remain in abeyance much too long; nor can we wonder that the leaders of the popular sects should at length begin to feel that if the co-operation, in their missionary and other societies, of members of the Establishment, was only to be purchased by silence on the topic of nonconformity, they were paying a cost-

ly price for it. They are evidently resolved to pay that price no longer. Cheap publications on the principles of Dissent have of late multiplied amongst them. We rejoice in the fact, not merely because there is so much connected with the Establishment which we can only consider as a nuisance which all good Christians should labour to abate; but also because we anticipate much good to the sects themselves from the popular exhibition of those principles. Too many of their churches are as yet only in the alphabet of Christian Liberty; and both themselves and their neighbours will be benefited by their getting on a little further, and being enabled to spell out a sentence which may perhaps be a sentence of condemnation on the spiritual domination and indirect persecution by which they are not unfrequently characterized. In shewing why Dissenting churches cast off the yoke of Episcopacy, it may chance to appear that the individual members of those churches have rights of conscience too; and that the imposition of a creed is as truly an usurpation and a tyranny in the one case as in the other.

Mr. Scales, who is a Congregationalist Minister at Leeds, lays down the three following propositions as "General and Fundamental Principles:"

"1. We hold and assert the Liberty of Human Conscience from all external and legislative restraints, and the right of every man to judge and act for himself in the concerns of religion without the interference of human authority to coerce or controul him."—P. 24.

"2. The Word of God is the only rule by which his church must be organized and governed, is entirely sufficient for all the purposes of faith and discipline, and exclusively and authoritatively prescribes both the *credenda* and *agenda* of Christianity, the doctrines which God requires his people to believe, and the duties and services which belong to his worship."—Pp. 44, 45.

"3. The Lord Jesus Christ is the only Head of the church, and holds and exercises, by special and divine appointment, an undivided and legislative authority and sovereignty on all the affairs of religion, and over the faith and consciences of Christians, as his professed disciples and subjects."—Pp. 65, 66.

It would have been better to have allowed the first proposition, which is the real strength of the case, to stand alone. The second assumes a particularity of direction about organizing and governing churches which is not to be found in

the New Testament; and the third, as the author seems to be aware, only repeats in a figurative form what had been before said literally. But Mr. Scales is something more than his title-page proclaims. He writes to recommend, not only the principles of Dissent, but of Congregationalism; and claims for the latter divine authority. Now the question which he puts, as a conclusive one, in reference to some of the practices of the Established Church, ("by what law?") might be demanded, with equal force, of some common practices amongst Congregationalists; nor is it a question easy to be answered by any who profess to find in the New Testament, not only a treasury of religious principles, but a complete and minute directory of forms and observances. When the majority of the members of Congregational Churches shall allow the minority to be fully persuaded in their own minds, and to interpret Scripture for themselves without expelling them, should they arrive at different conclusions on points of doctrine, or even of practice, when not involving moral principle, then, and not till then, may they come forward as the consistent friends of Liberty of Conscience. The requirement of conformity with a faith of a majority, whether made in Westminster Hall or in a barn, whether enforced by pecuniary mulct or by expulsion from the society to which the individual wishes to belong, is alike spiritual tyranny, and the one differs from the other only in degree, not in principle.

It is but just to add that this little volume does its author great credit for the unpretending, clear, and argumentative style in which it is written, and still more for the calm, conciliatory, and Christian temper which he uniformly evinces.

ART. III.—*A Discourse on the Proper Character of Religious Institutions, delivered at the Opening of the Independent Congregational Church, in Barton Square, Salem, U. S. North America.* By Henry Colman. Liverpool: F. B. Wright. London: Hunter. 12mo. Pp. 33.

MR. F. WRIGHT has done well to republish this excellent discourse; and it is gratifying to find that another edition of it was "much called for." Its character is catholic, rational, and spiritual. It unfolds in an earnest, and sometimes

eloquent manner, the true principles on which rest the external observances of religious worship, the spirit in which they should be attended to, and the ends to which they should be directed.

At the end we have the following Hymn for the Occasion by the Rev. John Pierpoint:

"O Thou, to whom in ancient time
The lyre of Hebrew bards was strung,
Whom kings adored in song sublime,
And prophets praised with glowing tongue.

Not now, on Zion's height alone,
Thy favoured worshiper may dwell,
Nor where, at sultry noon, thy Son
Sat, weary, by the Patriarch's well.

From every place below the skies,
The grateful song, the fervent prayer—
The incense of the heart—may rise
To heaven, and find acceptance there.

In this Thy house, whose doors we now
For social worship first unfold,
To Thee the suppliant throng shall bow,
While circling years on years are rolled.

To Thee shall Age, with snowy hair,
And Strength and Beauty, bend the knee,

And Childhood lisp, with reverent air,
Its praises and its prayers to Thee.

O Thou, to whom in ancient time
The lyre of prophet-bards was strung,
To Thee, at last, in every clime
Shall temples rise and praise be sung."
Pp. 32, 33.

ART. IV.—*Twelve Sermons, brief and explanatory.* By the Rev. E. S. Appleyard, B.A. London: Hatchard.

THE Preface to this small and very cheap volume informs us that it is published "as an experiment, to ascertain whether the writer who, by weakness of health, is rendered incapable of exercising himself in his proper vocation, can, in a more humble mode, make himself, in the least degree, useful to his fellow-creatures." We should be sorry that the answer to a question like this were suspended upon the success of such an experiment, for, wherever we discern, as in the present instance, proofs of ability and originality, and, what is far better, of sterling piety and Christian feeling, the capacity of the author for usefulness can be no matter of question at all, and our doubts can only extend to the means he has

taken for improving his talent and making it more productive.

The spirit and character of the discourses are very far from common-place. They are energetic, vigorous, pious towards God and generous towards man, perfectly free from bigotry, and full of affectionate attachment to the gospel. It is because they are all this, and because they testify plainly in many passages to the author's ability, that we regret the too obvious want of care in their preparation for the press. Besides that good taste is often sacrificed to effect, the instances of careless and confused construction and grammatical inaccuracy are of frequent occurrence. The author must surely be aware that *published* sermons, at the very best, come to us under a great disadvantage: they are too short to fulfil the promise which some lofty exordium had perhaps held out. They do not contain enough in their narrow limits to meet the doubts or difficulties of the private thinker; they are not sufficient under such circumstances for the purposes of *instruction*, and for those of *excitement* they commonly fail, because they want the accompaniments which make pulpit ministrations so effective. We miss the voice, the eye, the gesture of the speaker, which have much to do with our impressions of his sincerity, consequently with his powers of persuasion. We miss also the sacred associations of time and place, the preparatory prayers and hymns, the consciousness of sympathy with many brethren. We have said that our author must be aware of all this. Can it be then that his work is *designedly* left in its present unfinished state, for the sake of presenting to his clerical brethren a specimen of sermons prepared with just that degree of care requisite for their delivery from the pulpit by well qualified preachers, who may enlarge upon and improve them?

The author has, perhaps, observed that mere skeleton sermons, which offer only hints for general arrangement, though they accustom writers to a methodical distribution of their subject-matter, suggest very little to the imagination or feelings; *his* sketches, therefore, are to be of a different kind; they are devoid of outline, of regular division, of fixed plan; but they present us with many scattered beauties, more or less worked out, according to his fancy. This, if we have guessed aright, is certainly not a bad idea, and it might have been much better executed. The be-

ginnings of a passage designed to be eloquent, might surely have been correct, and unfortunately it is in some striking passages that defect is most apparent.

We had marked a few sentences illustrative of the truth of this observation, but we forbear, and give with greater pleasure a specimen of the author's best style; the *spirit* is uniformly good.

Who but must admire the kind and Christian benevolence of the following passage from the Sermon "On the Love of God and of our Neighbour"?

"You can love a thousand things which you do not even yet know to be worthy of your love, and can you not love him whose worth you do know?—know beyond a doubt, know by every test which your reason or your imagination can supply to you? Can you not love him who is so mild, so gentle, so affectionate, and so kind and generous withal, that if we only give, as it were, a promise that we will try to love him, he will send his Holy Spirit into our hearts, which shall teach us to love him as we ought? Can you not love such a Being? Ah! you cannot love him—the creature love the Creator!—Well, then, take a lower range; love him who is formed from the same dust, who inhabits the same earth, who possesses the same limited faculties with thyself; love him, love thy neighbour, love him as thou wouldst love the thing dearest to thee in nature, love him as thyself. But (you may ask) who is my neighbour?—Man, in every rank, of every character, whatever may be his disposition, his feelings, his capacities, man universally, is your neighbour; but nearest of all, that man who has been so blest as to have been admitted into the fold of the Shepherd of Israel, who is called after the name of Christ; to him you are knit by an indissoluble bond; there may, indeed, be a seeming line of separation, but you are in reality one, one in the same Lord, the same faith, the same baptism, the same hope of your calling: this man observes days, and times, and seasons, and pays respect or worship to departed men and angels; some would call him superstitious, idolatrous; do you call him fellow-christian, brother; love him; cherish him; if you can, win him. That man (as it appears to us) has shorn the God-head of half its glory; he believes not that the 'Word was made flesh, and dwelt among us:' what are his errors to us? To his own Master he will stand or fall; he is our neighbour; let us be careful that we pay him every neigh-

bourly office. Another is at issue with us in church government; another in the simplicity of his heart walks abroad in a plain and unusual garb; one has one trivial distinction; another, another—what of that? Are not all our neighbours? It is our part, therefore, to love and esteem them all. Pass we beyond the pale of our faith; there are beings, God in his mercy grant there may be few such, who can peruse the simple and artless narrative of our Redeemer's sufferings, and can perceive there nothing but the traces of deep-laid villainy and successful imposture; against these men let us use those arms only which Christ has chosen should be employed in his service, those of mild, of tender, of persuasive expostulation, that so if we fail in convincing their reasons, we at least may touch their hearts. There is said to exist—I have heard it, but I scarcely can credit the assertion—there is said to exist a reasonable soul who can look out on this wide and variegated world, and can discern there no marks of a creative power, who not only lives as if there were no God in the world, but actually believes there is none. O! if ever Christian charity, that expression of a thousand secret and nameless meanings, had a field to exercise itself in, here is one before it now. 'Trusting in this alone, taking this single guide to our footsteps, let us go forth and seek to restore that unhappy wanderer to the paths of life which he has madly abandoned.'—Pp. 108—111.

GENERAL LITERATURE.

ART. V.—*Lives of Eminent British Lawyers.* By Henry Roscoe, Esq., Barrister at Law. Pp. 428. (Lardner's Cabinet Cyclopædia)

THERE are almost as many ways of writing lives as of living, and in both cases there are various kinds and degrees of perfection and deficiency, of success and failure. No life, in the world or on paper, can wholly fall short of its objects if a love of truth and fairness be the leading principle; and neither can effect as much as it might do, if grace and the power to interest be wanting. In biography, the latter requisite is usually supplied by the subject; for the greater proportion of written lives relate to men whose existence abounded in incident, or whose previous celebrity has secured the favourable prepossessions of the reader. The adventures of discoverers by land and sea, of admirals and gene-

ral, captivate the imagination of all; domestic histories interest the affections of all; and even the distinguishing characteristics of mind and life of philosophers and scientific men, originate in principles common to all, and recognized by all; so that the biographer of such men has only to be careful of his own fidelity, to be assured that his labours will be more or less interesting to the public. But there is a class of men whose lives are not thus universally interesting; and who ought to be described differently, according to the different purposes which the description is designed to answer. That class is the lawyers.

The legal career of such men interests their professional brethren; and the philosophy or the domestic detail of their lives may charm general readers. These may be so blended as to render the narrative generally acceptable; but to do so is no easy matter; and there is no hope that any but the profession will care for the biography of a lawyer, as a mere lawyer. It is not in the choice of the biographer whether the life he takes in hand afford a variety of incident or not; but it is in his power so to delineate the features of mind, so to mark the principles on which it was formed, to exhibit the influences to which it was exposed, and which in its turn it exercised, as to point out its relation to the universal mind, and establish a brotherly interest in every individual heart. Where this is done as it may be done, clearly and faithfully, an affection may be created in the heart of the poet or the mechanic for the most thorough-bred lawyer that ever passed his days among parchments, and his nights in dreams of precedents and pleadings. Where political is united with legal eminence, a never-failing hold on the interest of the public is afforded to the biographer; and the fault is in himself, and not in his subject, if his narrative be dry, or only partially attractive.

The volume before us forms a part of a series of popular works; and therefore we know that it is designed for general readers. From its contents we should have inferred that it was intended for the profession. We find little beyond the legal lives of the great men described in it; and that little is so encumbered by a perpetual reference to authorities, that it appears as if the writer feared to give scope to his own faculties of comparison and inference in making himself master of his subject, or to his powers of description in presenting it to

the reader. What restrictions he may have been laid under as to space, we know not; but we cannot help thinking that, however narrow his bounds, more interest, both of matter and style, might have been united with the fidelity which characterizes the work. The large variety of extracts and references which meet us at every turn of the page, and the quietness of feeling which pervades the work, attest its impartiality, which we allow to be a primary requisite; and therefore the volume will serve as a useful manual for young candidates for legal eminence. It will not, we think, become very popular.

Variety of subject is not wanting; for we have the lives of Coke, Selden, Hale, Lords Guilford, Jefferies, Somers, Mansfield, Ashburton, Thurlow, and Erskine; Wilmot, Blackstone, Jones, and Romilly. In such a collection, the sensible reader may recognize examples and warnings of almost every moral and legal virtue and vice. Let us not be thought uncharitable for using the latter term. Jefferies is in the list; so that were his brethren immaculate, our position would still hold good.

ART. VI.—*A Practical Exposition of the Law of Wills, &c.* By Richard Dickson, Esq. pp. 212. London. 1830. Sherwood, Gilbert, and Piper.

THERE is now a general outcry for cheap law; and truly, if we must have so much law as our legislature declares to be necessary, it is highly desirable that it should be easily procured. But it is not with law as with commodities in general. Instead of being cheap, it is dear in proportion to its abundance. We are weary of the old story of estates which are ruined through the multiplicity of the provisions for their preservation. It is to be hoped that these evils are in process of mitigation, if not of remedy; and, in the meanwhile, the desire of the people, of the wiser part of the people at least, is to obtain the knowledge, if they cannot get the benefits, of the law at a moderate rate. Men are not satisfied now with committing their legal interests unreservedly to the lawyers. They choose to see with their own eyes, and understand with their own heads,—not perhaps the mysteries of the science, the arcana of the courts,—but the plain principles of law which should be obvious to all, and those practical applications of them for which there is perpetual occasion in the common transactions of business, and with which

it behoves every good man of business to be acquainted.

This desire, like all the rational expectations of the public from its members, is in the course of being gratified. Among other answers to the call, has appeared the work before us, which contains a great deal of useful information on that department of the law of which it treats, in a neat form, and at a moderate charge.

As it contains nothing more than may be found in the law books in use in the profession, we conclude it was designed solely for popular reference; and it is therefore to be wished that the style had been more popular, and that the points had been put in a more familiar and prominent way. A conscientious testator will, however, make out for himself all that it is necessary for the safe transaction of business to know, and will be thankful that information so valuable is placed within his reach.

ART. VII.—*The Doom of Devoirgoil, a Melo-drama; Auchindrane, or the Ayrshire Tragedy.* By Sir Walter Scott, Bart. Cadell.

“These dramatic pieces, or at least the first of them, were long since written, for the purpose of obliging the late Mr. Terry, then manager of the Adelphi Theatre, for whom the author had a particular regard.” (Preface.) There are many different ways of shewing regard to one’s friends, but it would not be easy to make a much worse selection than Sir Walter has made in this instance. For a man of reputation so high and extended, of genius so unquestionable, and of versatility so rarely equalled, to write an octavo volume of stuff so poor and pitiful, so altogether “stale, flat, and unprofitable,” at least unprofitable to the reader, is indeed an extraordinary sacrifice to friendship, and a most peculiar mode of “obliging the late Mr. Terry.” That worthy person must have felt it so; for he very judiciously kept the obligation to himself, and never admitted the performers or audiences of the Adelphi Theatre to any participation in Sir Walter’s kindness. The secret went with him to his grave, and was “not remembered in his epitaph,”—a grateful carefulness of his friend’s fame, which the present publication shews not to have been appreciated as it ought. There are but two things in this volume not unworthy of the author; and they have both been published before; one of them in a more

perfect and polished form. We mean the song (p. 10) which was improved into the pretty ditty of County Guy in Quentin Durward, and the ballad of "Bonny Dundee," which appeared in one of the Juvenile Annuals. Plot, character, and dialogue, all are only not common-place when they are worse than common-place. We write this fact regretfully; feeling how many hours of enjoyment we are indebted to the author for, and hoping that we shall yet have to thank him for many more. But it behoves the public to give him and his bookseller a lesson on the occasion; they have amply deserved it; and may it be of service to them, and teach them not again to trifle with people's expectations and purses. A good motive will not ensure a good book; nor ought the public to be taxed (for Sir Walter Scott's name in a title-page does infallibly levy a tax upon the community) merely on account of the author's kind-heartedness towards an individual; for certainly the only merit we can discover in these dramas is, that they "were written for the purpose of obliging the late Mr. Terry."

ART. VIII.—*Memoirs of a Gentlewoman of the Old School.* In 2 Vols.

THE authoress of these Memoirs, being, as she informs us, in her 77th year, should belong to the old school herself, but of this we can find no signs in her book; it is written in the *poco curante* style, with the *passer le temps* intention of any other new work of the kind, with precisely that mixture of truth and falsehood, real and invented names and positions, which may be considered as "an art unknown to the ancients." We have only to conclude that experience teaches other things besides wisdom, and that a lady of tact will always keep pace with the fashion. The first thing to be learnt from the Old Lady's Memoirs, is a novel and speedy mode of keeping a husband at home (write it down, lesson the first, in a young lady's album). "One of my father's sisters was happily married, and mother to three children, when the Pretender arrived in Scotland; my aunt's husband prepared to join him, regardless of his wife's entreaties to remain at home; his horses were at the door, he was eating his breakfast, when, as if by accident, she threw down the kettle of boiling water, and so scalded him, that he was obliged, at that moment, to relinquish his purpose;" ne-

vertheless *fata viam invenient*, and the poor man was killed at the battle of Culloden. The sequel of the story is too remarkable to be omitted; news being received of the event, his wife, "with a small cart and two servants, went in search of her husband's body—found, took it home, and, by this means, preserved his property to the children." "I relate this anecdote," says the supposed auto-biographical lady, "being somewhat vain of my aunt Isabella's courage and presence of mind."

Lesson the second; on the mutability of human affections. "My father was the eldest son of my grandfather's second wife; she presented him with four more sons, who, as has been related to me, kicked and cuffed each other in the nursery, yet were the best of friends when arrived at man's estate. I tell this to console those parents who witness nursery squabbles with regret and apprehension. Their mother had a distant relation for whom she had a great regard; so had not her husband. He used to say, "I am willing, my dear, you should see your cousin, but pray invite her when I am from home." *This cousin he afterwards took for his third wife!*—Vol. I. p. 3.

Item the third, "(As Dr. Johnson says,) 'We may praise ourselves if we deserve praise.'" Item the fourth, "I, lady-like, flattered myself, which I hope is not so criminal as flattering others." Lesson the fifth, "It is difficult to distinguish between truth and falsehood, but truth is not always to be spoken, though it is said in the Scripture, 'Speak the truth alway.'" The story annexed is captious and foolish (see Vol. I. p. 55). Item the sixth, "Lord S. had a chaplain who went through prayers in seventeen minutes and a half." Item the seventh, "It is a dirty custom to wear shoes and stockings." Item the eighth, "I hope none of my readers will think the worse of me for having played at cards on Sunday!" (A singular confession for a gentlewoman of the Old School, unless she could go back to the time of Charles the Second.)

"Sunday is a day of rejoicing with most nations, and I was asked," (abroad that is,) "why our common people kept it by going to the ale-house, where they got drunk, and went home to beat their wives. I confess I had no satisfactory answer to make to this terrible accusation. In my opinion, they had much better dance or even play with the 'Deil's beuks,' as the Scotch Presbyterians called them."—Vol. II. p. 140.

The accusation is unanswerable, as it

respects the taste of the English public, who prefer getting drunk and beating their wives; as to the policy of making Sunday "a day of rejoicing" only, and leaving it to every one's taste to divert himself as best he might, it may be suggested, that where competition of every kind is so immense, and the love of gain so engrossing, as it is at this time in England, a day of rejoicing, divested of its sacred character, would be hustled out of life, and become a mere day of business. The holiday would be lost if it ceased to be to the great majority a *holy-day*. The Memoirs conclude (as memoirs of a single lady should always conclude) with her marriage; she was married late in life, and *in an arm chair*! Her husband, it appears, was still older, and of the three things to be vowed, the lady avers she could safely vow two. "From my knowledge of the character of Mr. M. I honoured him now; from a knowledge of myself I was certain I should obey him when I was his wife." If any young lady of the present school doubt the correctness of the quotation, extraordinary as it must appear, we refer to the very words, Vol. II. p. 304, where it will also be found that the said Mr.

M. was—a *whirlwind*! On the whole, the Memoirs are amusing, and the style reminds us every now and then of "Our Village."

ART. IX.—*A Summary View of the Principle of Population*. By the Rev. T. R. Malthus. 12mo. pp. 77.

THIS pamphlet is an "Extract from an article which was contributed by Mr. Malthus to the Supplement of the Encyclopædia Britannica." It is by far the best statement of his theory that we are acquainted with. The subject still occupies so much attention; it really possesses so much importance; and there is so much mistake, perversion, or misrepresentation, both by the opponents and the advocates of the author's peculiar tenet, that this compendium is very convenient for those who demur to the expense required for procuring, or the time needful for studying, the full-length Essay. It is an excellent and very cheap substitute for that work; and, in our opinion, more luminous than its principal.

MISCELLANEOUS CORRESPONDENCE.

Sketch of Dr. Channing.

(From the American Monthly Magazine, January 1830.)

THE following sketch will, it is thought, interest our readers. It is obviously the composition of a believer, but not a bigoted one, in the popular theology.

"The rank which this celebrated divine has lately taken as an essayist, and the interest excited in his writings abroad, have made him a conspicuous object of curiosity. He is probably the greatest intellect amongst us, and as such we have thought a slight sketch of his person and manners, though given with no advantage but those of a general observer, might not be uninteresting to our readers.

"Dr. Channing's appearance out of the pulpit is not prepossessing. He is below the middle stature, and of the slightest possible frame. Constant ill-

ness of late years has reduced even his natural proportions, and when seen in the street, wrapped with a shrinking closeness from the air, and pursuing his way with the irresolute step and the subdued countenance of an invalid, it is difficult to reconcile his appearance with the prodigious energy of his writings. In the pulpit he is another man. The cloud of anxiety passes from his face as he rises. The contracted expression ordinarily visible about his mouth gives place to a detailed and serene calmness. His fine eye expands and brightens, and the whole character of his face is one of the most pure and elevated humanity. A hearer who saw him for the first time there, if indeed he remembered any thing but the elevated beauty of his thoughts, would go away impressed with his noble dignity, and the air of calm power in his look and action. His face itself is diminutive, smaller even than a

child's, but there is great breadth in the temples, and his forehead, over which he wears his hair long and carelessly, is of the finest form and amplitude. On the whole, we think the common impression after seeing Dr. Channing would be that of a *mind*, a mere *intellect*, wrapped in the slightest drapery of flesh that will confine—a coil of mortality so loosely worn, that whenever its errand was complete, the inhabiting spirit would release itself by the simplest heavenward volition.

Dr. Channing's delivery is not at all oratorical or passionate. It may have been so in the earlier days of his ministry, for he is naturally of a kindling and enthusiastic temperament, and it is a source of natural wonder to those who hear him after having read his fervent composition, that he should yield so little to the sway of feeling. His manner is earnest and absorbed, but, unless excited by a favourite or opposed opinion, perfectly unimpassioned. You may not doubt for a moment that the whole truth of his soul is breathing on his lips, but he seems to you under the influence of an inward power which is too holy for human excitement, and which chastens and subdues his whole spirit like a mighty spell. We know nothing more strangely and deeply impressive than this almost unnatural suppression of enthusiasm. He is gifted by nature with a voice of singular depth and sweetness, which debility seems only to have made more low and musical, and from the calm serenity, nay, majesty of his manner, and the high order of his thoughts, it has sometimes seemed to us a very spirit tone—the voice of a being without passions, breathed into utterance by the pure inspiration of truth. The vigorous beauty of his style is too well known and admired to be more than alluded to, but a mere reader can have little idea of its effect when heard from the writer's own lips. His emphasis and cadence are very peculiar. His tones seem the most simple effort of articulation; but he has a way of lingering on what we can only express by calling it the crisis of a sentence, and of giving a depth and richness to the forcible word, which yield an exquisite satisfaction to the ear, not easily described. You sit and listen, as it might be to music. The sense is for the time captive, and if the melody in which it comes clothed does not wholly disguise the sentiment, it, at least, gives it a winning persuasion, most dangerous to the charmed judgment of the hearer. It can scarcely be conceived how well all this

harmonizes with the character of the preacher's mind, and his mode of religious inculcation. His system is purely intellectual. It is one of his great points that the *mind*, and that alone, is the seat of regeneration, and all his collateral opinions are in the same sublimated and glittering sphere. His illustrations, too, are taken from the most pure and simple objects—childhood, nature, the relations of beauty and propriety. He seems to have no consciousness of the gross and the common in life. He has surrounded himself with the materials suited to his taste, and he weaves from it his web of similitude, and clothes his coming thoughts in a drapery which commends them powerfully to spirits like his own, though, in its beautiful simplicity, it may be less calculated than a coarser dress to arrest the eye of the undiscerning. There is nothing about him which does not thus add to the effect he desires to produce. The warm benevolence of his nature, breaking out constantly in his sermons like an irrepressible impulse—his severe standard of the Christian character—his own precarious tenure of life, and, with its increasing weakness, his increasing ardour in the support of his peculiar tenets—the remarkable elevation and breadth of his views upon other subjects—and, above all, his own high example in the practice of religion—these are circumstances which, thrown as they always are into the scale of argument, plead powerfully with the wavering mind for the truth and heavenly origin of his opinions. We cannot picture to ourselves a champion for a cause more completely furnished for success. He *would* succeed if truth were not greater than genius. He would, long ere this, have sown his native land, in all its extended breadth, with his opinions, had it been in human power to sow error, and give itself "the increase." As it is, we know not who can hear him—listen to his lofty morality, and see the gleam of his sublimed spirit through the frail body it inhabits—see him standing on the verge of eternity, when long sickness and a mind strong and thirsting after truth must almost have lifted the veil, and with all the light it sheds upon him, still clinging to his belief—we say, we know not who can subject himself to all this, and not doubt his own senses, if he has not so read his Bible. For our own part, false and delusive as, in our humble judgment, we must believe his opinions to be, we never listen to the silvery tones of his voice, pleading eloquently against what we have been

taught, and do believe, the truth, without a sinking of the heart, a shadow of misgiving in our trust, which nothing but the radiant light of revelation could ever lift away.

"We should like to say something of the character of Dr. Channing's mind, but we are not adequate to the analysis, and we feel that it would be presumption in us to pronounce upon it, except in the most general terms. It was remarked of Milton, by one speaking of the neglect he experienced from his age, that 'he strode so far in advance of other men as to dwarf himself by the distance.' We would say of Dr. Channing, that he strode so far in advance of humanity, that he can turn and look as from an eminence upon the relative proportions of life, and judge truly of the relative magnitudes of its objects. His essays, on subjects not connected with his profession, are probably the greatest efforts the intellect of the time has produced. He has shewn a broad, grasping, universal power, which has marked him for the admiration of both hemispheres. Whatever he approaches, singularly enough, be it the delicate spirit of poetry, or the giant demon of Glory, he holds the lamp of truth to it with an infallible closeness, and the beauties of the one and the deformities of the other shine out equally with a new and transparent distinctness. It is rarely in these days that a man can put away the blinding mist from his eyes and measure at a glance the objects which time and interest so cover with misapprehension and falsehood. It needs an abstraction from the dizziness of life—a lift above the tumult and din of the busy and sympathizing world, which only a gigantic mind, tempered by purity and study to its best strength, can attain. We have little hesitation in saying that the eminent man of whom we have perhaps too freely spoken, is thus gifted and disciplined. In looking off upon the world from his elevated path, many things have met his eye in the wide view, of which, though they came not within the sphere of his own desire, others, less loftily placed than himself, would gladly know the magnitude. Without halting on the way, he has glanced around and measured their proportions, and in the spirit of the man in the parable, who improved his ten talents, he has imparted the result to his fellow-men. We owe him deeply for the gift. Without it we should not have forgotten him, for the benevolence and fervour with which he has 'borne his faculties' in the sacred office, have graven his name in the best

affections of many a bosom. But as the scholar and philosopher of a land hitherto taunted with its poverty of genius, the name of Channing will be writ in illuminated letters on our page in history, and read with gladness and admiration by those who come after us."

On Sunday-Schools.

To the Editor.

SIR,

I HAVE been much gratified by the accounts which have from time to time been given in the Repository, of Sunday-school anniversaries, and especially with that which Mr. Edward Higginson has communicated in your number for April. I am willing to believe that our schools are beginning to obtain a larger share of attention, both from our congregations and our ministers, than they formerly did; and I cannot but think that if those of my brethren who have as yet done nothing towards this object, would consider not only of what consequence it is to the prosperity of their congregations that there should be schools in immediate connexion with them, but of what use their personal presence and exertions may be, they would devote some portion of their time and attention to this subject. With but few exceptions, it may be laid down as a general position, that the Sunday-schools of a chapel will never flourish unless the minister takes a personal interest in them; and again, that a congregation will never be truly and *permanently* flourishing unless it has a flourishing Sunday-school connected with it. Our richer members too frequently yield to the seductive influence of fashion, and desert us for the church; our older members are perpetually dying off; a preacher of distinguished ability, who now fills our pews, either dies, or accepts a better place; and to what source can we with so much confidence look for the future, or even the present supply of our vacant seats, as to those schools, which, if well conducted, will in most instances attach to the chapel the children who have there been educated—children too, who are in that rank of life from which must ever be drawn some of our most stable and efficient, if not our most wealthy members? I look upon a good Sunday-school, in short, as so essential an appendage to a chapel, whether I regard the benefit conferred on the children, the spirit of union and co-operation which it elicits in the younger part of the flock, or the promise which it holds out with respect to the future num-

ber of attendants, that when I wish to ascertain the condition of a congregation, one of my first questions always is, "What is the state of your schools?" Nor let the minister imagine that, in order to be useful in this way, any great sacrifice of time will be requisite. If he will only shew himself in the school-room from time to time, and have an eye to the general routine which is there pursued,—if he will take the trouble either regularly, or but occasionally, to hear a class himself, or to address the children, and strive, both in public and in private, to excite the interest and call forth the exertions of the congregation in behalf of the institution, he will be doing an amount of good both to others and to himself, to which the labour incurred will bear no proportion deserving of being mentioned.

By way of supplement to the hints appended to my "Prayers for Sunday-schools," I may observe, that it is of great importance to the prosperity of a Sunday-school that the committee of management should consist of the teachers themselves, and of them only. Where it consists of those who take no part in the detail of teaching, there is nothing but delay, difficulty, and embarrassment. These persons do not themselves know what the real wants of the school are; they will not take the pains to acquaint themselves with those wants by actual attendance; and they too frequently oppose the most salutary reforms, and the most necessary outlay. The proper persons to form the committee are unquestionably the teachers themselves; and if it be feared to intrust the entire management to them, the keeping of the funds, and a *veto* on their disbursement, may be placed in the hands of the treasurer of the chapel. Allow me also to recommend that the teachers should drink tea together in the school-room, as soon as the afternoon attendance is over, at least once or twice a month, if not every Sunday. This will be a bond of Christian union and fellowship, and will give them the opportunity of transacting the business and discussing the interests of the institution. It is to be hoped that in every congregation a sufficient number of young persons will be found who will be both able and willing to undertake the office of teachers, without any view to pecuniary compensation; but if any difficulty be experienced, it will be well to have at least one paid teacher in each school, so that there may be some one who is strictly responsible for his attendance at the hour appointed, and the

children may never be left without an instructor.

In addition to the books named in my printed list for prizes, I may mention "First Going to Service," by the author of "The Emigrants," price 8d. (Houlstons.) There is also the "Well-spent Hour," "An Abridgment of Anna Ross," and several others, published at Boston in America, and which are well worth reprinting. It were much to be wished that we had in England, in our own connexion, a really efficient society for publishing books for Sunday-schools; and I venture to suggest, for the consideration of the committee of the Unitarian Association, whether it would not be worth while to devote a small portion of their funds to the accomplishment of so desirable an object. A committee of three or four persons would be competent to conduct the business of such a society; and if it were in connexion with the Association, it would both possess facilities, and insure to itself a degree of confidence, which it might not otherwise enjoy. Till something of this kind be done, we must be content to pay for our Sunday-school books a higher price than what is paid by other sects. "Compare," it is said, "our lists with those published by Houlstons, or by Westley and Davis, and mark the difference." True; but these booksellers are associated with two of the most numerous religious bodies in the kingdom: their immense sales allow them to reduce their prices; and, as things are at present, we must either take their books, which are seldom such as we can altogether approve, or be content to pay more for those which are perfectly unobjectionable on the score of doctrine. If, however, the subject of Sunday-schools were as much attended to among us as it ought to be, and if we had in London a society for publishing works suitable to this purpose, the price might be made extremely reasonable, and the quality of the article would be improved also. I may add, that some plan of this kind is rendered the more necessary by the bigotry towards us displayed by other sects, who seem to be determined to shut us out as much as possible from the pale of Christian fellowship, as is evinced in the proceedings at Kendal, recorded in your last number, p. 345.

While on this subject, allow me to observe further on the importance of having a *week-day* school connected with each of our Unitarian chapels, since this will be an additional bond of attachment to the place, and less difficulty will be

experienced on the Sabbath in instructing those who have been well taught in the week. If there be many of the children who cannot attend in the day-time, it will be of great service to have an evening hour for them, two or three nights out of the seven. They who wish to see a school for the lower orders extremely well conducted, should not omit the opportunity, when they are in London, of visiting the central school on the British and Foreign (Lancaster's) system, in the Borough Road, about half a mile beyond Blackfriars' Bridge. The reading and writing of the boys are very creditable both to them and to their master, their expertness in mental arithmetic astonishing, and the precision of their consentaneous movements truly beautiful. On the 22d of April last I attended the annual examination, which was rendered more than usually interesting by the presence of twenty young Arabs, whom the Pacha of Egypt has sent over to this country to be educated as schoolmasters. They arrived only in December last, and the master, Mr. Crossley, has had no interpreter to assist him, yet he has advanced them with such rapidity, that they read to us (and read well) part of the 42d chapter of Genesis in the English Bible, and afterwards answered questions upon it, in a manner which shewed that what they had been reading was not to them a mere unmeaning sound. My heart overflowed with joy when I looked on the fine intelligent countenances of some of these boys, and thought of all the good which they will do to their poor benighted country. Truly "the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it." Isaiah xix. 21.

Hoping that the above observations may draw some attention to an important but neglected subject, I remain, &c.,

S. WOOD.

London, May 14, 1830.

Middleton on the Greek Article.

To the Editor.

SIR,

ONE of your correspondents, in a recent number, has invited some remarks on the question of the Greek article as treated by Middleton; and in the possible absence of any communication from an abler pen, you may perhaps deem those

that follow not unsuitable for the occasion.

It shall be my object to present a brief but clear outline of what I conceive to be the just and impartial view of this subject. To enter into it in full detail would be to compose a volume, as the Bishop has done; neither would it, as I apprehend, conduce at all to a clearer understanding of the real merits of the question, which, like many others, is capable of receiving more light from a simple, clear statement, than from long and laboured arguments.

That we may see, then, at once the nature of the case, let us take the most prominent and important text to which the critical canon of Sharpe is proposed to be applied. Tit. ii. 13, *Τὴν ἐπιφανεῖαν τοῦ μεγάλου Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ*. Now the proposed canon is this, *that where two or more nouns refer to one and the same person or thing, the article is only prefixed to the first; but that when they refer to distinct persons or things, it is repeated before each*. Such is the rule, and its bearing on such a passage as that above is obvious. If it be true in its full extent, that is, without any exceptions, it must follow that Jesus Christ is here called both the great God and our Saviour.

To come without delay to the fair issue of the question, let us admit, what few, I presume, will dispute, that this canon as a general rule is good and true. We will not trifle with the Greek article, nor, like Scaliger, call it "*loquacissimæ gentis flabellum*," but we will hold that a Greek felt as much bound by the laws of his language in its insertion and omission, as we do in respect to our own. Moreover, we will not only admit the authority of this rule in general, but its applicability to the particular case before us. We shall not contend that there is any thing in this case that ought properly to exempt it from its jurisdiction. In short, in point of grammatical strictness and propriety, we shall concede every thing to the Bishop; he has unquestionably the law on his side. The position which we shall take up will be simply this, that the usage of the article in cases of this kind presents a good deal of laxity, and so much so, that in the case of a free and hasty writer, as the apostle in respect to style assuredly was, we are not warranted in laying any great stress on it.

The elaborate investigations of Middleton do but confirm a conclusion which common sense might have anticipated, that the usage of the Greek article in this,

as in most other cases, is very analogous to that of our own. They are parts of speech serving the same purpose in both languages, and therefore governed by the same laws. Thus the general rule already given is equally applicable to our own language as to the Greek. For example, if we intend to speak of two persons, we ought to say, "*the king and the commander-in-chief perished.*" That would grammatically be most correct; yet in common parlance, what is more common than to be careless in these niceties? That critic would be very punctilious who would animadvert on the phrase, "*the king and commander-in-chief perished.*" I am aware that remarks of this kind are rather to be considered as illustration than as argument, and that it may be replied to them, that it is unsafe to reason from one language to another. Undoubtedly it would be so, were it not a fact, of which even Middleton's own work furnishes abundant evidence, that the usage of the Greek article is in this whole matter, as already stated, very analogous to our own.

That candid and learned author admits that his canon is liable to many exceptions; and on surveying in detail what these exceptions are, we shall find that they resolve themselves into this principle, that *Greek writers were seldom scrupulous about the repetition of the article as required by this canon, except as far as they felt that an obscurity in the sense would be the result of its omission.* It was not so much, then, the rule of grammar that they consulted, as their own natural desire to be perspicuous. This will be evident from the exceptions to this rule which Middleton admits to be of frequent occurrence. Such are names of substances and abstractions, as *ὁ λόγος καὶ χρυσός*; *τὴν ἀπειρίαν καὶ ἀπαιδευσίν*; proper names, as *τὸν Ἀλεξάνδρον καὶ Φιλίππον*; plural attributives and others, where no ambiguity can arise, as *τὰς τραγῳδίας τε καὶ κωμῳδίας*; and *μεταξὺ τῶ πάντων τε καὶ πασχόντων*; also cases of enumeration, as *θαλάσσι καὶ τὸν οὐρανὸν καὶ μαγεῖον καὶ ἱπποκόμον καὶ διηκόνον*, &c., because, as he observes, "it is impossible that all these various offices should be united in the same person; and this obvious impossibility may be the reason that the writer has expressed himself so negligently." Here then the writer admits, as he does elsewhere, that a regard to perspicuity is the principle by which the observance or neglect of his canon was determined. Numerous, however, as are the exceptions to his canon which

he allows to spring from this principle, he still maintains that cases similar to our text cannot fairly be allowed a place among them. He enforces the law strictly on what he calls *assumable attributives*, and especially in the singular number; thus *ὁ περιεργὸς καὶ συκοφαντὴς* relates to one person, but *ὁ συμβεβηλὸς καὶ ὁ συκοφαντὴς* to two. Here also there can be no doubt that he is in the main entirely right: it is precisely in cases of this kind that a negligent use of the article would give occasion to ambiguities, and therefore it is here that the proper use of it is observed with the greatest strictness. The Greek writers do certainly in such instances guard against obscurity with great care, and seldom use the article otherwise than with strict propriety. It is this circumstance which enables the Bishop to make out rather a strong case; but though strong, we believe it is not strong enough to answer his purpose, or to warrant the conclusion to which he brings his readers.

We have seen ourselves, and Middleton allows, that a regard to perspicuity, rather than a grammatical nicety, was the leading principle in this whole business. Let us then ask, whether such a case as that before us is one in which any ambiguity could fairly have been apprehended? Does it not appear from the tenor of the New Testament that the term God was a distinguishing, appropriate title of one individual being, and one from whom Jesus Christ was considered as distinct? Can any one deny that such is the current phraseology of the New Testament? In short, has not this term very much the force of a proper name? Now, so far as it has, it does not fairly belong to the Bishop's class of assumable attributives. It is a title appropriated by almost universal usage to one only person, and therefore a writer would feel little on his guard against seeming to apply it to another. In the passage before us it appears to me that the degree of ambiguity in the English version pretty fairly represents that in the Greek. If distinction is intended, it would most correctly be expressed by saying, "of the great God and of our Saviour Jesus Christ." The omission of the particle *of* in English appears to be in effect very parallel to that of the article in Greek. It were confessedly more correct to insert the article, but its omission, though it be certainly a piece of negligence in the style, is still an occurrence at which we need not wonder.

Such appears to me to be a fair state.

ment of the argument in general, and of its bearing on this particular passage; but the conclusion at which I have arrived will, I think, be strengthened by adverting for a moment to the other passages to which its advocates extend it. According to the received text, there are seven of these, but Griesbach reduces them to five: but is it not somewhat extraordinary, that out of the very small number of instances in which it can be pretended that the title God is attributed to Christ in the New Testament, so large a proportion, more than half of the whole, should be dependent on this particular construction? Why do we not also meet unambiguous phrases, such as "*our God Jesus Christ*," or "*the great God Jesus Christ*"? But such never occur. Four out of the five instances occur in Paul's acknowledged Epistles; in the whole course of which only one other instance of Christ being called God is even pretended, namely, that in the 9th of Romans. Surely there is much weight in this antecedent presumption against such a usage in these instances. Moreover, in no less than two out of these four instances Middleton himself is disposed to allow that the position is untenable; viz., in 2 Thess. i. 12, *κατὰ τὴν χάριν τῷ Θεῷ ᾧ ζῶν καὶ Κύριε Ἰησοῦ Χριστῷ*, and 1 Tim. v. 21, *ἐκτίειν τῷ Θεῷ καὶ Κύριε Ἰησοῦ Χριστῷ*. And that he is right in waving at least this latter case, is confirmed by comparing the parallel and unambiguous passage in 2 Tim. iv. 1, where we have, according to Griesbach, *ἐκτίειν τῷ Θεῷ καὶ Ἰησοῦ Χριστῷ*. He allows that these passages are exempted from his rule, on account of the phrase *κατὰ Ἰησοῦ Χριστῷ* having become familiar, and run into a sort of proper name; but the term *σατῆρ* he thinks has not acquired any such peculiar privileges. This may be very right, but surely amidst such nice distinctions we must feel that we are treading on very slippery ground. In the remarkable Pauline instance, namely, in Ephes. v. 5, *οὐ τῷ πατρί καὶ υἱῷ καὶ Θεῷ*, there is something so abrupt and awkward in the proposed interpretation referring both titles to Christ, that it appears to me to confute itself; and if so, it becomes another instance of the uncertainty of the rule as applied to these cases. The last, and certainly in itself the strongest passage, that in 2 Pet. i. 1; but as it is a passage which admits of various readings, and has been the subject of disputed authority, I will not venture to discuss it, and may be allowed to stand on half-a-crown better.

On the whole, the insufficiency of Middleton's argument seems to lie in this, that the terms *God* and *Christ* are not like common assumable attributives, predicable of different subjects, but partake largely of the nature of proper names, belonging almost as exclusively to certain persons familiarly known as any proper names could do. Hence the omission of the article was not felt to give rise to ambiguity in cases where, had common attributives been used, it undoubtedly would have done so; and hence, in these cases, the sacred writers appear to have been negligent of that accuracy which would otherwise have been requisite. Let us consider well what manner of doctrine it is that is attempted to be built on these subtle criticisms—nothing less than the deity of one who was born of woman; a doctrine which sets up an equal and a rival to the Eternal Father of the universe, which deprives of all intelligible meaning the capital and fundamental verity of all theology, the Divine Unity, and by direct consequence involves us in practices which cannot be distinguished from polytheism and idolatry.

It is surely wiser and more innocent to risk an error in a critical nicety, while we adhere to the broad principles of religious truth, than to endanger our stability in these by relying too implicitly on our judgment in things of that nature. The translators of our common version appear to have been guided by this feeling in their rendering of these passages; and I sincerely believe that judicious and impartial students of scripture will long continue to follow the same course.*

FILARET.

On the Prophecies of Universal Peace.

LETTER III.

To the Editor.

SIR,

It is a fact deeply to be lamented, that ignorance and religion, or rather ignorance and superstition, have, for a long series of ages, been closely associated. The consequence of this association is, as predicted, that "darkness hath covered the earth, and gross darkness the people." But a more delightful era is in reserve, when men not only "shall run to and fro, and knowledge shall be increased," as is at present the case; but

* The doctrine of the Greek article may be found compendiously treated in Earham's Greek Grammar.

when "the knowledge of the Lord shall cover the earth;" when learning and science are destined to be the companions of piety, and when religion, instead of being a matter of interested speculation, will become a principle of action and rule of life; when "all, from the least to the greatest, shall know the Lord." That these times will arrive, that they are progressing with a steady though slow step, is a fact which every good man, who observes the signs of the times, must hail with joy and delight.

The progress of science; sneeringly denominated the march of intellect, has hitherto, it is to be regretted, outrun the progress of religious knowledge, of that knowledge which is destined by the all-wise Ruler of the world to produce such magnificent results. This invaluable knowledge has long suffered under the iron and paralyzing grasp of monopoly; and, instead of becoming a universal blessing, it has, like the false religions of Greece and of Rome, been made subservient to the plans of ambitious, avaricious, and wicked rulers. Thus shackled, thus directed from the noble use for which it is designed, namely, the regeneration of a degenerate world, Christian knowledge has, as might be expected, advanced by slow steps, whilst physical knowledge, mounted on the eagle wings of liberty, has made the most rapid and wonderful improvements.

Estimating future scientific discoveries and improvements by those of the last fifty years, it seems not unreasonable to suppose that, at no very distant period, the use of machinery will, in a very considerable degree, supersede the necessity of that severe labour which has hitherto weighed to the earth the poorer classes of mankind, and consigned them to a state of mental ignorance utterly incompatible with the spread of religious knowledge and the fulfilment of the glorious prophecies concerning the triumphs of Christianity.

The progress of science with a step more rapid than religion, or the benevolence which religion inculcates, serves at present to render the blessing of God upon human ingenuity and industry a curse, rather than an advantage, to the poor and industrious. The few are enriched by these discoveries, but the poor, instead of being able to gain an honest livelihood, are thereby subjected to want, and, though able and willing to labour, are threatened with every evil that poverty can inflict. The benevolent Parent of mankind has, of his goodness,

blessed his children with the means of supplying the whole human family with food and raiment with infinitely less manual labour than was required of our forefathers. So extensive is this blessing, so great is the diminution of human labour, that it may be regarded as a partial annulling of the sentence pronounced upon our first parents. (Gen. iii. 19.) But this diminution of labour, instead of being experienced as a good, is found to be one of the very greatest evils the poor have to contend with. Whence arises this unnatural state of things? Can we doubt, as God has graciously provided the means, that the wants of the poor are not to be attributed either to the ignorance or the wickedness of men? Can we doubt that existing institutions, political and religious, are not greatly deficient either in Christian knowledge or in Christian benevolence? Can we doubt that the degraded and suffering state of a large portion of the human family arises not from physical knowledge having made a greater progress in the world than religious knowledge,—the knowledge of that religion which teaches its votaries, in acts of benevolence, to follow the example of the gracious Parent of mankind; to be perfect as he is perfect; to be merciful as he is merciful? When men shall in earnest endeavour to do this, and having food and raiment, be therewith content, which the apostle teaches, the poorest may not only have food enough and to spare, but the whole of mankind, by devoting a portion of their time to the acquisition of religious knowledge, may become so perfectly imbued with Christian knowledge and principles, as totally to preclude the use of the sword, and thus render anticipated revolutions not only harmless, but highly beneficial.

The various benevolent institutions that have in later times been established in our own and other countries, for the relief of the poor, are gratifying to the Christian philanthropist; and, if we look back to preceding ages of ignorance and barbarism, we shall find cause to rejoice not only in the progress of religious knowledge, but of Christian benevolence. Yet if, as Christians, we contemplate the privations of the poor, and look forward with the eye of faith, we shall discover that a very small portion of the triumphs of Christianity is yet accomplished. The poor, by poor-laws and various politico-eleemosynary institutions, are preserved from positive want; but instead of being considered as of one blood with the rich — instead of being

regarded by them as brethren and children of one common Parent, and entitled to participate in his blessings, they are merely fed with a scanty portion of the crumbs that fall from the table of the rich man, whose domestic animals are often fed and attended with a degree of care and attention to which the poor man and his family are too frequently strangers.

Many are the vices to be extirpated and the virtues to be established before Christianity can have its perfect triumph. The most baneful of the former, and which is justly denominated a species of idolatry, is covetousness; a vice which seems naturally generated by splendid and richly-endowed establishments, whether civil or religious. One of the most prominent of the latter is meekness or humility, to which virtue such establishments are destructive. To expect to extirpate the one, or establish the other, under existing institutions, seems hopeless and futile; for all these institutions hold out strong temptations to cupidity and ambition. So fatal are these temptations, that they seduce even a large number of Christian ministers, who, whilst they teach to others the contempt of wealth, labour to obtain it; and, whilst they teach humility, practise ambition. Reversing the commandment of our Saviour, they love "to be called of men Rabbi;" and, like the princes of the Gentiles, they love to exercise lordship and dominion. That institutions which undermine the divine virtues taught by Jesus should be reformed, is what every good man, who loves him, must necessarily wish. The emancipation of those who have dissented from the Established Church from the disabilities under which they have so long laboured, affords a rational hope that, by the wisdom of civil governors, religious institutions will be reformed, and Christianity again be productive of disinterestedness and humility.

If there are vices to be extirpated, and virtues established, before Christianity can have its perfect triumph, there are also false doctrines to be exploded and true ones to be planted. One of the most dangerous of the former is by theologians termed *original sin*. The advocates for this doctrine assume, that since the fall of Adam the condition of man has been such as to disable him from doing good works, without the grace of God by Christ, or without the miraculous interference of God preventing him. Hence the common answer given to the advocates of peace and re-

formation is, that the abolition of the evils complained of, however desirable, is wholly impracticable in what is technically termed the present *fallen state* of man. This seems to be equivalent to saying, that in the natural state in which God sends men into the world, they are incapable of embracing Christianity, or obeying those laws which (notwithstanding their disability) God commands them to keep. Neither self-love nor extreme depravity could invent a better plea to excuse crime or foster indolence. 'It is surely reasonable to suppose that when the institutions of religion shall be reformed, this and all false doctrines will be exploded.

Allowing, however, that hereditary depravity or original sin does exist, I should hope that there are few Christians, who contemplate with gratitude the powers of mind which God has graciously given them, who will seriously maintain that they are under a natural incapacity, without miraculous interference, or the grace of God by Christ preventing them, to refrain from revenge, or to obey those plain commands which God has laid upon them. If man cannot, by the exercise of moral discipline, by reading or teaching, be brought to restrain those animal propensities to which, by the constitution of his body, he is subject, he is clearly placed by his Creator in a worse condition than the irrational part of the creation, inasmuch as these, by means of education, and without preventing grace, are capable of being brought to shew kindness to their natural enemies. We must, therefore, suppose either that these animals are happily free from what theologians call original sin, and that they naturally possess better dispositions than men, or else we must admit that those who are entrusted with human education, whether priests, parents, or school-masters, are far less diligent in the discharge of their sacred duties, than those who are employed in instructing the brute creation.*

* Upon the Surrey side of Waterloo Bridge may daily be seen a cage about five feet square, containing the quadrupeds and birds hereafter mentioned. The keeper of this collection, John Austin, states that he has employed seventeen years in the business of training creatures of opposite natures to live together in content and affection. And these years have not been unprofitably spent. It is not too much to believe that many a person who has given his half-penny to

If animals that have hitherto been regarded as the natural and irreconcilable enemies of each other, can, by means of gentle discipline, be brought to live together in peace, and even in affection, shall we so far libel our merciful and benevolent Creator as to say, that he has formed the irrational part of the creation with capacities better adapted to profit by education than man whom he has endowed with reason? Is it reasonable to suppose that whilst he has given to animals capacities to benefit by instruc-

look upon this show, may have had his mind awakened to the extraordinary effects of habit and gentle discipline, when he has seen the cat, the rat, the mouse, the hawk, the rabbit, the guinea-pig, the owl, the pigeon, the starling, and the sparrow, each enjoying, as far as can be enjoyed in confinement, its respective modes of life, in the company of others; the weak without fear, and the strong without desire to injure. It is impossible to imagine any prettier exhibition of kindness than is here shewn. The rabbit and the pigeon playfully contending for a lock of hay to make up their nests; the sparrow sometimes perched on the head of the cat, and sometimes on that of the owl, each its natural enemy; and the mice playing about with perfect indifference to the presence either of cat, or hawk, or owl. The modes by which this man has effected this, are, first, by keeping all the creatures well fed; and, secondly, by accustoming one species to the society of another at a very early period of their lives. The ferocious instincts of those who prey on the weaker are never called into action; their nature is subdued to a systematic gentleness; the circumstances by which they are surrounded are favourable to the cultivation of kindlier dispositions; all their desires and pleasures are bounded by their little cage; and though the old cat sometimes takes a stately walk on the parapet of the bridge, he duly returns to his companions, with whom he has so long been happy, without at all thinking that he was born to devour them. This is an example, and a powerful one, of what may be accomplished by a proper education, which rightly estimates the force of habit, and confirms, by judicious management, that habit which is most desirable to be made a rule of conduct. The principle is the same whether it be applied to children or to brutes.—*The Library of Entertaining Knowledge*, Vol. I. Part I.

tion, that he has been less favourable to man? And that man, man made in his own image, cannot, without his miraculous intervention or preventing grace in Christ, be restrained from revenging insults, or from murdering or robbing his brethren? If, with the gospel of peace in their hands, parents, school-masters, priests, and princes, cannot prevent thefts, murders, and wars, it would appear certain, either that this religion is contaminated by the traditions of men, or that those whose duty it is to teach it to others are unable to do so, either from ignorance, indolence, or prejudice. Were parents and others, to whom education is entrusted, to take pains, by early, gentle discipline, to reclaim the evil propensities of children, vices and crimes would gradually disappear, prisons would become useless, and original sin, the fiction of theologians, like the doctrine of Transubstantiation, would only be remembered as one of the superstitious chimeras engendered during ages of gross darkness. The rapid progress of physical knowledge affords a reasonable hope that the time is fast approaching when men in all ranks of life will be able to judge for themselves, when religious errors will be gradually forsaken or exploded, and Christian knowledge will banish war, crime, and poverty, from the earth.

From the way in which reformation has, in our own time, been advocated and practised, it is no wonder that its very name should have become obnoxious. The great reformation wanted is moral reformation; and without this, political legislation may be considered as little better than empiricism; for the wise Ruler of the world has made obedience to his laws the positive condition of obtaining happiness and security. To expect that human laws, however cunningly-devised, will be permanently efficacious with a people, the large majority of which is vicious, is as visionary as to expect that a house built on a quicksand will endure the united efforts of the storm and the deluge. As, in reformations, the opinions and principles of a large majority will prevail, it becomes of the greatest consequence that the lower classes, who in all nations constitute this majority, should receive sound Christian instruction; not the instruction contained in creeds, catechisms, and articles of faith, but those principles of piety and devotion to God, and of mercy and benevolence to man, taught and exemplified by Christ and his disciples, and incul-

cated in almost every page of the sacred book of revelation. To love God with all our heart, and our neighbour as ourselves, appears, on the authority of our Saviour, to be a summary of every thing necessary to salvation; but the priest, at the peril of losing his bread, is compelled to instruct those whose souls are committed to his care, that it is necessary *before all things* for those who *would be saved* to hold all the articles of the Christian faith;* and, further, that those who do not keep this faith whole and undivided will, without doubt, perish everlastingly. Sentiments more at variance with the Christian religion, or more dishonourable to its divine author, and to God himself, can scarcely be conceived; and it seems to be the sacred and bounden duty of every pious and good man to expose the falsehood and wickedness of such dogmas; and, as far as is consistent with the precepts of the religion he professes, to do every thing in his power towards the reformation, or even dissolution, of institutions teaching dogmas that libel Christianity, and are alike subversive of piety and sound morals, and public peace and security.

Nothing is more easy, and daily experience teaches that nothing is more common, among those who complacently designate themselves orthodox, than to represent such as venture to call in question the wisdom or expediency of existing institutions, as contemptibly weak or dangerously wicked men. Let not the advocate for reform be discouraged, but, conscious of his own integrity, rather let him glory in being thus reviled. St. Paul is represented as one of those who turned the world upside down; all the first followers of Christ were similarly traduced; and our Saviour himself did not escape calumny and abuse. And, even during the last fifty or sixty years, every epithet that ingenuity or hatred could dictate has been unsparingly bestowed upon those who have ventured to oppose the polytheistical doctrine of the Trinity, or to advocate the theological opinions recommended in the pages of your valuable journal.

We cannot entertain a doubt that among the numerous enemies of Unitarianism and reform, there are some whose principles are highly reprehensible; some who oppose reform from a

belief that it would interfere with their ease, or be destructive of their interests. It would, however, be highly uncharitable not to allow that, among the enemies of Unitarianism and reform, there are many who are inimical to them on grounds the most conscientious and honourable. Such opponents it is the duty, as it must be the wish, of the Unitarian to respect and conciliate. To do this, let him, by the benevolence of his practice, shew the excellence of his creed. When Christians shall act on this Evangelical principle, the changes of Dr. Hartley, great and appalling as they appear to be, may be effected silently and quietly, without revolution, without bloodshed.

As Unitarians believe that their creed is more pure than that of other Christians, it is for them to consider whether their practice ought not to be more excellent; that to whom much is given, of him will much be required; that the tree is known by its fruit. I am happy in believing that my Unitarian brethren are not a whit behind our orthodox friends in piety and benevolence; but the question is, whether all Christians, Churchmen or Dissenters, do not content themselves with a much lower standard, as regards the practice of benevolence and philanthropy, than that enjoined by the precepts of our Lord, when interpreted by those prophecies which so plainly relate to them. PHILANTHROPOS.

Character of Mohamed.

To the Editor.

SIR,

Your insertion of the letter signed a *Christian Moslem*, when other papers relative to the same subject were prepared for the same number of your Repository, was an act of courtesy which I am bound to acknowledge. It had so happened, that until I read your work the month before last, I had not heard of the publications of either *Higgins* or *Forster*; the former I have now read.

You and your readers are aware that discoveries nearly similar have not unfrequently been made by different persons about the same time, and similar coincidences of opinion have frequently occurred in persons totally unknown to each other.

Prideaux's *Life of Mohamed*, Bouillanvillier's *Life of Mohamed*, and Sale's *Koran*, had long formed part of my small library. I had frequently *felt* an inducement to announce my opinion,

* The catholic faith is this: That we worship one God in Trinity, and Trinity in Unity, &c., &c. Neither confounding the persons, nor dividing the substance.

long entertained, of the *Arabian Reformer*, or, as I denominated him in my last letter, the *Arabian Prophet*, a term which, I conceive, implies a *preacher of righteousness*.

I was prepared to enter the lists as the champion of the character of Mohamed, and was arranging selections from the *Koran*; but G. Higgins, Esq., has entered the field so well accoutred, that my ambition is gratified by appearing only in the capacity of his esquire, considering it far better to be second in a good than foremost in a bad cause.

That Mohamed was an extraordinary character, that the religion he inculcated suppressed many idolatrous opinions and practices, are facts unquestionable. Were any one to ask whether I consider him to have been *INSPIRED*, I should decline answering the question until I hear from some of your correspondents a *sound definition* of the term *INSPIRATION*. Thus far I readily admit, that when speaking of the *wise men* and *prophets* whom GOD, in his Divine Providence, hath, at *sundry times* and in *divers places*, permitted to instruct mankind, I do not hesitate to include the man who was in his daily life a camel-driver, who became the reviver of the worship of ONE GOD, and the promoter of righteousness amongst millions of the human race.

We know that every *Moslem* can bow or prostrate himself at the appointed hours for prayer, whether in solitude or in public, and I shall thank some of your correspondents for information relative to the stated religious services in the *Mosques*;*—whether the public service is any where amongst the followers of Mohamed conducted in an unintelligible language; whether, as in the Greek church in Russia, the prayers are in a tongue that the learned scarcely understand; as amongst the Jews, sounds called Hebrew are heard which few of the synagogue can literally translate; as amongst the Roman Catholics, Latin supersedes the language of every country, without supposing it most acceptable to the DIVINE BEING; whilst the multitude are incompetent to decide whether blessings or curses are uttered in the unknown tongue.

I congratulate you, Mr. Editor, and your readers, on the approximation of that period when abstruse distinctions, fanciful reveries, and illiberal dogmas, will, under the influence of the SUN OF

RIGHTEOUSNESS, pass away like the dew of the morning; when *Idolaters, Jews, Christians, and Mohamedans*, will unanimously acknowledge that GOD is ONE, and that to *do justly, love mercy, and walk humbly with GOD*, are the principal constituents of TRUE RELIGION. Creeds formed by nobody knows whom, and heterogeneous articles originally intended to promote harmony amongst persons of different opinions, will be dressed in the *fan* of candour, and the chaff be cast aside.

A CHRISTIAN MOSLEM.

"The day, however, I trust, is not at a great distance, when every national church will open her eyes to reason, and perform every part of the divine office in the language of her own country, unaccompanied with any ceremony that has the least resemblance to farcical exhibition."—Vide GEDDES' *Modest Apology for the Roman Catholics*.

The Church of Rome is said to have permitted the Poles to use the prayers translated into their own language.

On Lay Preaching.

To the Editor.

SIR,

It appears to me that the letter of your correspondent, who subscribes himself "A Grateful Hearer," is liable to several objections; it does not take a fair view of the question of which it professes to treat, and it proceeds on an inference, the legitimacy of which I confess myself quite unable to perceive on reperusing the "Observer's" letter, namely, that "*only those who TEACH, LEARN.*"

The "Observer" says no such thing. It is only intimated that the conduct of public devotion and public instruction, now committed to a single individual, might, by being distributed among several, be the means of diffusing a more general spirit of religion. The man who, as elder or deacon, had prepared his mind for assisting in the public offices of devotion, would be more likely to perform the same duties with interest and effect in his own family. Example would doubtless operate here, as well as elsewhere, and *thus*, I conceive, it would be that "worldly thoughts and worldly habits might receive a great check." Freely granting, with your correspondent, that "to throw our pulpits open to all who may wish to enter," would be to put us under great danger of having them filled by the presumptuous,

* Query.—Do not some of the ancient superstitious practices still form part of the ceremonials in some countries?

the superficial, and the dogmatical, I would remind him that this is speaking very ill for the present state of Christian congregations under the influence of the system he recommends.

In apostolic times it was not so; there we find that the services were "not monopolized by an individual, but shared by the fraternity; nor is there a hint that even the administration of Baptism and the Lord's Supper was confined to the minister." The same eminent individual* who admits this, adds, "But in all this we have *no rule* for the present day." That the precedent of the constitution of the primitive church should not have the force of a *rule*, from which it is unlawful for us to depart, I can allow to Dr. Channing; but it appears to me that in this case the example must at least be viewed as presenting a very enviable picture of a Christian community, at whatever period established. Prophecy also seems to lead us expressly to a time when "the people shall be ALL priests," when, instead of our considering it as a desecration of holy things that practical men, actively engaged in the work of life, should presume to give *their* word of exhortation, and breathe out the fer-

vent address to Heaven, life itself and all temporal concerns shall be irradiated by the spirit of devotion.

But your correspondent appears to me to take his estimate of probable evil arising from some change in our manner of conducting public worship too exclusively from the views of Unitarian congregations; and I fear, amid all the intelligence, learning, and eloquence, which pervade them, it would be found, that while enlargement of mind will probably bring about the contemplated alteration in *them* sooner than in other religious denominations, they are in reality less fitted by habit to introduce it than those of other communities. In the ranks of orthodox Dissenters, I believe, a majority of the influential fathers of families are habituated to the use of daily extempore prayer and familiar expositions of the Scriptures: but is this the case with us? I believe not; and we are therefore the less prepared for public ministrations. In such a state I accord with your correspondent in thinking that the chances are against our receiving immediate benefit from a change; but this consideration does not weaken my belief in its ultimate necessity—its eventual utility.

* Dr. Channing, in his Remarks on Milton.

A WORSHIPER AMONG UNITARIAN CHRISTIANS.

OBITUARY.

MR. THOMAS LATHAM.

At *Lutton*, in *Lincolnshire*, aged 58, Mr. THOMAS LATHAM, the minister of the General Baptist Congregation in that parish. Mr. Latham was a native of *Wigan*, in *Lancashire*, and for the greater portion of his life was a Baptist of the Calvinistic persuasion. About twelve years ago he was elected the minister of a congregation in that connexion at *Laxfield*, a village in what is called *High Suffolk*, a part of the country as remarkable for the ignorance and intolerance of its population as for the badness of its roads. Here he continued several years, exercising an acceptable ministry over a tolerably numerous society; but his opinions having undergone some change, the outcry of heresy was raised against him, and every possible attempt was made to destroy his com-

fort, to injure his character, and to drive him from the place. It is not worth while to relate the instances of fiendish malignity which, under the garb of Christian zeal, were practised against him: let us hope that their authors have long since been ashamed of them. But Mr. Latham was not a man to be easily put down by clamour or cowed by persecution, and it was an unspeakable comfort and assistance to him, that in his nearest fellow-labourer, Mr. Toms, of *Framlingham*, he found a warm, consistent, and powerful friend. With his assistance, and with the consent and approbation of a considerable number of his own flock, he stood his ground, and continued preaching for about a year after the change in his sentiments had been avowed to the people at *Laxfield*. At length, finding no abatement, but

rather an increase, of the spirit of persecution, which extended itself not only to him but to his hearers, and broke out into acts of open violence, he withdrew from that town; having conducted himself, throughout a season of severe trial, with exemplary patience, discretion, and temper, and formed a small society of worshipers of the One God and Father of all, at Brainfield, near Halesworth. From this place he was accustomed regularly to visit and preach at Wenhamston, Blythburgh, and other neighbouring towns and villages. An attempt was made by him to introduce Unitarian preaching into Halesworth, but in vain. Every person who attended was a marked man, and the disciples of John Calvin in that town shewed, that they had caught his spirit as well as adopted his name. During his residence at Brainfield he published several controversial pieces, which, if their style be not distinguished by much polish, yet contain a great deal of sound reasoning, and display considerable acuteness and scriptural information. His life here was a continued struggle against poverty and bigotry. "Every one's hand," except those of his few hearers, "was against him;" but he was no murmurer or complainer: he went steadily on with his work, supported only by the testimony of a good conscience. And he would have continued so to labour in the teeth of every discouragement and every obstacle, had he not been removed to a different station, wherein he spent the few remaining years of his life in peace and comfort. He was invited to become the minister of Lutton, where he laboured with great acceptance, and commanded the esteem and regard of all around him. He died on the 26th of March, his health having been for some time declining, although he continued his ministerial duties nearly to the last. He was known to few individuals among his Unitarian brethren, but those who have had the best opportunities of estimating his character will bear their willing testimony to his honest and unwearied exertions in the cause of Christian truth.

MR. LEAN.

Mr. LEAN, late Secretary to the Hon. Hudson's Bay Company, was born at Bridgenorth, in Somersetshire, where his father was a respectable mercer; and his mother, a Harvey, was born in the castle at Bridgenorth, the family man-

sion of the Harveys for many generations. His early education was at Bridgenorth, under the Rev. Mr. Boroughs, and afterwards at Tiverton school. Being brought up to trade, he pursued the usual course of mercantile life, which led him to the West Indies, where he staid but for a short time, and then was employed in a confidential situation in an eminent mercantile house in town. At the age of twenty-seven, he married the only daughter of William Le Reuse, Esq., of a distinguished Huguenot family, which had taken refuge in England from the persecutions in France on account of religion. The issue of this marriage was nine children, five of whom are still living. About this time he was induced to go to Holland to arrange and retrieve, if possible, the affairs of a mercantile house, in which his object was completely defeated; but on his return to England he entered into the service of the Hon. the Hudson's Bay Company, whose confidence he enjoyed as secretary from the year 1790 to 1817; and the business and affairs of that Company greatly increasing, he, then in the seventy-fourth year of his age, solicited permission to retire; and such was their opinion of his services, that this was granted with the continuance of his salary as secretary, which he enjoyed till his death.

Mr. Lean was among the first members of Mr. Lindsey's congregation in Essex Street, having, from being one of the hearers and admirers of Dr. Dodd, become on conviction a firm Unitarian, which he continued to be till the hour of his death; and the extreme cold of last February did not prevent him from frequenting his favourite place of worship. This led him to an acquaintance and friendship with most of the celebrated Unitarians of his day, and the surviving members of the Quarterly Club will remember the regret felt at his leaving it in the year 1824, on account of the infirmities attendant upon advanced years. His religious opinions may be best seen from the following correspondence, that took place in the year 1813.

"The following is a copy of a note sent to me by Mr. ———, on returning the discourse by the Rev. Thomas Belsham, preached at Essex Chapel on the 25th July, 1813, being the first Sunday after the *Act* had passed to relieve persons who impugn the doctrine of the *Trinity*, which I had lent him.

"My dear Sir, Sept. 20, 1813.
"Herewith I return you the sermon that you had the goodness to lend me,

with many thanks. I dare say it is highly esteemed by those of that way of thinking; although its merits are quite lost on me. Ever since I knew anything I have been a *Trinitarian*; many of my nearest relations and dearest friends have died triumphantly in that faith; and I trust, through grace, I shall never profess any other.

"I am, dear Sir,

"Your obliged and very humble servant,

"*Mr. Alexander Lean.*"

A copy of the reply to the preceding.

"My dear Sir, Sept. 24, 1813.

"You say in your note to me when you returned the sermon, that you 'have been a *Trinitarian* ever since you knew any thing; many of your nearest relations and dearest friends have died triumphantly in that faith; and you trust, through grace, you shall never profess any other.'

"Millions of idolaters, &c., have died as triumphantly in the faith they professed as did your relations and friends; and had it not been for the Reformation, you and I, perhaps, would have been little better than Idolaters; and our departed relations and dearest friends, it is probable, took their religious tenets upon *trust*, as millions do at this day.

"The Bereans were more noble than those of Thessalonica in that they searched the Scriptures to see whether those things were so.'

"If you will follow this example, and should discover in any part of the Holy Scriptures the phrase 'God the Son or God the Holy Ghost,' or the word Trinity, and communicate the same to me, I shall consider myself under a great obligation to you. But till I find these terms in the Bible, it is a matter of indifference to me what any person's conception of them may be. In my opinion they form no part of the system of religion which our Lord and Master Christ taught us; and what any person in after ages fancifully may suppose he comprehends their explanation to be, can be of no authority or importance to me.

"The longest period that you and I have to live will be but short, when, to use the words of our Lord, I hope we 'shall ascend unto his Father and our Father, and unto his God and to our God.'

"I am, with very great regard,

"My dear Sir,

"Your sincere friend and obedient servant,

"ALEXANDER LEAN."

Mr. Lean does not rank among what

are called authors; yet a little tract of his on the duty of Juries, which he was accustomed to give away, and which went through two or three editions, deserves the attention of those who are called upon to fulfil, as he often was, that duty. And he practised what he professed; of which he gave an instance on the celebrated trial of Higgins and Le Maitre. He was on that occasion one of the grand jury, and the solicitor of the Treasury entered the room to attend the examination of witnesses. But Mr. Lean made such forcible objections to this practice that he was under the necessity of retiring; for he justly reasoned, that no improper influence ought to be allowed in any case, and the higher the authority the greater ought to be the guard against it. To place a man on his trial for life, or indeed for any misdemeanour, is a very serious concern. The accused is not in this case permitted to interfere; and if, with all the advantages of preparation, the clearest evidence of guilt from the mouths of witnesses is not produced, it is highly unjust to subject a man to a public appearance in court. It is to be feared that grand jurymen reconcile it at times to their consciences to put a man on his trial on the idea that as their determination is partial, the petty jury will determine rightly, and less attention may therefore be paid by them to the merits of the case. But their duty is of a higher nature; and so thought and acted Mr. Lean; requiring that a grand jurymen should sift with the utmost care the evidence before him, nor suffer a man to be brought to the bar unless what was sworn to by the witnesses must, if not contradicted, necessarily convict the accused.

Mr. Lean was seldom without some small religious tract in his pocket, which he used with great discretion, and was in this manner the means of bringing many to a knowledge of the principles of that profession of Christianity which it was his great aim and desire to inculcate. In the family of the writer is a page to be inserted in a Bible, and which will long be preserved there, on the right use of the Psalm, pointing out those which are the most to be recommended to a devotional Christian; and on a short paper having been sent to him on the essential difference between a Trinitarian and a Unitarian Christian, he called shortly after on the writer to present him with half-a-dozen out of a thousand copies which he had just got from the press. He knew not at the time by whom the

original paper was published, but he thought it worthy of an extensive circulation.

It need not be said that he was a man of the strictest integrity, and by this obtained the confidence of all who were connected with him in business; and in the trials of this life, and some were severe ones, his faith was unshaken in the superintending care of Providence. The writer can never forget his account of what he suffered in Holland, and the comfort he received from some passages in scripture which he accidentally was perusing at that time. This is not meant to encourage a kind of *sortes Virgilianæ* which are sometimes we believe used by Christians; but there cannot be a doubt that in severe afflictions the meditations arising from a due use of scripture cannot fail to be of advantage to the suffering mind.

Mr. Lean's habits were entirely do-

mestic, and he may be said to have lived only with and for his family. Totally devoid of ostentation, he passed through life with constant Christian cheerfulness. To children he was remarkably kind and attentive, and his twelfth-day cakes will be long remembered by many of them. Not a day passed without a book in his hand, and that chiefly of a religious or contemplative turn. No one could be inspired with more religious devotion to the supreme goodness and will of the Almighty than himself; and having spent a life of uniform temperance, he enjoyed a constitution of singular excellence. At the close nearly of his eighty-seventh year he resigned his breath to him who gave it, under the full conviction that he who raised his Saviour from the dead would raise him also, and rejoicing in the gift of eternal life through Jesus Christ our Lord. He lived well; he died happy.

INTELLIGENCE.

Hull, Doncaster, Gainsborough, Lincoln, and Thorne, Unitarian Association.

THE fifteenth general meeting of this Association was held at Thorne, on Easter Monday and Tuesday, the 12th and 13th instant. On Monday evening a religious service was conducted in the chapel, by the Rev. E. Higginson, of Hull; and the Rev. W. Hincks, Mathematical Tutor of the York College, preached from John v. 39, "Search the Scriptures," &c.; the principal object of the discourse being to vindicate Unitarians from the charge of wanting respect for the Scriptures.

On Tuesday morning, Mr. H. Hawkes, of the York College, conducted the devotional service and read the Scriptures; and the Rev. R. K. Philp of Lincoln, preached from Luke xii. 57, joined with Matt. vii. 20, "Why even of yourselves judge ye not what is right?" "By their fruits ye shall know them." The preacher explicitly stated the principal characteristics of the Unitarian Christian's belief, and earnestly claimed for him the exercise of candour and liberality at the hands of his orthodox brethren.

In the evening of the same day, a public meeting was held in the chapel, of a

similar description to the meetings common among orthodox Christians in England, and to those of the Unitarian Association in America; but (as far as I am aware) of a novel character among the Unitarian societies in this country. I will, with your permission, Mr. Editor, simply relate the proceedings of our recent meeting, and then state the objects we have in view in adopting the plan, under the sanguine hope, which I do not pretend to disguise, that our plan may be approved and adopted in other places.

The meeting opened with singing, and a prayer offered by the Rev. R. K. Philp. Mr. Philp was then called to the chair, and opened the business of the meeting in an appropriate address. A series of Resolutions was then moved and seconded, as follows:

1. "That this Meeting views with satisfaction the continued efforts of the friends of Christian Unitarianism in this district, and is grateful to Providence for the success which has attended their labours."

The Rev. E. HIGGINSON (the Secretary), in moving the resolution, explained the objects of the Association, and gave a statement of the religious principles of Unitarian Christians.

The Rev. W. DUFFIELD, of Thorne, seconded the resolution, asserting the rights of conscience, and vindicating the claims of Unitarianism to the same forbearance and respect on the part of orthodoxy, which the latter too commonly thinks herself exclusively entitled to receive from those whom she deems dissentients from the truth. He reminded our orthodox friends that they may as properly be accused of denying our views of Christianity, as we theirs, and that there is no appointed umpire to decide between us.

The Rev. J. PLATTS, of Doncaster, in moving the second resolution, expatiated on the blessings of religious liberty, and shewed its absolute necessity to the existence of genuine religion in the mind. The resolution was as follows :

2. "That this Meeting contemplates with pleasure the important progress which has recently been made in the cause of religious liberty, and looks forward with the most sanguine hopes to the removal of every remaining restriction."

Seconded by Mr. WATSON, of Hull, the Treasurer.

3. "That this Meeting hails with delight the rapid progress which is making in sound knowledge and liberal principles in every department, anticipating that these blessings will ultimately lead to the universal reception of pure and rational Christianity."

Dr. LONGSTAFFE, of Hull, moved this resolution. He spoke of the mental constitution which distinguishes man from the lower orders of being, traced his intellectual progress in the successive stages of life and periods of his history, and pointed out the connexion which subsists between enlightened religious views of God and his works, and a prevailing and practical piety of heart.

Mr. H. HAWKES urged the duty of imparting and diffusing the religious principles which are held to be true and valuable, and seconded the resolution.

The Rev. W. WORSLEY, of Gainsborough, in proposing the fourth resolution, gave a rapid sketch of the history of persecution for righteousness' sake; and while he glanced at the horrors of the Inquisition, the martyrdom of Servetus, and the fires of Smithfield, among the sad tales of by-gone times, anticipated a period when the yet remaining relics of persecution and bigotry shall likewise be appropriated to the records of the past. The resolution was moved in these words :

4. "That the members of this religi-

ous body cannot contemplate without feelings of regret the dissensions which prevail in the Christian church, and more especially those indications of a want of charitable indulgence and brotherly feeling which are frequently manifested towards themselves."

Mr. DARLEY, of Thorne, seconded the resolution.

The CHAIRMAN, in his concluding address, adduced a variety of passages from the writings of orthodox poets (of Watts and Cowper in particular) in which the sentiments of strict Unitarianism are in fact expressed, and which he claimed as involuntary, but pleasing and convincing, testimonies to the accordance of our views with the deepest and best religious feelings and principles of the mind, when, in the full flow of devotional sentiment, it forgets the technicalities of its own creed.

The Meeting concluded, as it had commenced, with brief devotional exercises. It was thronged by a crowded audience, consisting, perhaps, in nearly equal proportions of Unitarians and members of other religious denominations. The deepest attention prevailed throughout; and when the successive speakers endeavoured to trace the influences and describe the tendencies of the Unitarian profession, or when they expressed their own solemn conviction of the truth of the views they advocated, and their own deep sense of their value and spiritual efficacy, it was plain, from the intent looks of all, and from the tearful eyes of not a few, that religious sympathy had been not in vain appealed to, and that the tide of Christian charity was at that moment at its full flow.

When we found ourselves addressing such an audience as I have endeavoured to describe, we felt that our *object* in holding the meeting was amply fulfilled. That object was twofold. It was our wish to give to every member of *our own* denomination, whether male or female, old or young, rich or poor, the opportunity of hearing a series of extemporaneous addresses, of that kind which are commonly confined on these occasions to the guests at a public dinner table. We wished, at the same time, to present ourselves in a new posture, and with additional weapons of spiritual warfare, before the *religious public*, in the hope that it might be productive of good effects to follow up our pulpit discourses on the occasion by a series of addresses less restricted in their subject matter, more varied in their tone, and more familiar in their style and manner, than is practi-

cable in the compositions which besit an Unitarian pulpit. We wished, in short, for an opportunity of saying many things to our orthodox brethren, by way of lessening their prejudices against us, if we could not hope to win them over to our doctrines. And this opportunity we were rejoiced to find they so freely gave us. They filled up every vacant seat in our meeting-house, and lent us a most attentive hearing. The result of such a meeting remains to be seen. We have, however, in the mean time determined to adopt the plan at our future meetings in this district, and confidently anticipate one good result from every occasion of acquainting our Trinitarian brethren with the true principles of our belief, namely, that, whether they receive or reject our opinions, they will understand that we ourselves feel powerfully interested in them and religiously affected by them, and will cease to question (as they are apt to do in ignorance or prejudice) whether any good thing can come out of Unitarianism.

EDWARD HIGGINSON, Jun.,
Secretary.

Hull, April 20, 1830.

Moor-Lane Congregation, Bolton-le-Moors, Anniversary.

On the 11th, 12th, and 13th of April was held the Eighth Anniversary of the Moor-Lane Congregation, Bolton-le-Moors. The Rev. Dr. Hutton, of Leeds, conducted the religious services of Sunday morning and evening; and the Rev. E. R. Dimock, of Warrington, those of Sunday afternoon. On Monday, eighty persons, male and female, sat down to dinner in Little Bolton Town-Hall. The Rev. John Cropper, A. M., was called to the Chair, and toasts were proposed which led to the expression of sentiments which were strictly accordant with an affectionate concern for the happiness of man, and with a high sense of our duty as Christian professors. On Tuesday, the scholars of the Sunday-school assembled to dine in the same room, and after dinner were addressed by the Rev. John Cropper.

In looking back upon the exertions and the sacrifices which this body of Unitarians has made in the promotion of the common cause of Christian truth, it is highly gratifying to see the strength and purity of their motives in their having abated nothing in their zeal, though they have suffered equally with others from the pressure of the times, and the lukewarmness of supposed and pretended

friends. It is equally cheering to those who labour with them, to see them affording a living testimony in the bosom of their families, of the power and value of the principles which they believe to be sacred, and which they have made it one of their important objects to communicate to others. In a word, it is a reward to the mind, more valuable than that of wealth, to know that they exemplify by their continued zeal and regard for the doctrines which they advocate, the truth and firmness of their faith. And if any thing need be said to them, through a communication like the present, we would exhort them to continue united and diligent in their calling; and to prove themselves by personal righteousness in every way trustworthy of the talents which Divine Providence has given them to improve. And in the event of this, they will by the excellence of their example read a lesson to the slothful which they stand in need of, and lay up for themselves in the kingdom of Christ a reward of eternal felicity.

Northumberland Unitarian Association.

THE Second Meeting of this Association was held at Alnwick, on Sunday, April 25, 1830. The Rev. William Turner, of Newcastle, conducted the morning and evening services. The congregations on both occasions were numerous and respectable. The Association Meeting was held, in the Chapel, in the afternoon, and notwithstanding the absence of several country friends, owing to the unfavourable state of the weather, the attendance was more numerous than on the former occasion. After singing and prayer, John Holdsworth, Esq., being called to the Chair, stated the object of the Meeting, and the importance of Christian Unitarianism—its tendency to exalt and renovate the human character. He noticed the advantages of co-operation, and pointed out some of the motives to perseverance in the work of Christian reformation. The Report of the Alnwick congregation was then read. It noticed the improved state of the Society, and, as a necessary consequence, the favourable state of the pecuniary affairs. As the revenue of the congregation arises chiefly from seat-rents and weekly collections, at the commencement of the year 1829, a Fellowship Fund was established in order to meet the interest of the debt, and, in case of its liquidation, to defray the expenses of missionary preaching. The result of one year's experience has

proved the utility of this fund, as it has so increased the receipts of the Society as to make them equal to the expenditure. In the Report it was also stated, that the Chapel debt, which is a distinct account from the general fund, is now reduced to 163*l.* 12*s.* During the last two years, by the exertions of the congregation and the liberality of distant friends, nearly 150*l.* have been paid; the mortgage upon the Chapel is removed, and the sum now due borrowed upon a promissory note, granted by the Committee. As the holder of the bill has kindly consented to take the sum in payments of 40*l.* or 50*l.*, the Committee hope, through the continued assistance of the Unitarian public, that the debt will soon be removed, and the congregation relieved of an incumbrance which has long pressed heavily upon them.

The Librarian's Report stated that the readers for the past year had been more numerous than during any similar period since the establishment of the Library, to which several additions had been made. The Rev. J. Wright noticed the progress of Unitarianism throughout the extensive county of Northumberland, by the circulation of tracts and occasional preaching. This county presents a very extensive field for missionary labours, but the expenses of travelling, &c., render it impossible for Mr. W. to do more than attend to the villages in the immediate vicinity of Alnwick.

Several gentlemen belonging to the Alnwick congregation addressed the Meeting, urging the necessity of union and zeal, and the superior tendency of our religious principles.

The progress of Unitarianism in Alnwick and the neighbourhood during the last four years, has been more than its most sanguine friends could have anticipated. In this town it has been shewn to be suitable to the wants and wishes of those who move in the humbler walks of life.

The business of the Meeting was concluded by singing and prayer. The Rev. J. Wright conducted the devotional services. The interest excited by the Meeting, and the zeal and Christian spirit manifested on the occasion, are indications of the good that may be effected by such Associations. M. A.

Alnwick, May 15, 1830.

Bolton District Unitarian Association.

The Eighth Half-yearly Meeting of the Bolton District Unitarian Association was held at Park Lane, near Wigan, on

Thursday, April 29, 1830. The Rev. John Cropper, of Bolton, conducted the devotional services, and the Rev. Franklin Baker preached a sermon on Christian Liberty, from Gal. v. 1. In the course of the afternoon, which was spent in a very agreeable manner by the Society and their friends assembled from a distance, the persecution of the Unitarians in the North of Ireland formed a subject of much interest to the Meeting, and the following resolutions were unanimously adopted as expressive of their sympathy with the sufferers.

Resolved,

"That the proceedings which have been carried on in the Synod of Ulster, and caused the secession of the liberal party from that body, cannot be viewed by the friends of Christian liberty in this country without a deep and absorbing interest.

"That the ministers and lay members of the Bolton District Unitarian Association have watched with much anxiety the progress of this struggle; and they deem it their public duty to express their admiration of the intrepid firmness with which the spirit of persecution has been rebuked by the Remonstrants; and also, to record their cordial approval of the untimorizing and truly Christian conduct which the Separatists have displayed in resisting the imposition of the proposed test, and in so ably asserting and exemplifying the right of private judgment.

"That this Meeting deeply deplore the harassing and unchristian treatment which the friends of religious liberty have encountered from those members of the Synod of Ulster who would have deprived them of the liberty wherewith Christ had made them free, and entangled them with the yoke of bondage.

"That the sympathy of the Association is deep and ardent for the Rev. Mr. Watson, of Greyabbey; whose sufferings they as greatly commiserate as they applaud his integrity and Christian temper, and whose character they now regard as combining the spirit of the martyr with the virtues of the saint.

"That it is with feelings of grateful praise to the God of truth, that they contemplate the issue of this struggle between intolerance and Christian liberty; and while they rejoice in the measure of success with which it has been crowned by Providence, their thoughts naturally turn with admiration to that chosen band of confessors through whose integrity, zeal, and eloquence, such a noble stand has been made in favour of the sacred

principles of religious truth and freedom.

"That this Association of Unitarian Disseuters derive the most valuable encouragement from the example set before them by their brethren in the North of Ireland, who have defended their principles in such an able and memorable manner; and while they give utterance to this expression of their warmest sympathy and respect, they beg to add that it gives them additional confidence in the righteousness of that cause which numbers such pious and noble-minded men among its advocates!"

The subject of the distribution of tracts was also brought under the consideration of the Meeting. All were agreed respecting the importance of the object; a little diversity of opinion prevailed respecting the manner in which that object should be carried into effect: but it was at last determined that it should be recommended to the ministers and congregations comprised in the Association, to distribute tracts in their respective neighbourhoods, and that it be reported at the next Meeting what progress had been made by each Society. The Autumn Meeting of the Association will be held at Rivington, on Sept. 30, the Rev. B. R. Davis being the supporter, and the Rev. J. Cropper the preacher, on that occasion.

B.

Sunderland New Chapel.

ON Friday, the 14th May, the foundation-stone of a new building, to be dedicated to the worship of the One God, in the name of the One Mediator between God and men, the Man Christ Jesus, was laid by the Rev. William Turner, of Newcastle, in the presence of near four hundred persons, many of whom, no doubt, were brought together from curiosity, but whose respectful and attentive demeanour during the whole of the service was gratifying to those who were engaged in the conducting of it. Mr. Turner commenced with a prayer, chiefly selected from the Collects in the Consecration-office of the Church of England. He then delivered an Address, which we regret that our limits will not permit us to insert; but which we are glad to hear is to be printed by the Newcastle Tract Society, as a companion to the Rev. W. Ware's Oration on laying the foundation-stone of the Second Unitarian Church at New York, which that Society has already printed. The Rev.

James Walter Lowrie, the Minister of the United Congregations of Sunderland and Shields, concluded with prayer.

[We are obliged to omit the list of subscriptions, as it would make this notice an advertisement.]

Christian Tract Society.

THE Twenty-first Anniversary of this Society was held in the Worship-Street Chapel, on Thursday, May 13th, when the Rev. Dr. Thomas Rees was called to the Chair.

The Treasurer's Report was first read, from which it appeared that there was a balance in his hands of £25. 8s. 6d. This Report having been received and ordered to be printed, the Committee's Report was read by Mr. Clennell, in the unavoidable absence of the Secretary. The following are those parts which will probably be the most interesting to the readers of the Repository.

"Your Committee finding it necessary to the execution of certain orders to reprint two of the Tracts, have accordingly, in the last year, again sent to the press No. 11, *The Old Soldier*, by Mrs. Price; and No. 13, *Henry Goodwin*, written by Mrs. Mary Hughes; the excellence of these two Tracts has been abundantly attested by a most extensive circulation, which induced your Committee to print of each 2000 copies. Besides these there have also been reprinted, for the same reason, 2000 copies of a small penny Tract, No. 20 in the Society's series, entitled *The Good Wife*. Having to reprint these Tracts, in the present state of the Society's funds, it has been found impracticable to print such new Tracts as the interests of the Society might seem to require; or to follow up the plan begun last year of publishing in an improved form, with wood-cuts, such Tracts as have been found to be peculiarly acceptable, and conducive to the objects of the Society.

"Two manuscript Tracts have been placed this year in the hands of the Committee, both in their judgment of considerable value. Your Committee have this year printed a new Tract, No. 57 in the Society's series, entitled, *Youthful Integrity*, or *The History of Eliza Curtis*. For this Tract the Society is indebted to the same Lady who favoured them with *The History of the Widow Brown*, and *The Village Philanthropists*. These Tracts appear to the Committee to be distinguished by sound sense, and practical views of the true

method of meliorating the condition of the poor.

* * * * *

“Your Committee think it important to suggest to this General Meeting, for the guidance of the next Committee, the propriety of making an omission of such Tracts as shall be deemed less important. They take leave to recommend this plan as best adapted to the funds of the Society, and calculated to enable your Committee to consult the interests of the Society by the printing of a much greater number of new Tracts.”

The total number of Tracts printed up to this time was stated to be 483,500, of which there had been sent out from the Society's store 421,577, leaving a stock on hand of 61,923. During the last year there have been circulated 13,691.

The property of the Society was stated to be as follows :

Owing by Agents, Booksellers, and Country Societies (besides arrears of Subscriptions*)	£90 14 4
Estimated value of the Stock	418 19 0
In the hands of the Treasurer	25 8 6
	535 1 10
Owing by the Society for Paper to this time ..	£62 8 6
Ditto for Printing	6 6 0
	68 14 0
Leaving a Balance of	£466 7 10

This Report having been received, thanks were voted to the officers of the past year for their services, and to the Miss Primes, for their handsome benefaction of 20*l.*; and the following gentlemen were elected into office for the year ensuing : *Treasurer*, James Esdaile, Esq.; *Secretary*, Rev. S. Wood; *Committee*, Revs. J. Yates, J. H. Ryland, E. Chapman, Messrs. Clemell, Evans, Smallfield, Bailey, Revs. E. Tagart, B. Mardon, J. C. Means, and Mr. Dixon; *Auditors*, Dr. Bowring, Mr. Hart, and Mr. Fisher; *Collector*, Mr. Wiche.

After some conversation on the expe-

diency of numbering the new Tracts consecutively from the last, or of substituting them in the place of the old ones which should not be reprinted, the following resolution was passed :

“That it be referred to the Committee to consider whether it would not be expedient to omit the reprinting of particular Tracts, and that they be authorized to act in the case according to their own discretion.”

On this subject the Secretary will feel much obliged by communications from friends in the country, who were not able to attend the Annual Meeting. They may be addressed to him at the Society's office, No. 3, Walbrook Buildings, Walbrook, London.

It has been judged desirable this year to delay the sending out of the Catalogues till after the Annual Meeting, but they will now be prepared as soon as possible.

Sunday-School Book Society.

At a meeting held 4th March, 1830, for the purpose of establishing a Society for printing and publishing Books for the use of Sunday-schools,

It was resolved, That a Society be formed, to be called “The Sunday-School Book Society.”

That the management of the Society shall be vested in the Representatives of Shareholders, each Shareholder of *five pounds* nominating one.

That five Representatives shall form a quorum, and no resolution shall be valid unless sanctioned by the major part of those present.

That the Representatives shall meet on the third Thursday of every month, at seven o'clock in the evening, for the dispatch of business, and at any other time, upon notice from the Secretary.

That an annual meeting shall be held in the Whitsun week, at which the Secretary shall report the state of the Society, the proceedings of the past year, and a Treasurer and Secretary be chosen.

That, previous to the annual meeting, a month's notice shall be given to each Shareholder to nominate a Representative for the ensuing year; but in case of omission, the former Representative shall continue in office.

That each share shall bear interest at the rate of five per cent. per annum, to be paid in the Society's publications at the retail price; and when two or more schools or persons shall take a share, they shall appoint an individual in whose

* These may be paid to Mr. Horwood, No. 3, Walbrook Buildings, with whom is now left, for the convenience of Subscribers, a correct list of the sums which are due.

name the share shall stand, and to whom the interest shall be paid.

That, should the managers of any school, or union of schools, or others possessing a share, wish to withdraw from the Society, they may transfer the right and property of such share to any other school, union of schools, or other individual, provided such transfer be notified to the Secretary and approved by the Representatives.

That, should the Society be incapacitated, by loss of property or otherwise, for obtaining its proposed objects, the remaining property, after all demands are paid, shall be equally divided among the Shareholders.

That these Rules shall be subject to alterations and amendment at the annual meeting only, (of which proposed alteration or amendment the Secretary shall give notice to the Shareholders two weeks previous,) and provided that at the meeting two-thirds of the Shareholders present shall give their votes in favour of such measure.

JOHN MARDON, Secretary.

20, Jewin Crescent, Aldersgate Street.

Conductors of Sunday-schools who may be desirous of participating in the benefits of the Society, are requested to communicate with the Secretary.

PARLIAMENTARY.

HOUSE OF LORDS.

Tuesday, May 4.

LORD MOUNTCASHEL presented a petition from New Ross, in the county of Wexford, signed by many persons of high respectability, and another petition from Cork, signed by upwards of three thousand members of the Church of England, among whom were sixty county magistrates, praying for an inquiry into the existing abuses of the Established Church of Ireland. The state of ecclesiastical law and the condition of the various orders of the clergy called loudly for reformation. Lord Mountcashel proved, by various documents, the existence of gross and flagrant abuses in every department of the Church; and concluded a speech of great length, including many statements which we may probably take occasion to notice hereafter, by moving,

“That an humble address be presented to his Majesty, praying that he would be graciously pleased to appoint a commission to inquire into and state if any and what abuses exist in the Church

Establishments of England and Ireland; and, if any, to report the measures most expedient to the removal thereof.”

The motion was not seconded; and the LORD CHANCELLOR having put the question, there appeared only one “content,” so the “non-contents” were declared to have it. Lord Mountcashel declared his determination to take the sense of the House upon the question; but the Chancellor said that it was already disposed of.

May 17. The House of Commons threw out the Jews' Relief Bill on the second reading by a majority of 63, the division being, for the motion 165, against it 228. Sir R. Peel opposed the Bill as tending to the abolition of all “the forms and ceremonies which give us assurance of Christianity,” and, for the sake of a trifling advantage to not more than 30,000 or 40,000 persons, departing from “the fundamental principles of the British Constitution.” The Bill was ably advocated by Mr. Brougham.

FRANCE.

Decree in favour of Religious Liberty. Affairs of the Protestants at Levergies.

The tribunal of St. Quentin had inflicted a fine upon two Protestants, (Messrs. Lefèvre and Poisot,) as members of an association of Protestants meeting on fixed days for worship without a license from government. Appeal was made to the tribunal of Laon. The memorable decision of the judges upon the eloquent and equitable statement of M. Juin, and contrary to the arguments of the King's advocate, was as follows: “In consideration of the first section of the constitution of 1791, article 351 of the constitution of the year 3, and the 1st and 5th articles of the law of the 8th of October of the year 4, articles 291, 292, 294, of the penal code of 1810, and articles 5 and 68 of the Constitutional Charter; and whereas the principle of the freedom of religious worship has been proclaimed in the constitution of 1791, and confirmed in the most solemn manner by Louis XVIII. in these words, ‘The constitution secures to every man, as a natural and civil right, the liberty of engaging in the religious worship which he prefers;’ and whereas this principle has been recognized in the most positive terms by the constitutions which have been promulgated since the year 1791; whereas, also, the law of the 8th of October of the year 4, by its first

article, has subjected to the superintendence of the constituted authorities, all meetings of individuals for the purpose of worship, but has restricted that superintendence to measures of policy for the public safety; and that it has prescribed, by its 5th article, the preliminary formalities to be observed on the establishment of a society for worship; and whereas the 291st, 292d, and 294th articles of the penal code of 1810, first, by obliging individuals, to the number of more than twenty, to obtain permission from government for holding religious meetings; secondly, by refusing to every individual the right of granting or letting, without the consent of the municipal authorities, the use of any house or apartment for the purpose of worship, far from being in accordance with, are restrictive of the liberty granted by previous laws, that every man should enjoy the exercise of the religious worship which he prefers; and whereas the Constitutional Charter, by declaring, in its fifth article, that 'every man shall profess his religion with equal freedom, and obtain equal protection for his worship,' has not introduced a new right, but only abolished the restrictions which had before been laid upon the freedom of religious worship, maintaining, at the same time, the superintendence which appertains to the administrative authority to repress disorders; seeing that the regulations of those articles of the penal code of 1810 already cited, becoming incompatible with the 5th article of the Charter, and contrary to the freedom of religious worship, have been abrogated by the 68th article of the same; and whereas in this instance, the minister of the Consistorial Church of St. Quentin, having discovered that the number of Protestant worshippers in the society of Levergies exceeded twenty-five, had made the preliminary declaration required, that these individuals intended to meet in the house of the above-named Poisot for religious purposes; and, seeing that in assembling, after this preliminary declaration, the Protestants of Levergies have exercised a right secured to them by the fundamental compact, and could not in so exercising it commit any offence, we therefore set aside the decree of the tribunal of St. Quentin, &c., &c., and dismiss the appellants without paying costs." *Revue Protestante*.

PRUSSIA.

On the Situation of Theological Affairs in Prussia. Efforts of the Mystics for the dismissal of their Opponents.

(Extract of a letter from Berlin to the Editor of the *Revue Protestante*, dated April 1st, 1830.)

SIR,—As to the disturbances excited by the denunciation of the theological opinions of Messrs. Wegscheider and Gesenius, in the "Evangelical Gazette of the Church," I can give you no satisfactory information, because, up to the present time, the authorities who have been charged with the examination of the affair maintained the most inviolable silence. Thus far is certain. On one side great agitation has been produced at Halle, so that, at the outset of the business, placards in Latin and German were daily stuck up on the *black table*, (Schwarzes Brett, or university board,) not only by the students who were disciples of the two professors, but by those of the Mystic opinions. The Mystics of Berlin, on the other hand, have succeeded in persuading government to interfere in this theological quarrel. It is known that a distinguished member of the administration has been commissioned to open an inquiry concerning Mr. Wegscheider, and that the ministry has sent expresses to Halle. The Methodists consider themselves as already triumphant, and predict openly that these two celebrated professors will be turned out on account of their opinions. This does not appear to me to be likely; I should even consider it impossible that the minister of ecclesiastical affairs would take this step, whatever may be his private opinion upon the subject. Not to mention the offence which such a measure would give in a country where the great Frederic established liberty of thought and tuition—in Germany, where some provinces (Weimar for instance) have conferred offices of responsibility upon rational Christians—passing over all this, it is sufficient to observe that Gesenius and Wegscheider professed the very same opinions which are now attacked, fifteen years ago—professed them in writing as well as in their lectures, and that these opinions have been perfectly known to the ministry without their having ever taken any steps to prevent the professors from continuing their instructions. Professor Neander also, a theologian who is so justly venerated by all parties for the services which he has rendered to religion, and for his truly apostolic character, has twice expressed himself

strongly (in two recent publications) on the intolerance of the "Gazette of the Church." These protests are the more worthy of notice because Mr. Neander is of the ancien régime in theology, and so nearly approaches to the Mystics in point of doctrine, that they have always reckoned him one of themselves. The Methodists are now labouring with all their might to renew the impression which their first attack upon the rational Christians produced. In a reply to Mr. Neander's first protest, a jesuitical and sophistical article appeared in the Gazette, attempting to prove that it was the duty and right of the king to dismiss any theological professors upon such charges as had appeared against the two professors in the Gazette, without regarding the consequences; and that rational Christianity is of a democratical spirit. The brethren were at the same time entreated to pray that God would preserve the good understanding between Messrs. Neander and Hengstenberg. The Mystics do not conceal their hope of compelling the rational Christians to separate from the church, and to form a distinct body, like the Dissenters in England. They are already feasting themselves with the idea of having all the places and livings to themselves. In fact, they would have plenty; and their list of heretics would be a long one, for some of the most zealous have already proclaimed that Mr. Neander is not a Christian. Do not imagine that I am jesting when I throw out these insinuations as to the motives of the Mystics. I cannot conceive that any who are acquainted with the present state of things in Germany, can be actuated by good motives in forcing the rational Christians to make a secession. I say nothing of the objections (many and weighty as they are) to schism of any kind, in any country; I allude to the mistaken supposition, that there are in Germany only three decided directions of theological opinion. We have all been engaged in free inquiry for upwards of fifty years, and we have now few amongst us who conform exactly to our own nominal creeds—it is, indeed, impossible in Prussia, where, since the union of the Lutherans with the other Reformed churches, we no longer know what creed we profess. Here, every one who thinks on the subject has his own private opinion, and it would be impossible to say where rational Christianity begins, or where it ends. Every one has formed his individual conclusion as to the essentials of Christianity, and as to what is essential. For this reason, if you cause one schism, you cause a

hundred, and the Protestant church in Germany will be utterly ruined. Hitherto I have observed with satisfaction that the Mystics have never been able to inoculate the laity with their theological speculations. There are thousands of truly pious men amongst us who firmly believe in Jesus Christ and his redemption, without ever having thought of the theological definitions as to his divinity, &c., &c. They profit by a good sermon, from whatsoever quarter, (never perceiving the difference of faith in their different pastors, who have been wise enough not to draw their attention to these niceties,) and thus they have the comfortable conviction that their faith is without reproach; if any one were to propose to them the definitions which are to be found in controversial works, (and which, thanks to the good sense of their ministers, they have never heard,) and if they were to be required to choose by these, to what particular communion they would belong, what would be their perplexity! Why should the peace of their souls be thus needlessly troubled, and why should they be plunged into an abyss of controversy which they are wholly incapable of sounding?

Amongst the numerous publications on this subject, one has been particularly celebrated; its title is *Amtliches Gutachten eines offenbarungsgläubigen Geistlichen über die Verderbtheit des Rationalismus Schlesswig*. (Opinion of an Ecclesiastic who believes in Revelation, on the Criminality of Rational Christianity.) The author, who professes to be a Supernaturalist, establishes, by a discussion full of talent and moderation, grounded upon innumerable facts of ecclesiastical history, that the rational Christians agree with the Supernaturalists in all essential points, that there is no reason for excluding them from the church, and that their expulsion could only be wished by fabricators of unchristian heresies, such as the opponents of Franke, Spener, and Semler. The impression produced by this little work has been surprising. The celebrated *Allgemeine Litteratur Zeitung* (*Gazette Générale de Littérature*) at Halle, the theological part of which is in the hands of rational Christians, has also kept up a pretty brisk fire, in its recent numbers, against the absurdities of the Methodists, and has endeavoured to bring their machinations into contempt. Very likely these commotions, instead of injuring the rational Christians, will eventually contribute essentially to their being recognized by the different governments as very good Christians. The Gazette of

the Church, notwithstanding its virulent attacks, continues for the most part to be poor and dull. In the February number there were some remarks on a correspondence between Goëthe and Schiller, a correspondence which has excited considerable attention in Germany. The object of the article, which occupies the formidable length of three sheets, is to establish that these great men were destitute of Christian principles; and I will give you a specimen of the reasoning. Schiller, in one passage, consoles Goëthe for the death of one of his children. He bids him remember that the child was only a few weeks old; and he adds, that if he were to lose one of his own children, who was a few *years* old, nothing could console him. Upon these few words, which slipped from the pen in haste, in the confidence of friendship, the Mystics remark that it was a very unchristian state of mind. One of the Mystic professors, a short time ago, is said to have consoled himself much more judiciously in a similar affliction. He pronounced a discourse over the coffin of his wife, in which he thanked God for having taken her away from the world and *the Devil*. As to the new collection of hymns at Berlin, which I once mentioned, I have only to say that it has met with no opposition except in one instance—in the church of the late Mr. Jænicke, where the present minister, though very much beloved by the Methodistical party, was compelled to return to the old and obsolete collection, much against his own will.

Ministerial Removals.

THE REV. STEPHENSON HUNTER, of Crumlin, near Belfast, has accepted the unanimous invitation of the congregation of Unitarian Christians at Wolverhampton to become their Pastor.

IN consequence of the resignation of the Rev. SAMUEL ALLARD, the congregation at the Great Meeting, Hincley, will be in want of a minister.

NOTICES.

Unitarian Association Meetings.

OUR readers will find the full particulars of the arrangements made for the ensuing meetings of the friends of this

Institution, to be held at London and at Manchester, in the advertisements on the cover. We wish to direct their attention to a deviation in each case from the plan as originally announced. There will be no public dinner after the meeting in London; and the business, instead of being, as heretofore, entered upon immediately after divine service in the morning of Wednesday, the 2nd of June, will be transacted in the evening of that day. This alteration is adopted in the hope of drawing more attention to this meeting, and of rendering it more generally interesting, and consequently more efficient for the promotion of the objects of the Institution. At *Manchester*, it should be observed that the business of the Association will be transacted after worship on the morning of *Thursday*, instead of Wednesday, as stated in the printed circulars which have been issued. This change has been made on account of the greater probability of a full attendance on the Thursday.

The annual Hull meeting of the Unitarian Association for Hull, Doncaster, Gainsborough, Lincoln, Thorne, and the neighbourhood, will be held on Wednesday, Thursday, and Friday, June 23rd, 24th, and 25th. The Rev. H. H. Piper, of Norton, is engaged to preach in the Bowl Alley-Lane chapel on the Wednesday evening; the Rev. W. Worsley, of Gainsborough, on the Thursday morning; and the Rev. J. R. Beard, of Manchester, on the Thursday evening. A public religious meeting is appointed to be held in the chapel on the Friday evening.

EDWARD HIGGINSON, Jun.,
Secretary.

The Annual Meeting of the Southern Unitarian Society will be held on Wednesday, June 23d, at Chichester, when the Rev. J. P. Malleeson, A.B., of Brighton, is expected to preach in the morning, and the Rev. P. C. Valentine, of Lewes, in the evening. E. K.

The Annual Meeting of the North-Eastern Unitarian Association will be held at Lynn, on Thursday, June 24th, when Mr. B. Mardon has engaged to preach. There will be a public service on the Wednesday evening.

CORRESPONDENCE.

Want of room prevented our using the communication from Sheffield till the time for so doing had gone by. The writer's wish shall be attended to.

Communications have been received from T. S.; Matter of Fact; Y. S. C.; and M. D.

THE MONTHLY REPOSITORY

AND

REVIEW.

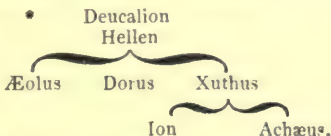
NEW SERIES, No. XLIII.

JULY, 1830.

BIBLICAL GEOGRAPHY. BY PROFESSOR GESENIUS, OF HALLE.

(Translated from Ersch and Gruber's Encyclopædia, Part X. Leip. 1823.)

AMONG the Hebrews, geography was not set apart as a distinct science, and consequently the notices of biblical, as well as of the more ancient Greek geography, are interwoven with the history, and must be extracted from it and arranged into order. In such notices the Pentateuch and the book of Joshua are particularly rich. After the mythico-geographic description of Eden, (Gen. ii. 10, &c.,) the tenth chapter of Genesis presents to us a genealogical table of nations, in which all the nations of the earth, then known to the Hebrews, are brought into three great classes, and traced to the three sons of Noah—Sem, Ham, and Japhet, as by the Grecian genealogists the races of their people were represented as derived from the three sons of Hellen, the son of Deucalion.* This important document, which enables us to judge of the extent of the knowledge of the world then possessed by the Hebrews, and which is inestimable as supplying materials for the oldest geography of the East, here deserves a more attentive examination. It informs us, that the descendants of Noah's three sons so distributed themselves into the countries of the earth, that the progeny of Ham peopled the south; those of Japhet the obscurely known regions towards the West and North; and those of Sem, including the Hebrews themselves, the middle of the then known earth, i. e. the South-western part of Asia. The names by which it designates the more remote nations are frequently analogous to those by which these nations are denominated among the later Orientals.† They



† The old Hebrew names of places in the East for the most part differ very little
VOL. IV. 21

have been explained, at least for the most part, by Bochart and J. D. Michaelis,* by whose labours, together with some investigations of our own, we shall be guided in the subsequent illustrations, which we shall insert in parentheses, and reserve the proofs of them for separate articles.

The following are reckoned as descendants of Japhet (vers. 2—5): Gomer (*Cimmerians*), Magog (Arab. Jagug and Magog, a mythical nation in the North, such as the Scythians), Madai (*Medes*), Javan (*Ionians, Greeks*, Arab. Javan), Tubal and Meshech (*Tibareni* and *Moschi*, in Asia Minor), Thiras (*Thracians?*). From Gomer are derived, with some unknown tribes, Thogarima (*Armenians*); from Javan Elisa (*Elis* or *Hellas*), Tarsis (*Tartessus*, in Spain), Chittim (*Cyprians*, from the town Κίτιος), and Dodanim (better reading Rhodanim, *Rhodians*).

To the descendants of Ham are referred (vers. 6—20), first, Cush (*Æthiopians*), Misraim (*Ægyptians*), Phut, and Canaan; then to Cush tribes in Æthiopia and the South of Arabia, with Nimrod, the founder of the Babylonian empire; to Misraim, besides Egyptian races, the Casluchim (*Colchians*), and Caphtorim (*Cretans*); to Canaan, the different Canaanitish races, among whom the Sidonians are called the eldest.

Lastly, from Sem, the first-born (vers. 22—32), are derived immediately Elam, (*Elymais, Persians*), Assur (*Assyrians*), Arphaxad (*Chaldeans*), Lud (*Lydians*), Aram (*Aramæans*). From Arphaxad comes in the second generation, Eber (*Hebrews*), and in the third Joktan (Arab. Kach-tan), the progenitor of the Arabian tribes, among which Ophir, celebrated for gold, and Saba for frankincense, are mentioned.

This representation has been understood as implying, that each people was derived from a founder or progenitor of the same name; for example, Misraim (*the Egyptians*) from a certain Misraim, and Jebusi (*the Jebusites*) from a man named Jebusi, which can no more be regarded as historically true, than that, among the Greeks and Romans, Italy (which properly means *pasture-land*, from *αἶλος*, *vitulus*) was called from a mythical person Italus, Græcia from Græcus, &c. This is the more obvious, since in many cases the name of the nation, country, or town, which is clearly an appella-

from the Arabic names, although the same places during the period of the Grecian domination received quite different Greek names. It appears that the genuine Eastern names were never entirely lost among the people themselves, so that, after they had shaken off the Grecian yoke, they were able to reject the use of the new and to recall the ancient indigenous names, as the numerous squares, bridges, heights, &c., called after Napoleon, have, after a short duration, vanished again out of Germany. Hence Acco, in Greek Ptolemais, in Arabic again Acca;

Hamath, חֲמַת, Greek Epiphania, Arabic Hamath حماة Rabbath-Ammon, Greek Philadelphia, Arabic Amman. In a few cases the Greek name has remained in the Arabic, especially when the place was of more recent origin, as Sechem, Neapolis, Arabic Naplas; Gerasa, which was of Roman origin. Arabic

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* Sam. Bocharti *Geographia Sacra*, P. I.; Phaleg, de *Dispersione Gentium*, in *Comment on Gen. x.* P. II.; Canaan, de *Colonis et Sermone Phœnicum*, 1616, folio; and, in subsequent years, as 1681, 1707, 1712, a very learned composition, but overflowing with bold hypotheses, J. D. Michaelis *Spicilegium Geogr. Hebræorum extere post Bochartum*, P. I.; Gotting. 1768, P. II. 1780, 4to. J. R. Forster epistole ad J. D. Michaelen, *hujus spicilegium jam confirm. jam castig.* Gott. 1772, 4to. Also, the articles relating to geography in my *Hebrew Lexicon*, and Schulthess, *das Paradies, nebst einer kritischen Übersicht des allgem. bibl. Geographie*, Zurich, 1816, in which it is only to be objected, that the proofs are not quoted with sufficient accuracy.

tive, though it has been stamped anew as a proper name, has suffered no change in its form; for example, Misraim (manifestly a Dual, *Double Province*, from the parting of Egypt by the Nile), Sidon (*Fishery*), Eber (*country on the other side*), whence Ibri (*Hebrews*, i. e. *people from the other side*). It is plain, that we have here to do, not with distinct details, but with the views of a Hebrew genealogist of nations.

It will be useful to throw a clearer light upon the relation of these views to what is otherwise historically probable.

1. Several of the national alliances, here specified, are fully confirmed by proofs of a very different kind, among which the existence of kindred languages is one of the most important; for example, the connexion between the Southern Arabians and the Æthiopians. In other cases there is at least no ground from existing facts to suppose the contrary, as in the case, for example, of what is said of the derivation of the Philistines and Cretans. On the other hand, there are some representations which historical criticism can scarcely admit; and in several the ground of the view, which appears opposite to historic truth, may be easily assigned, as, for example, when the Canaanites and the Hebrews are derived from completely different stocks, though the great correspondence and even identity of their language indicates a common origin. Here the national hatred towards the Canaanites, which produced the mythical accounts of the cursing of Canaan, appears also to have influenced the view taken of their genealogy. From a different motive the Hebrews are represented as sprung from the first-born of the progenitor.

2. Many of these nations are referred to a different origin in other genealogies contained in Genesis, especially in the 25th and 36th chapters. Thus (ver. 23) Uz is immediately derived from Aram; but in Gen. xxii. 21, from the Aramæan Nahor, and in xxxvi. 28, from Seir. On Dedan, compare x. 7, with xxv. 3; on Sheba, x. 7, 28, with xxv. 3.

3. It has even been thought probable, that the three sons of Noah, the progenitors of the newly-formed nations, are only mythical personages, whose names indicate the districts of the earth, which their descendants are supposed to have inhabited. This is pretty evident with חם (heat, south), and יפת (width, extension, from פתח, Gen. ix. 27); but less clear with שם, which has been explained to mean *height, highland*, from שם to be high.*

The Arabian genealogies of nations, in Gen. xxv., xxxvi., and the list of the encampments in the desert of Sinai (Num. xxxiii.), next deserve mention as geographical documents.

The book of Joshua presents in chap. xv.—xxi. a statistical and geographical picture of Palestine, according to the distribution of the tribes, which is, however, partly ideal, since it reckons in the territory of the Hebrews districts and towns which never came into their power; for example, those of the Philistines and Sidonians (as if they were *Partes Infidelium*). Whether in Joshua xviii. 9, a map of the country, or a list of towns, is meant, does not clearly appear from the expressions used. The remaining historical books contain only indirect geographical testimonies, and the poets and prophets pre-eminently contribute to the mythical and popular geography, of which we shall speak hereafter. Since the time of Alexander the Great, when so many Jews dispersed themselves through the world, it might have

* De Wette, Kritik der Israel. Gesch. p. 72; Buttmann vom Mythos der Sündfluth, p. 58.

been expected that their ideas of geography would have been enlarged; but even yet we find the Jews of Palestine at least enveloped in the same ignorance upon all beyond the limits of their own country, which characterizes all Orientals, and in consequence of which the Samaritans of the present day conceive "the town of England" to be much like their own, and the native Indians consider the East-India Company as the mightiest potentate in the world. At least the expedition of Holofernes in the book of Judith, and the assertion in 1 Macc. xii. 21, that the Spartans were related to the Jews, betray this low degree of geographical information. First about the time of the Romans, when the commerce of the Jews with the West became continually more active, it seems to have been less a terra incognita with them.

Among the Hebrews, as among all ancient nations, the representations of the earth and of the system of the universe were at first quite popular and derived from their sensible appearance, but at the same time mythical, and in such a way, that the mythico-geographical conceptions of the Hebrews were allied to those of other eastern nations, and especially of the Persians.* The following may be regarded as the principal features of this poetical and mythical idea of the world, which the poets retained, even when more perfect and accurate conceptions had been introduced, and in which perfect consistency must not be expected. The whole inhabited earth (תבל *οικουμένη*) appeared to the Hebrews as a widely-extended plain, like a building upon pillars and columns, (Prov. viii. 29; Ps. civ. 5, compared with Job xxxviii. 7,) and according to Ps. xxiv. 2, cxxxvi. 6, upon the seas, so that the rivers and springs were considered as emanations from the sea, which was supposed to flow under the earth and to make it fruitful. (Gen. xlix. 15.) Of its round, target-like form we find no distinct mention; the early Hebrews appear, like Eratosthenes, to have conceived of it as an extended quadrangular mantle, on which account we read of four borders or corners of the earth, ארבע כנפות הארץ, Isa. xi. 12, compared with Job xxxvii. 3, xxxviii. 13; Ezek. vii. 2. Distant countries are called "the ends of the earth" (Ps. lxxii. 8; Matt. xii. 42), and its breadth is mentioned among the secrets of creation (Job xxxviii. 18). In the East of the plain the Psalmist (Ps. xix. 7) places the tent of the sun, from which he begins his course,† and in the West his light is lost in darkness (Job xxvi. 10). That the South and East have been regarded as light, the North and West as darker, is clear from the etymology of the words used to denote the quarters of the heavens, (דרום South, i. e. splendour, or the shining illuminated region, and צפון North, i. e. the covered dark region,) which are analogous with the Homeric expressions *προς ηω ηελιοντε* and *προς ζοφον*, and also from the practice of other Eastern languages, in which the North is called *the dark land*. (Ebn Batuta, ed. Kosegarten, p. 14.) The heaven appeared to them, agreeably to its sensible aspect, as a solid vault (רקיע, στερεωμα, firmamentum); not made of brass and iron, according to the opinion of the Greeks, (Il. v. 504, Od. iii. 2,) but transparent like a blue sapphire (Ezek. i. 22; Exod. xxiv. 10; Dan. xii. 3); resting on pillars (2 Sam. xxii. 8; Job xxvi. 11); with a gate (Gen. xxviii. 12, 17, compared with Herod. iv. 158); with an ocean over it (Gen. i. 16); the source of rain which falls down through openings (Luther, windows) in the vault

* See my Comment. on Isaiah, Pt. II. pp. 315, &c.

† Compare Ossian, Pt. III. p. 81, in the translation of Ahlwardt, "The tent of thy repose is in the West."

(Gen. vii. 11, viii. 2; 2 Kings vii. 19). There also are the magazines of the snow, hail, &c. (Job xxxviii. 22, &c.), and above the celestial sea are the dwelling and throne of Jehovah (Ps. xxvii. 3, 10, civ. 3, cxlviii. 41). Such at least is the usual representation, besides which the heaven is also called an outstretched awning (Isa. xl. 22), and the correct view is given of the origin of clouds and rain in the Jehovah document at the beginning of Genesis (ii. 6), and in the speeches of Elihu (Job xxxvi. 27, &c.). The representation of several heavens, three for example (2 Cor. xii. 2), is a new conception. Lastly, deep under the earth and the sea (Job xxvi. 5) was the kingdom of the shades (שְׁאוֹל), with gates (Isa. xxxviii. 10), but not rivers, as some have been disposed to infer from a false interpretation of Ps. xviii. 5, and from the analogy of the Grecian Orcus. In the middle of the inhabited earth the Hebrew placed his own country, and he made Jerusalem the middle point of it (Ezek. v. 5), as the Arabians made Mecca, the monks of the East Mount Sinai, the Greeks Delphi (Cic. de Divin. II. 56), the Persians and Indians the sacred mountain of the Gods, Albordsh and Meru. The Bible, indeed, also mentions this mountain of the Gods, spoken of in the mythical geography of Asia, and calls it the mountain of assembly (הַר מוֹעֵד, Isa. xiv. 13), but places it in the distant North, and the high mountains of Caucasus appear to have occasioned this idea. But, as the Persians supposed the other mountains to proceed from this primitive mountain, and the other rivers from one primitive river,* so the mythical geography of the Hebrews supposes the four principal rivers of the known earth,† namely, the Tigris, Euphrates, Gihon (probably *the Nile*), and Pison (probably *the Ganges*), to proceed from a primitive source in the paradisiacal region of Eden, a representation originating in an imperfect knowledge of the circuit and course of these rivers, to which, besides the conceptions of the Persians already referred to, parallels are found even among the Greeks—the opinion, for example, that the Nile and the Euphrates are one river, the former only a continuation of the latter (Paus. Corinth. 2), or that the Rhine and Rhone are one stream dividing itself into several arms.‡

Biblical geography extends eastward as far the Indians (הַיִּנְדִּים, Hindu, Esther i. 1, viii. 9) and the Chinese (סִינִים, Isa. xlii. 12, in Aramæan and Arabic رُبَّ صِيْن). It places in the North the mythical people Gog and Magog, which some time before the coming of the Messiah is to afflict the Jewish people by an invasion and to suffer a defeat in Palestine (Ezek. xxxviii. 39, comp. the mythi of the Koran, Sur. xviii. 94—99, xxi. 96). Of the West with its islands and coasts (אֲיִי הַיָּם, Isa. xi. 11, xxiv. 15, Ps. lxxii. 10) only a few names were known, of which the furthest point was Tarsis (*Tartessus*) in Spain, celebrated as the principal aim of the Phœnician commerce in the Mediterranean sea. That somewhat rude conceptions of the structure of the universe remained among the Jews even to a late period, appears from the book of Enoch, in which the prophet is carried

* See Bundechesch 7. Compare Wahl's *altes u. neues Vorder. u. Mittel. Asien*, p. 752.

† The Arabians also spoke of four principal rivers. See Ebn Batuta, ed. Kosegarten, p. 15. Comp. Achmed Effendi, in Wahl, l. 1.

‡ See Voss on Virgil's *Georgics*, I. 480, &c., p. 197. That such a region is not to be sought for in real geography, unprejudiced antiquarians have long been aware. See, for example, Beilermann, *Bibl. Geographie*, Pt. I. p. 149, although even our age has produced some fresh attempts of this kind, which indeed are not so ridiculous as those of Rudbeck and Hasse, but are as far from really hitting the mark.

in different visions through heaven by the archangels, and there surveys the secret phænomena of the world. He sees in the East six gates, out of which the sun goes in the different seasons of the year, and six in the West, into which he enters when he sets; and the prophet is also conducted to the treasures of the rain, the snow, and the hail, &c. (*Liber Henochi*, MS. Paris, cap. lxi. folio 33, recto.)

The most important part of biblical geography is of course the geography of Palestine, which may be divided into the physical and the political. The physical geography is the more interesting, since this country, small as it is, presents many remarkable peculiarities, such as the Dead Sea, the more perfect illustration of which continues even yet to be promoted by examinations on the spot. To Burckhardt we are indebted for the observation, that the bed and valley of the Jordan are prolonged towards the South from the Dead Sea to the Euxine Gulf, so as to countenance the supposition, that the Jordan originally poured itself into this Gulf, but that its course has been stopped by the volcanic formation of the Dead Sea.* All the information upon this point to be derived from ancient and modern authors is collected with great accuracy, and illustrated by excellent and judicious comments, in the second part of Ritter's Geography. Time may certainly have produced some change even in the physical condition of the country: for example, all the authors of antiquity and even of the middle ages speak of sulphureous smells and vapours, which no modern traveller has observed, while other appearances, such as hot springs, naphtha, and native sulphur, prove the volcanic condition and origin of the soil.

As a part of physical geography in the more extensive sense of the expression, we may reckon the description of animals and plants, which form the subject of biblical zoology and botany. On the former study we possess a highly classical work by Bochart, one of the greatest Orientalists of modern times; in it every thing is presented which the most extensive knowledge of the oriental languages, or which the natural historians of Arabia, the ancient versions, and the Greek and Roman classics, supply towards the explanation of the names of animals and of all passages of the Bible which have any reference to zoology; it can only be charged with indicating perhaps too strong a propensity to etymological illustrations.† The botany of the Scriptures is illustrated in a work no less valuable, but now become rare, by Ol. Celsius.‡ In addition to these works, the writings of Scheuchzer, Schmidt, and Hiller,§ are almost indispensable to the learned expositor of Scripture, although they admit of many additions and corrections, especially from the accounts of later travellers.|| Besides the Arabian

* Travels in Syria and the Holy Land, p. 8.

† Hierozoicon, s. de Animalibus, S. S., London, 1663, folio, often reprinted, especially ed. Rosenmüller, Lips. 1793—1795. 3 vols. 4to. Comp. Fr. Jac. Schoderi Hierozoici ex Sam. Bocharto, itinerariis variis, aliisque doctorum virorum commentariis, Spec. I.—III. Tubingæ, 1784—1786.

‡ Hierobotanicon, s. de Plantis Scripture Sacre: Upsal, 1745, 1747. 2 vols. 8vo. A new edition of this book, which Lorsch formerly projected, is to be expected from Professor Middeldorpf, of Breslau.

§ J. J. Scheuchzeri, Physica Sacra: Ulm, 1731. S. G. Donat's Auszug aus Schleuchzer's Physica Sacra, mit Anmerkungen u. Erläuterungen der darin vorkommenden Sachen aus den neuen exegetischen, physischen, und hist. Schriften: Leipz. 1777. 4to. 3 vols. Schmidt's Bibl. Physicus: Leipz. 1731. Matt. Hilleri, Hierophyticon, Traj. ad Rhenum, 1725. 4to.

|| See Sam. Oedmann's vermischte Sammlungen aus der Naturkunde zur Erklärung der biblischen Schrift. Aus dem Schwed. übers. von Groning. Rostock und Leipzig

botanists, Abulfadli, Ebn Beithar, and others, regard should be paid to the names of plants in the Talmud,* and likewise to the Punic names, which occur in the *Nōza* of Dioscorides, and often agree with the Hebrew; for example, כוריאן Coriander, קורא; אבן Thorn, אבן (for אבן).

The *political* geography of Palestine must be treated historically, and here the following periods at least require to be distinguished; 1st, Palestine in the possession of the Canaanites before the invasion of the Hebrews under Joshua; 2ndly, Palestine after the partition of it among the twelve tribes, which continued until the times of the kings and the division of the kingdom; 3rdly, Palestine about the time of Christ as divided into four provinces, Judæa, Samaria, Galilæa, and Peræa. Many intervening changes in the period, for example, between the Babylonish captivity and the Roman conquests, cannot be ascertained and represented in maps, at least with desirable accuracy. Also the topography, for example that of Jerusalem, must be treated historically, and in so doing the periods of time must be carefully distinguished. Here, however, the violent devastations which the city has suffered, and the absence of all genuine traces of antiquity, often make it impossible to obtain a secure point of rest even in matters of the greatest moment.

Biblical geography refers to other countries so far as they are mentioned in the Bible, and so far as the knowledge of them can illustrate the scenes of biblical history. With a view, therefore, to the illustration of the New Testament, this study embraces Asia Minor, Greece, and even Rome, especially in reference to the missionary journeys of the Apostles; but the biblical geographer will only find it necessary for his object to contemplate these countries at that point of time in which they are mentioned in the biblical narrative. One of the most difficult parts was formerly the geography of Ægypt, since the denomination and position of many Ægyptian cities and territories mentioned in the Bible was uncertain. But, in consequence of the expedition into Ægypt, and through the diligent study of the Coptic writers, much light has been thrown upon the subject by two learned Frenchmen, Et. Quatremère and Champollion.†

As sources and aids of the study we mention,

I. Among classical writers and fathers of the church, Strabo, Josephus, Pliny; Ptolemy, especially important on account of the more accurate determination of places by degrees; Stephanus of Byzantium; Eusebius, Bishop of Cæsarea, who published an alphabetical catalogue of places in Palestine with references to their former and present state (περί των τοπικων ονοματων εν τη Παλαιστίνη), a translation of which by Jerome, here and there furnished with additions, is an excellent source of information, though defaced by many corruptions, in the critical emendation of which Bonfrère, Le Clerc, Rhenferd, and others, have employed themselves with distinguished merit;‡ the Itine-

1786—95, 6 Numbers, 8vo., with Plates. Specimens from J. E. Faber's Biblical Botany, communicated by E. F. C. Rosenmüller, in the *Analecta* for the exegetical and systematical Study of Theology, edited by Keil and Tzschirner, Vol. I. No. 1. Also a short view in C. Sprengel's History of Botany, Part I. pp. 6—26. Compare Forskal's *Flora Ægyptiaco-Arabica*, s. *descriptions plantarum, quæ per Ægyptum inferiorem et Arabiam felicem detexit* P. F. Havniæ, 1775. Ejusdem *Fauna*, *ibid.*

* Especially in the tract כלאים.

† Et. Quatremère, *Mémoires Géographiques et Historiques sur l'Égypte*, T. I. II. Paris, 1811-12. Champollion le jeune, *L'Égypte sous les Pharaons*, T. I. II. Description Géographique. Paris, 1814.

‡ Onomasticon urbium et locorum Sacræ Scripturæ s. liber de locis Hebraicis,

rarium Hierosolymitanum, composed in the fourth century, containing mile-posts, routes, and transcripts of the Roman mile-stones (edited by Wesseling, Amsterd. 1735, 4to.).

II. Among oriental authors, the Arabians, Ebn Haukal, Edrisi, Jakut, and his epitomator Abd el Chak,* Abulfeda in his historical as well as his properly geographical works;† also the extracts from Syrian and Arabian writers in Assemani.‡

III. In geography the Rabbins are of no use whatever; the old translators are not much better, committing the most ridiculous anachronisms, and often introducing quite new nations and territories. Thus they take Ashkenaz (Gen. x. 3) for Germany, צרפת (Obad. 20) for France, ספרד (ibid.) for Spain; and, when they write in Hebrew, they translate these names so; for example, ספר ספרד a Spanish codex, ספר אשכנזי a German codex. In the late Targums we read even of the Turks, Lombards, &c.

IV. Among modern authors, I, such as discuss the whole of Bibl. Geography, J. J. Schmidt's Bibl. Geographus, Züllichau, 1740; Ysbrand von Hamelsveld, Bibl. Geographie, aus dem Holl. mit Anmerkungen von Jänisch. Hamb. Parts I.—III. 1793; J. J. Bellermann's Bibl. Geographie, Parts I.—III. 2d ed. 1804, 8vo. Also under the title Handbuch der Bibl. Literatur, Parts II.—IV.: among general geographical works, Büsching's neue Erdbeschreibung, Part V. Sect. 1., and Ritter's Erdkunde, Part II. Sect. 2. 2, Such as have treated only the geography of Palestine, Hadriani Relandi Palæstina ex veteribus monumentis illustrata, Ultraj. ed 2, 1714, 4to., 2 vols. Also Norimbergæ, 1716, and in Ugolini Thes. T. VI., the principal work on this subject, in which use has been made of inscriptions and coins, although the third part of Ekhel's Doctrina Nummorum is richer in this respect. See also J. C. Harenberg, Supplem. in H. Relandum in the Miscellanea Lipsiensia nova, Vol. IV.—VI.; Jo. Lightfooti Tractatus Geographici, in his Opp. Ultraj. 1699, 2 vols. fol., derived principally from the Talmud; Jo. Math. Hasii Regni Davidici et Salomonæi descriptio geogr. et historica, Norimb. 1739, fol.; N. A. Bachiene, historische und geographische Beschreibung von Palästina, aus dem Holländischen, von G. A. M(aas). 2 Parts, 7 vols. Cleve, 1766—75; Röhr's Palästina, 1819, especially for the time of Christ; Klöden, Landeskunde von Palästina, Berlin, 1817. Among general works Cellarii Notitia Orbis Antiqui, T. II., and Mannert, Part. VI. Sect. 1.

3. Such as have treated only of the external geography, for whom see above, note * p. 434.

Among the very numerous maps for the illustration of biblical geography few have much scientific value, and a multitude of striking mistakes have been propagated by them through centuries, as in the topography of Jerusa-

Græcè primum ab Eusebio Cesariensi, Latinè deinde scriptus ab Hieronymo, in commodiorem vero ordinem redactus, variis additamentis auctus, notisque et tabula geogr. Judææ illustratus à Bonfrerio. (Paris, 1631, 1659, fol.) Recensuit et animadverss. auxit Jo. Clericus, Amstelod, 1707, fol. Compare *Rhenford's* Pericula critica IV. in loca depravata Eusebii Cesariensis et Hieronymi de situ et nominibus locorum Hebræorum, in his Opp. philol. pp. 776 and 809, &c. P. Wesselingii Probabilia, cap. xvi. 25, 34.

* See Alberti Schultensii Index Geog. in Vitam Saladini, Arab. et Lat. Lugd. Bat. 1732.

† Comp. the Index Geogr. in the edition of Reiske and Adler.

‡ Bibl. Orientalis, and the Indices Geogr. to it, T. II. III.

lem, for example, in which Lightfoot has been followed, and, as he placed Mount Zion to the N. instead of the S. of the city, the form of the whole has been inverted. But we are quite at a loss for a biblical atlas, so constructed as to combine the information of the ancients, critically viewed, with the accounts derived from the examination of those countries in modern times, exhibiting also a mythical map for the oldest period with an *Orbis Biblicus*, and representing Palestine in the different periods of its history. Considerable difficulties attend the task of sketching critical maps and of determining the situation of places in general. Sometimes the different accounts of a place do not well coincide, and the question arises whether two places are not to be assumed of the same name; sometimes places or territories have been created merely in consequence of the misunderstanding of certain passages (for example, the Lake Jaeser from Is. xvi. 8, compared with Jer. xlviii. 8; Ulam-Luz from Gen. xxviii. 19, instead of Luz, according to the LXX.); sometimes doubtful readings in the original books (for example, in Joshua) or in the ancient versions, and the very various determinations of distances in Eusebius, Jerome, Josephus, and others, produce embarrassment. To the most accurate of the older maps belong those of Reland and Hase in their works above-mentioned; also those of D'Anville, which have been partly adopted as a basis, and partly corrected in single particulars by J. E. Rhode, in the Atlas published by the Academy of Berlin, and by Paulus, (Map of Palestine,) in the first part of *Travels in the East*. The map of Paultre (*Charte physique et politique de la Syrie, pour servir à l'histoire des conquêtes du Général Bonaparte en Orient, fait au Caire, l'an 8,*) is almost entirely copied from D'Anville, and no advantage is taken in it of the observations made by the commission of scientific men in Egypt with a view to determine astronomically the position of four points in Palestine, viz. Acre, the Monastery on Carmel, Jaffa, and Gaza. In all these maps great errors were committed, more particularly in delineating the region beyond the Jordan, which was first properly represented by Seetzen from drawings made on the spot in the monthly *Correspondenz über Erd-u.-Himmelskunde* durch v. Zach, No. for December 1810. By following him, employing also the above-mentioned astronomical determinations, and correcting the false position of places towards the E. in Seetzen's map, the new map by Klöden (in his *Landeskunde von Palästina*) has been executed with great care, and has not been surpassed by that of Reichard. The country on the other side of the Jordan, and that to the S. towards Mount Sinai, has very recently received further valuable illustrations in consequence of the researches of Burckhardt. These must be received into the maps, and are much more to be relied upon than those furnished a little earlier by Buckingham. For the external geography Bochart's maps can scarcely be used on account of the great number of names resting on mere conjecture, and recourse must therefore be had to the general maps of D'Anville and others.

SOLITUDE AND SOCIETY: A TALE.

THE gates of a gloomy state-prison in Austria were one day unbarred at the approach of a carriage escorted by a small party of soldiers. As soon as the draw-bridge could be let down, a stranger alighted from the carriage; the portal closed behind him, the troop of horse returned the way they came, and the only information which the villagers could obtain from the warder was, that the stranger was a foreigner, and a prisoner for a state offence. The unfortunate man was soon forgotten, and no particulars of his fate ever transpired in that neighbourhood.

In his native country, however, his story is no secret. He was an Englishman, named Helmer, a gentleman and a scholar, and though committed under circumstances of strong suspicion, wholly innocent of any connexion with the political intrigues of the country through which he was travelling. He had too much reason to believe that he should be left for years, perhaps for life, to suffer the horrors of an Austrian state-imprisonment, without the means of communication with his country, and under the total deprivation of personal comforts, like too many who have lost reason and life in such an abode as he had now entered. Though, by a strong effort, he preserved an appearance of calmness in the presence of the officers of the prison, a feeling more like despair than he had imagined he could ever experience lay heavy at his heart.

His anticipations exceeded the truth, as he acknowledged to himself when he surveyed the apartment to which he was conducted. It was neither dark nor cold, and it opened upon a part of the battlements, to which he was told that he had liberty of access at all times. It is true, his walk was limited to fifty paces; but from these limits he could enjoy an extended prospect through various loop-holes in the parapet; and while the winding valley lay before him, while the dwellings of men were visible, and the greater and lesser lights of heaven were open to his view, the fear was removed that his mind would prey upon itself from the exclusion of a variety of sensible objects.

When his jailer had left him, the first employment of the prisoner was to examine the bounds of his dwelling. No possibility of escape existed, even by the last resource of a despairing mind—self-destruction. There was no access to his apartment but by the well-secured door by which he had entered: there was no egress but upon the battlement, the parapet of which was on every side too lofty to be scaled by human foot.

“Here I am, and here I must remain,” thought he, “till a power greater than my own shall set me free. My business is now to think as much and feel as little as I can. I must lay my plans, and ponder my duties; for even here there is a rule of duty and a choice of plans. If I had but occupation.—But I will, if possible, obtain books and paper. If I cannot, I must try what my years of study have done for me, and how far an active mind can subsist upon stores already digested. There surely are resources by which the intellect as well as the soul may be preserved from corroding itself. While I can retain the conviction (and surely I shall ever retain it) that a vivifying, refreshing influence is ever present to the soul which can sustain its vigour for any length of time and under any circumstances, I need not fear the effect of an imprisonment, even of years, if I can but prevent my intellect from stagnating, or from being over excited, of which there seems nearly equal danger, if I am to be denied employment. My mode of

life, so quiet, so nearly solitary, should have prepared me better than others, one would think, for such a life as I may have to lead for months or years in this place : yet my spirit rebels, my blood boils under this tyranny as if I had roved the earth like a Tartar, or fought for liberty like —— him whom I rejoice to have known, though my friendship with him has brought me here."

He paced his apartment with a more rapid step as his thoughts grew more disturbed, and his indignation at the abuse of human power rose higher. Helmer was a philosopher, and when he found his passions swelling to a very unphilosophical height, he broke off his train of thought, and repaired to the parapet to look abroad upon the free earth and the expanded sky. The sight of human dwellings reminded him of his home, of the only sister who would soon look for tidings of him and be disappointed ; of the friend who would probably arrive in the neighbourhood to search for him, and leave him behind in the fruitless inquiry. Thoughts such as these were not of a kind to restore him to tranquillity ; but there is a power in the influences of nature to which such a mind as Helmer's is never insensible, and which acts as medicine to fevered thoughts. The shadows drew off from his soul as they spread over the scene beneath him, and wonted associations arose with the star of evening. He felt ashamed of the selfish cares and fears which had so much occupied him during the day ; and when the jailer entered with a light, Helmer felt more inclined than before to ply him with questions which would probably not be answered, and less impatient of the few civilities which the man seemed disposed to offer.

"Who has the command of the castle ?" he inquired.

The jailer did not see how it concerned the gentleman to know.

"I care not for his name ; but I want to learn how to address my request for an audience."

"You will be sure to see him one of these days. He goes the round occasionally."

This was a satisfactory piece of intelligence.

Helmer's next inquiry was about his property, especially his books, and above all, one volume which he desired to have, whatever became of the rest. The jailer knew nothing about books. Helmer described the peculiarities of the volume he wanted. He reasoned on the harmlessness of the occupation of reading, and of the hardship of being deprived of it. It was in vain. He offered a reward ; but even this failed. It was no part of the jailer's business, and the gentleman must apply to the governor.

The jailer, as he pronounced this decision, was fastening the door which led to the parapet. Helmer requested him to leave it open. The man hesitated.

"What are you afraid of ?" said Helmer. "There is no way of escape, unless the Evil One should fly away with me."

"He would be more likely to leave you here, unless he has an especial love for you," said the man, with a grim smile. "But I don't know why you are unwilling to be shut in from the night air. If you could give me a good reason——"

"My reason is simply that I am not a very good sleeper, and it is a pleasure to me to watch the stars."

The jailer left the door unfastened, but gave notice that he might return if the governor should object to such an indulgence of the prisoner's wishes.

Helmer retired to rest with the hope that before another night should close he might have seen the governor, have obtained possession of his Bible, and

perhaps of other books, and possibly been enabled to form some idea of the length of his imprisonment, some anticipation of his future fate. His mind had, however, been too much excited to be laid to rest. He could not sleep; and after many vain attempts to turn his attention from recent events, he rose from his couch. His cell was dark, and it was with some difficulty that he found the door and made his way out to the parapet. The moon had set, but the stars shed a glimmering light below, so that he could just distinguish the woods from the hills, and trace the course of the river as it watered the valley. The breeze blew cold; but its coldness refreshed him; and the perfect stillness, being natural to the hour, oppressed him less than on the preceding day, when it seemed strangely combined with glowing sunshine and fertile fields.

"I have often," thought Helmer, "looked on a scene like this at the same hour, and in solitude as complete. Why, then, with feelings so different? Because I was free? What is there in freedom which changes the face of nature and brightens the aspect of every object? What was freedom to me?"

He paused in the consciousness that liberty of action had in his case been abused. Helmer was much addicted to study. His days and nights had been passed among his books, and while his heart was tender, his spirit devotional, and the gospel was acknowledged as his rule of life, his enjoyments had been selfish, and his intellectual improvement pursued as an end rather than a means. This conviction now pressed upon him.

"What," he asked himself, "is the purpose of my existence, of every man's existence? To promote happiness by the means and according to the law communicated by God. These means I have possessed, and this law I have acknowledged; but this end I have not pursued. By temperament I am compassionate; in imagination I am a philanthropist; yet I have done less for my race than the mechanic who provides for the daily comfort of his neighbours. When I have heard the passing bell, I have been wont to speed the spirit on its way by an inward prayer. But for the living I have done nothing. When I have seen the gay multitude assembled for the feast and dance, I have made curious inquiry into the secrets of every heart. I have speculated on the concealed joy and bitterness, I have watched the ebb and flow of passion, I have pondered the past conflicts and future destiny of each: but all this has been for myself, and by no effort of mine has victory been ensured in any such conflict: no spiritual nakedness has been clothed by my charity, no feeble exertions supported by my assistance. Here no passing bell is heard; here no voice of revelry will incite me to meditation; yet I may live to as much purpose as I have hitherto lived—nay, to more, if my solitary helplessness should enable me to form a truer estimate of the objects of existence, and hasten the practical conviction to which I must at length arrive, that selfishness is guilt, however fair and however honourable may be the disguise which it assumes."

He meditated long on the influences under which his tastes and habits had been formed. They had been unfavourable. Literary ambition had been excited and gratified at college. The admiration of his early friends, the devotedness of an only sister who prided herself in him and ministered assiduously to his wishes, entire freedom from worldly anxieties, and the early severing of almost every domestic tie, had all tended to centre his affections in himself, and to incline him more to contemplation than to action. He was now conscious of having indulged a most ill-founded pride in his peculiar tastes, and a contempt as groundless for what he believed the ignobler

pursuits of less refined minds. As he watched the stealthy approach of day till a shower of light from an opening cloud gleamed on a reach of the winding river, he remembered how often he had looked down from the heights of contemplation with a contemptuous pity on the sleeping world; how self-complacent had been his feelings when he believed that his was the only waking eye which watched the approach of day, the only ear which was open to the greeting of the morning; forgetting the purposes for which the alternations of light and darkness are ordained, and deaf to the lesson which they teach, that action is the law of happiness, and self-forgetfulness a prime condition of enjoyment. "If," thought Helmer, "I might justly congratulate myself on my sensibility to the beauty of nature, I should have gone abroad again at noon-day to learn humility. Wherever I should have seen a mother tending her infant, a father earning his children's bread by the sweat of his brow, the nurse humouring the waywardness of sickness, the wise condescending to the ignorant, the virtuous bearing with the follies and striving to remove the miseries of mankind, I might have interpreted a lesson of reproof."

In such a conviction as this, humbled, but certain of having gained a new insight into a familiar truth, Helmer closed the first day of his imprisonment in sleep.

For many succeeding days, he was compelled to depend on his own resources for the employment of his mind. No human face did he behold but that of his jailer, and no sound reached his ear but the periodical grating of his prison-door, and the gruff and brief replies to the questions he asked.

He had now time for meditation on every subject of thought, and the worlds of matter and mind were ransacked for objects of speculation; memory was adjured to yield up long-buried treasures of lore; and imagination was indulged till the most beautiful of waking dreams became wearisome. Meanwhile, a most important change had begun to work. To Helmer himself it appeared strange that solitude and anxiety should enlarge the mind and expand the affections. Yet so it was. The train of thought in which he had been first interested, was still the predominant one: and as all influences combine to feed a ruling passion, all circumstances have a tendency to recall and strengthen a prevailing association. While questioning his reason concerning the causes and tendencies of all events within the scope of his observation, he became more strongly convinced that the discipline to which he was now subjected was intended to rectify his estimate of human duty, and to transfer his religion from the imagination to the affections. He longed to consult once more the book of spiritual life; but he was obliged to be content with the records which were preserved in his memory. He was amazed to find how scanty they were, while he perceived with equal wonder how deeply significant was every sacred aphorism, and how beautiful every fragment of evangelical wisdom. With greater astonishment still did he awaken to a sense of the nature of prayer, when used as a means of action, and not only as an excitement of sensibility. This was now his sole mode of exertion for others, and it was valued accordingly. When, wearied with anticipating his own fate, and dreading the effect of a concentration of his affections on himself, he looked round and saw himself cut off from communication with his kind, and felt that there was nothing for his hand to do or his voice to utter for the benefit of his race, prayer was an inestimable resource. If, as he might reasonably believe, his petitions were heard, many who never knew of his existence, may be enjoying the benefit of his intercessions; and the ignorant, whose

mental eye is intensely fixed on the dawns of wisdom, the oppressed, who is learning to stand erect, the wavering whose best purposes are acquiring stability, may one day recognize a benefactor in the solitary prisoner whose sole communication with them was through the world of spirits.

After many months, when the long winter was past, and the western breeze had once more come to fan the prisoner's cheek and revive his spirit, a living creature fixed its dwelling near him. Helmer had observed the remains of a swallow's nest in a "coigne of vantage" which projected from the battlement. He hoped, and not in vain, that the pair would return and build in their old haunt. They came, and he watched with the deepest interest the progress of the work. It was nearly finished, when a violent hail-storm came on, in the evening, when Helmer had left the battlement for the greater warmth of his cell. The whistling of the wind, and its rushing sound along the parapet, reminded him of the swallows, and in the fear that the newly-cemented nest might be destroyed, he went out to see if by means of hat and handkerchief a sufficient shelter might be afforded to the birds. While he was thus employed, the jailer entered, and, for once, began a conversation by wondering that the gentleman should choose to be abroad in such a storm, and run the risk of having his light extinguished. When Helmer explained his reason, the man laughed, and said it was well for the birds that they built so near a person who liked to take care of them. Helmer thought of "the young ravens which cry," but he only said, "It gives me pleasure to help any living thing, but particularly of my own race. It would make me happy to help you, if you could but shew me the way." The man stared. Helmer went on with an eagerness and an incoherence of which he was afterwards ashamed to entreat that if the man was ever ill, or unhappy, if he wanted any assistance, any advice, any knowledge for himself or for any belonging to him, he would only come and ask. The jailer stood listening, even when there was a pause, and Helmer, thus encouraged, touched upon his reasons. The refined philosopher discoursed morality, and stooped to entreaty to the cynical jailer! The man left the apartment in silence.

Helmer started up and paced his cell. He thought over what he had said; and the stare of wonder, the unbroken silence which appeared the only result. In spite of vigorous, manly effort, tears—the first his calamity had wrung from him—fell like rain.

The jailer had been so far touched as to remember that *his* sympathies for his prisoner had not been so kindly: and, in consequence, Helmer was, the next day, honoured by a visit from the governor. Nothing could be learned respecting the probability of release, or of being brought to trial. These were matters which did not come within the province of the military commander; and the little hope which his appearance had roused, returned with a sickening recoil upon the captive's heart. One happy consequence, however, resulted from the interview. Helmer recovered his Bible. The jailer brought the precious volume with the next morning's meal; and when he returned two hours after noon, he found his charge seated where he had left him, and totally unconscious of the lapse of time. He was even unaware of the entrance of any one, till startled by the tones of a childish voice. He looked up and saw a boy standing in the door-way, while the jailer spread the table.

"That boy is my son," said the man. "I thought you might like a companion this afternoon, so I persuaded him to come; and if he is happy with you, this shall not be the last time. I did not think of bringing him

till last night, and there is not another man within these walls that I would trust him with; but I am sure, Sir, you will teach him nothing wrong."

Helmer looked wistfully from his little companion to the volume which he was unwilling to close, but remembering how many hours of solitude remained, he held out his hand to the child. The boy was somewhat afraid of him at first, but soon grew familiar. Helmer questioned the child on every conceivable subject of mutual interest, (and on many of which it was impossible that his little guest could know any thing,) till symptoms of weariness were very visible. Fearing that the boy might not be inclined to repeat the visit, unless better entertained, Helmer took him to the battlement, shewed him the swallows' nest, and learned a great deal about the surrounding country, and the habitations concerning whose inmates he had longed to know something.

"This will be a memorable day to me as long as I live," thought he, as his little guest left him. "I have long ago settled in my mind what are the best purposes of life. This day has been appointed for the first attempt towards the accomplishment of one of them. This day may prove the beginning of a new life."

He paced his cell long that night, forming plans which might be executed, and cherishing hopes which might prove not altogether visionary:—a bliss now rare, a luxury long untasted. At length he sunk down almost exhausted, thinking, "I wish I were asleep, for I am weary and bewildered." But he was too full of busy thoughts and stirring affections to find repose. No contests for college honours, no national rejoicings, no events of domestic interest, had ever excited his mind like the conversation of this child.

It was an excitement and pleasure daily renewed; but it was made subservient to higher purposes than selfish gratification. Helmer watched over the child with such a love as might be expected from its concentration on one object. He taught him his own language, and by much patience succeeded in making him read from his Bible. He corrected his errors, developed his faculties, enlarged his views, and did all that a matured can do for a young mind, and all that a powerful intellect can effect for the improvement of a weak one. He smiled when he reflected how he should, but a few months ago, have despised his present favourite object; how irksome would have been the necessary exercise of patience and condescension. But he had himself undergone a somewhat analogous, though more exalted discipline, and while he became submissive to learn, he became also patient to teach.

Every hour when he was not teaching, he was learning. His Bible was his continual study, and he read it differently as his views changed. The leading point now seemed to be the benevolence which afforded a clue to every intricacy, stamped a celestial character on every dispensation, and beamed with a glowing radiance through the lives of prophets and apostles, up to the self-denying benignity of Christ, and, above all, to the unclouded, all-pervading love of the Universal Father.

When, after nine years of captivity, Helmer's release was obtained, he re-entered the world changed in all respects, but especially in the spirit with which he regarded the constitution and destination of society. His sister mourned over his altered appearance, and his bosom friend watched the gradual tranquillization of his spirits; but they knew nothing of the renovation within, till the truth was gradually revealed by facts.

"I suppose," said his friend to him one day, "that you have a horror

of solitude, as you well may after so long an experience of it. I never find you alone and absorbed in study, as in old times. Does the ugly vision of your jailer haunt you?"

"Not to any terrifying degree; nor am I afraid of solitude, nor do I abstain from it as you suppose. If you came to me early and late you would find me gowned and slippered, and in as deep a reverie, perhaps, as in former days."

"Yet you are as active a man in society as myself, though not, like me, compelled to activity by a profession."

"By no secular profession, certainly. But there are reasons to which you, my friend, are no stranger, which have at length obtained some power over my actions, and changed my views of duty. My former life was one of utter selfishness."

"Yet it was one which men regarded with respect."

"Perhaps so; but thus far men are wrong, unless they believe that the labours of the studious have a higher object than the gratification of taste, or even self-improvement. I speak, of course, of an entire devotion to books."

"What think you then of a German theologian who had not crossed his threshold for half a century?"

"I judge him not; as, for aught I know, his biblical studies might produce more beneficial effects than active exertions, and might be prosecuted with that view. But such a life would not now be my choice. I should fear to banish the influences of nature, and to reject the purest elements of knowledge and enjoyment which can be afforded."

"I do not wonder at your prizing the influences to which you owe so much. Clouds and sunshine, woods and streams, were your best companions for nine long years."

"They were more; they were messengers from heaven to me. But there were other messengers which spoke clearer truths, and in a loftier language. In my prison I learned that every man is made in God's image, not only as possessing a rational nature, but as being the source of spiritual influences."

"And is a nine years' captivity necessary to the apprehension of this truth?"

"By no means; though, to my shame, I acknowledge that no other discipline availed to teach it to me.—O no! many a mind which I have regarded with contempt on account of its partial darkness has carried this true light into its inner recesses. Poor M— whom we laughed at for expounding the Revelations almost before he could read them, knew more of the philosophy of society than I; and the peasant's child who teaches her baby-brother to say his prayers is doing more in her appointed office than I in my classical studies. Yet you will not suspect me of undervaluing such pursuits."

"Certainly not. But I cannot understand why you were so very long in perceiving the end for which you were brought into the world."

"Nor I.—And yet how few do appear to understand it! Since I have re-entered society, nothing has struck me so forcibly as the misapprehension of which I speak. I see, in the moral frame of mankind, a system of mutual adaptation, secured by mutual dependence; the deficiencies of some endowments are proportioned to the superabundance of others; I observe a sufficient general analogy between the passions and affections of different souls to establish sympathy; and a sufficient diversity to keep up curiosity

and interest : I see enough of the spiritual nature revealed to give confidence to benevolent effort ; and enough of mystery remaining to excite to further research. I see here and there a bright, alluring example of the blessedness of philanthropy, at which men gaze and pass on. I hear an universal acknowledgment of the obligation to do good to the souls as well as the bodies of men : and yet, what comes of it ? Some are too indolent to give, others too proud to receive instruction. Some are too selfish to inquire, others too timid to reveal. Men meet to worship God, and separate without trying to do his work upon each other. They pronounce that to his own master each stands or falls, and then have recourse to public or private persecution for opinion. They thank God for the honour of being his vicegerents, and then compose themselves to sleep at their posts."

"Nay, my friend : few, I hope, are so impious."

"Few or none are wholly selfish, I trust : but very few are happy in an apostolic philanthropy."

"How eminent must those few have appeared to you, when you mingled once more among men, like a visitant from another world !"

"They appeared like beings of a privileged race. When I see a physician ministering to the soul as tenderly as to the body of his patient, when I see a preacher of the gospel discoursing more eloquently by his life than his lips, when I see a student gathering together the treasures of wisdom only to distribute them with increase, or a friend faithfully administering reproof ; when I hear the highest wisdom conveyed in lowly words, and stupendous truths let down into the mind of a little child—I rejoice to see how the will of God is done on earth as in heaven."

"We also witness efforts to redeem nations from slavery, and millions from superstition."

"And in such efforts we recognize yet more eminently the spirit of the great charter of our spiritual freedom. But here the beauty of the work is too often impaired by the intervention of a narrowness of spirit totally inconsistent with the principle of the undertaking. No voice which preaches the gospel to the heathen should be silenced because it cannot pronounce the Shibboleth of human imposition : nor should that gospel be called impure which is held out by ready hands, though the washing, according to the pharisaical rites of ablution, should have been omitted."

"Your years of solitude have done much for you, my friend. What will be the result of the experience of the next nine years spent in society ?"

"If I can obtain as distinct an apprehension of some other truth of equal importance," replied Helmer, "I shall not think that my time has been lost, or my experience wasted."

In nine years, Helmer was no more. The advocates of freedom in the senate were lamenting the loss of a strenuous defender of the national honour. The University prized the record of his name. His funeral hymn was chaunted on the banks of the Ganges, and the West Indian slave dropped a burning tear to his memory. The mirth of playful children was checked when they heard that their benefactor would smile upon them no more. The devotions of his household were now conducted by a voice which faltered at the words, "I am distressed for thee, my brother." In the house of prayer, his place remained vacant ; and the pastor who had also been his friend, mourned that he must now turn to the records of memory for an illustration of the power of a sound mind tempered by love out of a pure heart.

ST. LEONARD'S CHAPEL.

HEARD you ever of the Chapel of St. Leonard's, shrouded in ivy, through which a gothic arch just peeped, looking centuries older than even the venerable green which clothed and crowned the edifice? It was the prettiest work of nature's fancy, for the ivy branches had confederated against the architect, determined to rear up a pile of their own, and to hide every vestige of the building that supported them, and around which they grew. Part of the gothic arch I mentioned had resisted the encroachment of the travelling vegetation; but for that, the whole might have been deemed an ivy-bower, grotesque and gigantic. Above the chapel rose enormous elms with an air of protecting majesty. Ruthless hands have torn away the ivy, and St. Leonard's Chapel is become a heap of brick and stone, but the elm-trees are waving still (and, blessings be on his head, he was a kinsman of mine who saved them from perdition; he shall want no monument while they live) and *they* are high and glorious. St. Leonard's has had many a narrow escape from fame, but happily it lives—and long may it live!—in its sweet seclusion. The other day it was about to be elevated to the Peerage, for Lord Gifford, some of whose family dwell on one of the *rising* spots of the village, had a fancy to become the *Lord* of St. Leonard's—but St. Leonard's is no place for Lords. It is a quiet spot, where peace and devotion had of old their sanctuary. It has its crystal spring, of miraculous virtue once, of marvellous virtue still, where to this day, at early dawn, some stragglers come; for though no visible “angel moves the waters” now, there is some mysterious influence, an overshadowing from the past, which lingers round the water-drops as they fall. In my boyhood it was said, and said truly, that neither parson nor pauper, doctor nor lawyer, publican nor shopkeeper, dwelt in the parish. The vicissitudes of time—and to St. Leonard's all its visitations have been melancholy ones—have brought all the *professions* in abundance—and where they come they stay.

The churchyard of St. Leonard's is full of touching moralities. Nowhere shall you find a greener sod, nowhere a more undisturbed sanctuary. There is a tomb, a quiet tomb, on the right hand. I looked on its slab, it was covered with variegated lichens—brown and gold—but not a word was there. Around the place a few separated and solitary spikes of grass towered over the turf like sentinels, higher than the stone itself, and there they bowed their heads in gentle prostration and reverence. One single branch of ivy was creeping up the tomb, from whose chinks the most beautiful festoons of the wild white convolvulus were suspended. From one end, where they were most luxuriant, I softly removed them, and I found written beneath, the words—

“MR. JAMES PEIRCE'S TOMB, 1726.”

Then did the history of this excellent man, whose sleeping-place time had so exquisitely garlanded, rush into my thoughts. He was one of the best of the good men of his time, who fought the holy fight of religious freedom, in the days of darkness and sorrow. For his honesty he was calumniated, persecuted, excommunicated; and when he died, and those who loved him desired to record their affection on his tomb, the Priest of St. Leonard's declared that the tomb of Mr. Peirce should bear no praises, and denied to his memory that eulogium which no man ever better deserved. The name of the bigot is forgotten—or remembered only to be stigmatized,

and "Mr. James Peirce's Tomb," though without one word of homage, looks odorous and eloquent in its sanctity. Over it a century has rolled, only to hang sweet flowers around it, and I know the care will not be wanting which shall be its guardian for generations.

In a corner of this churchyard lie the ancestors of the Baring family. St. Leonard's was the cradle of their greatness, though now I believe they do not possess a foot of land, except the grave of their forefathers, in the hamlet which once was almost wholly theirs. A plain tomb covers a long list of names. It looks as if it were repaired from time to time, for there is neither moss nor lichens near it, nor has any vagrant flower crept up its side. It has the simple inscription—*Beneath are buried*; and then (beginning with John Baring, who died in 1748, the great grandfather of the present generation) follow a procession of untitled personages, of whom scarcely one has left a vestige of his having been. This, the first of the Barings who had probably a sepulchral stone erected over him, was engaged in the serge trade, which was at that time the staple of this town and neighbourhood. The family started into eminence in the persons of John and Francis Baring, who removed to London, still retaining, however, their connexion with Exeter, and whose names may be seen in the loan lists published half a century ago, as subscribers for no considerable sums. But John and Francis Baring were men of rare intelligence, and gradually increasing in wealth and influence, and, by their introduction into Parliament, exercising their influence in the widest field, they became the great commercial names with which the world is familiar. John Baring represented Exeter for many years, and will be found throughout a faithful attendant on ministerial majorities. Francis (afterwards the Baronet, and the father of the heads of the present family of the Barings) was a man of wider range of thought, and of a more liberal political career. The name of John Baring, Sir Francis's eldest brother, closes the record on the stone of St. Leonard's churchyard, and henceforward more superb mausoleums are probably destined to cover the dust of this distinguished race.

The mansion they occupied adjoins the chapel and the churchyard I have described. A bridge—a simple bridge—connects the abode of the living with that of the dead. The name of the former is Mount Radford, and it overlooks the delicious valley through which, after the flow of a few miles among the richest verdure, the Exe enters the sea. In my remembrance no human habitation stood between Mount Radford and the river, towards which there was a green and gentle slope where the sheep-flocks ranged; but now the estate is partitioned—many an edifice has sprung up—the park is vociferous with schoolboys, and the mansion of the Barings is become the scene of a great experiment on education.

B.

A DIALOGUE.

IT was morning upon the hills. A father and son walked out in the still air, and they passed on together in silence, for each seemed intent on some object of anxious thought.

At length the son broke silence. "I have been thinking, my father, of

the days gone by. Last night I read a tale of the Romish Church, and my heart recoiled at the picture of her iniquities. Tell me, how could it be that men bowed down themselves to her authority?"

"My son, there is too much of limitation in thy question; think again, and thy spirit will take a wider range."

The young Godfrey pondered awhile. "I would fain know how or whence it was," continued he; "but perchance the better question would be, how came it that man, who feeleth within him the stirrings of an immortal spirit, could yield it to the governance of a child of earth?"

"That, indeed, is far better. Observe then, my son, what takes place in the growth of the man, and so mayest thou read more clearly this mystery of Providence. In the first days of the child, its parents are all in all; from their mouth it receives the law. By them is its weakness defended from the enemy. But childhood passeth away, and youth cometh. Behold now how it struggleth with the fetters that bound its infancy! How doth one break and another loosen! yet still many remain. The parent hath led him, perchance, to living waters, but he gave them in scanty and stinted measure; and when the youth would have quaffed freely, he was harshly repulsed. But the time of manhood draweth nigh. The man loveth, nay, honoureth, his parents; but cannot give up his soul to them. They have pointed him to the fountain, and there must the labour end. His spirit must be fed till it is satisfied, and they know not what will suffice it. Henceforth the work is between him and his God.

"Thus is it with the Christian church. In its first days it seemed to need foster fathers and foster mothers—dangers hung over it, and men clung to the powerful and the strong. The weakness of infancy found shelter in communities, and these again were banded together under one head. So grew the Romish church into power. But the childhood of that church passed away—youth leapt from its bonds; yet still its course was checked. The mother had led it to drink at a stream far remote from the fountain head, and many were the defilements of that stream. Now the youth returned to the pure source, but it feared to partake freely. It appointed one standard for all. It allowed not for the weak, nor yet for the strong. *These* must be gorged and *those* but scantily supplied. It deserted its first mother, but chose guardians who doled out the pure waters according to their measure, and when a thirsty pilgrim drew nigh and craved a larger draught, he was driven away and the voice of slander raised against him."

"Of what church speakest thou now, my father?"

"Alas! my son, of many."

"And will these things always be so?"

"No, my son. The time of manhood cometh. One generation teacheth a lesson to another. The guardians still stand at the fountain, and he who would 'drink of the waters of life freely,' must be prepared for their threatenings and cautions. But many there are, and more there *shall* be, who meekly put aside the offered measure—who press forward to behold for themselves and quaff the precious waters—who are baptized in them unto newness of heart and life—who daily take in larger draughts—who feel their souls invigorated, and find in them 'indeed a well of life, springing up into everlasting life.'"

T.

THE EDUCATION OF THE HUMAN RACE.

III.

THE most cursory observation of the various religious systems which have existed in the world affords a proof that the belief in a future life forms a stage in the spiritual progress of every nation. It has been and is perpetually disputed, whether the conception originated in a revelation made to the fathers of the race, or whether it has been obtained by the exercise of unassisted reason. Whatever may be the fact with respect to the Gentiles, there is little difficulty in ascertaining the state of the case as it regards the chosen people.

It is clear, not only that the doctrine of a future state formed no part of the Mosaic system, but that, at an early period of their history, the people had no idea of such a doctrine. In every instance in the history of other nations where the belief of a future state is received, we find traces of the doctrine in all institutions, and references to it in all circumstances; it influences the will, modifies the moral code, and is a prominent object in the delineation of the national mind. The few fragments which remain of the songs of the ancient northern nations bear a constant reference to this great article of belief. It is interwoven with the religious and political constitutions of all the civilized nations of Europe, and forms the principal bond of moral union among the savage tribes of Asia and Africa, the source of religious hope and fear among the Aborigines of America. In every nation where the belief has been known to exist, its influence has been incalculable. It has stimulated to war, characterized the laws, modified the customs, pervaded the literature of the whole people so remarkably as to afford a strong general presumption that where the national records bear no trace of the doctrine, the doctrine is not known. The early Jewish records bear no such traces. We have a very circumstantial history of the Jews from their separation as a people; and during its earlier periods there is an absence of all reference to a future state. We have, says Warburton, "not only a history of public occurrences, but of private adventures, in the lives of particular persons of both sexes, and of all ages, stations, characters, and complexions; virgins, matrons, kings, soldiers, scholars, merchants, husbandmen. They are given too in every circumstance of life, victorious, captive, sick and in health; plunged in civil business, or retired and sequestered in the service of religion; in full security, and in the most imminent and impending dangers. Together with their story, we have likewise their compositions. Here we find them singing their triumphs, there their *Palinodia*; here enforcing their moral precepts, and there the promises and denunciations of heaven. Yet in none of these different circumstances of life, in none of these various casts of composition, do we ever find any of them acting on the motives, or influenced by the prospect, of a future state; or indeed expressing the least hopes and fears, or even common curiosity concerning it. Every thing they say or do respects the present life only, the good and ill of which are the sole objects of all their pursuits and aversions. And yet the Sacred Writings, as we say, are of all kinds. An account of the creation and original of the human race; the history of a private family, of a chosen people, and of exemplary men and women; hymns and petitions to the Deity, precepts of civil life, and religious prophecies and predictions.—Now, is it possible to conceive that in works so various both in their sub-

ject, style, and composition, the doctrine of a future state of reward and punishment should never once appear to have had any share in the people's thoughts, if indeed it made part of their religious opinions ?”

The means by which the mind of the nation was prepared for the reception of this doctrine are obvious to all who read the history of its discipline. The obscurity of the fate of Enoch must have awakened curiosity ; for whether he was translated, or whether an immature death be all that is implied in the phrase “he was not, for God took him,” the obscurity must have been as great to the earliest readers of the Mosaic records as to ourselves. The disappearance of Moses seems also to have been enveloped in mystery ; and by these circumstances, by the ambiguity before mentioned of the phrases relating to death and the dead, and by the threat of punishment extending to many generations, the people were prepared for speculation on the fate of Elijah, and for the conception that a reward might await him after his translation. They also enjoyed the light of natural reason as abundantly as other nations ; for though temporal rewards and punishments were the sanctions of their law, those rewards and punishments were not individual but national ; and the strong argument for a renewal of life from the inequalities in the distribution of happiness, affected them equally with the rest of mankind. Possessing the same natural advantages as other people, and being besides subjected to an additional preparation, it seems as if the Jews ought to have arrived first at the most important conviction which the mind can entertain. They were not, however, the first to attain it ; but when the conception was once formed, it was purer and more correct than any which prevailed elsewhere. Their faith consisted of more than an obscure notion of the immortality of the soul, attended with fancies as various as the imaginations from which they sprang. As far as the Jews believed in a future state at all, they believed in it as a state of proper retribution ; and their faith became an actuating motive in the conduct of life and the submission to death. How early the conception attained this degree of purity, and to what extent it prevailed in the nation, we cannot ascertain. It is probable that faith in a future life was entertained by a few only of the most enlightened of the Jews, previous to the Captivity, and that it was by intercourse with their Persian conquerors, with the Chaldæans, and the disciples of the Greek philosophy in Egypt, that the rest of the nation were familiarized with the idea of the immortality of the soul, and that they were thus induced to inquire into the ambiguities of their own records, to compare the events of their own history with this new philosophy, and thence to draw inferences distinct enough to become actuating motives. The history of the martyrdom of the woman and her seven sons in the second book of Maccabees (whatever may be its authority in other respects) is invaluable as proving the strength of conviction of a future state of reward which prevailed among the Jewish people ; a conviction powerful enough to inspire a contempt of torture and a fearlessness of death. By comparing this narrative with the desponding expressions of Job and the mournful questionings of the writer of Ecclesiastes, remarkable evidence may be obtained of the progress of the national mind on this important subject.

The conception, whenever formed, and however strengthened, still remained indistinct, partial, and variable. The doctrine was a matter of inference, and the facts from which the inference was drawn were few and insufficient. It was as yet unsusceptible of proof, and destitute of authority, and must therefore have been held on a different tenure from other doctrines of religion, and have been inferior to them all in sanctity. The time

at length arrived when it was to be established in its due supremacy in the human reason, by the highest authority and the most unquestionable testimony.

It should be ever borne in mind that the administration of a moral government is the ultimate object of all the discipline to which mankind has been subjected,—of the development of reason by natural means, of the Old and New dispensations. It is usually declared that the grand purpose of the Christian revelation is to teach the doctrine of a future life. It is true that this is the essential doctrine of the system; but we must again observe, as we did before respecting the doctrine of the Divine Unity, that the knowledge of this important truth is only valuable in its relation to an ulterior object,—the recognition of a moral government. The popular conceptions of such a government, though now distinct, were narrow and mean in comparison with what they might become under a fuller revelation; and it was in order to enlarge and elevate these conceptions that a spiritual was now to be substituted for a ritual law, and that a higher sanction was to supersede those which had hitherto been admitted. The revelation of a future life was important, not as an isolated truth, but as the highest sanction of the divine law.

A remarkable provision had been early made for the changes and substitutions which were now to take place, and which were little accordant with the inclinations of the Jewish people. By the terms of their covenant with God, they were bound to receive every message which he should send, and to honour every messenger whom he should appoint, though the one should command the overthrow of their peculiar institutions, and the other be made the agent of the revolution. In answer to the petition of the people, proffered amidst the terrors of Horeb, that they might no more hear the voice of Jehovah or behold his lightnings, a promise was given that prophets should henceforth be the exponents of the Divine will; this promise being coupled with the necessary condition that the voice of the prophet should be listened to and his commands obeyed as readily as if they proceeded immediately from God. From this condition there was no escape; and by a requisition of their own law, the Jews were obliged to receive every divine message, and to act upon it, even though it should command the abolition of that law, and the extinction of its sanctions. The punishment also of those who violated this national covenant, involved in it the overthrow of the preparatory institution, and left the way open for the establishment of the more important one which was to supersede it. These provisions afford unquestionable evidence of the wisdom by which the one dispensation was made subservient to the other, and both to the advancement of the human mind.

As the new revelation was not appropriated to the peculiar people, but, on the contrary, intended to abolish their peculiarity, it had a twofold character, and its administrator a double office. The gospel was presented in one aspect to the Jews, in another to mankind at large; for the sake of the former, it bore a particular, for the latter, an universal character. To the one, it was the glad-tidings of the kingdom; to the other, the message of salvation. To the one, Christ came as their king; to the other, as the giver of life. To the one, he was the Messiah; to the other, the Saviour. This distinction, this double character, as it was the consequence of the old institutions, was destined to disappear in their abolition. To the Jews who rejected the new dispensation, the gospel was not glad-tidings, nor Jesus a king. By those who embraced it, the separation from the rest of their race which had subsisted from their origin as a nation, was soon found to be no

longer necessary or practicable, and to them the gospel appeared in its aspect of universality, and Christ as a saviour rather than a king. They saw that the office of this new lawgiver consisted in the introduction and support of a better system of religion than theirs; a system incompatible with their own; a system designed to supplant their own. All union between the believing and unbelieving Jews was therefore impossible. There could be no halting between two opinions. The advocates of the two systems, the obstinate adherents of the one, and the obedient disciples of the other, were placed in direct opposition, and Jesus spoke truly when he said, "He that is not with me is against me, and he that gathereth not with me, scattereth abroad."

The systems are indeed as incompatible in their nature as unfitted by their form for a contemporaneous existence; and it is no more possible for a man to adhere to both than for a pupil to attach himself to an elementary book while extending the application of the science it teaches to new objects. The Jewish law related to external obedience; the Christian extended to the discipline of the heart. Infractions of the old law subjected the offender to death; but as no individual could have escaped the penalty by merit, a commutation of punishment was ordained, and sacrifices were accepted as an atonement. Infractions of the Christian law, which is spiritual in its nature and operation, can obtain pardon only by a spiritual act; and it was for the purpose of pointing out this distinction that the forerunner of the Christ preached repentance to the Jews. Temporal rewards and punishments, near or remote, were the highest objects of hope and fear which Judaism could present. Christianity not only revealed sublimer subjects of desire, but shewed that lower objects might be regarded with feelings the very reverse of those which had hitherto been connected with them. It displayed the truth, that temporal happiness may issue in evil, that the afflictions of life may prove to be blessings, and that they would no longer bear a strict proportion to the obedience either of a nation or of individuals; that, in short, they were abolished as sanctions. As it has been beautifully said, "Prosperity was the promise of the Old covenant, adversity of the New." The distinguishing character of Judaism was its exclusiveness; of Christianity, its universality. The one appealed to feelings peculiar to the descendants of one man; the other, to desires common to the race. The one was based on facts interesting to those only whose experience bore a reference to such facts: the other was founded on principles congenial to all hearts, in all regions, through all time.

The two systems were irreconcilable; they were opposite in all respects; and yet such an analogy was preserved in their modes of operation, so evident was their tendency to the same point, that there was no room for doubt that their origin was identical. Both were the productions of the same wisdom, and their operation was conducted by the same benevolence. If this had been clearly perceived by all concerned, at the time of the introduction of the new dispensation, all would have been well; but some insulted the Divine wisdom by endeavouring to hold the two systems in union, while others rejected the gifts of Divine benevolence, and chose to exclude themselves from the Messiah's kingdom.

Since, to believers, the Christ could not long appear in his particular character of king, and by unbelievers that character could not be admitted, it becomes interesting to inquire at what period the particular merged in the general office; to ascertain what authority was claimed under the title of king, and when that title was relinquished in favour of others more correctly expressive of the spiritual nature of his supremacy.

It is obvious that the title of King, as applied to Christ, is purely metaphorical. He disclaimed all pretensions to temporal authority, to legislative power, to juridical rights, to the outward pomp and observance which are the attendants of royalty. Instead of enacting laws, he proposed principles; instead of pronouncing sentence of punishment, he recommended repentance; and instead of encouraging the people to proclaim him a king, he declared that he came not to be ministered unto, but to minister. His rule was spiritual, and consisted in the authority which was given him to abolish the old law, and to introduce its subjects to a better system; and the imagery of royalty was used because it accorded with the notions of the Jews, and because he was sent to rule a nation, to work a change in a separate people. If any proof were needed of the metaphorical nature of his title, it might be found in the fact that he was styled King while he himself declared that his kingdom had not commenced. It was only "nigh at hand" after he had declared himself to be the Messiah. In as far as his mission respected the Jews, he was sovereign over the house of Jacob, and sat on the throne of David; but as his kingdom was not of this world, and as Judaism was an institution of this world only, he could not be literally the sovereign of its adherents. Supposing him to have been in reality a potentate, the use he made of his authority was singular. Unlike every other potentate, his principal aim was to abrogate his own title, to hasten the dissolution of his own realm. As we have seen, he claimed no power over those who rejected him; and when his spiritual influence failed, their mutual relation was dissolved. He came to consummate the dispensation to which they were attached; and if they would not admit such a consummation, he had nothing more to do with them. To those who acknowledged him as king, he gave the same revelation which was given to the Gentile nations, and which was destined to bless the world. He relaxed their bondage to the ritual law, proposed to them those principles which must form a bond of union with mankind at large, predicted the overthrow of the institutions which rendered them a separate people, and prepared them for the conviction that his gospel was universal, and that his title of King could not therefore be perpetuated. He gradually withdrew from their minds their narrow notions of his sovereignty, and substituted a nobler attachment to him as a spiritual saviour. Having at first fixed their attention on his gospel in the aspect which was adapted to their circumstances, he gradually enlarged their views till they were prepared to embrace it in its universal character. Those who readily received the glad tidings of the kingdom, were eager, in course of time, to exchange them for the gospel of life.

To what kingdom, then, did Jesus so often refer as that which was nigh at hand, that in which his disciples should feast with him, where his apostles should sit on thrones, and exercise judgment? If it was not the scene of temporal splendour, it must have been that of spiritual supremacy. It was not in palaces, camps, or courts of justice, but in the hearts of men—of the Jews first, and of the Gentiles afterwards; and his disciples were to partake with him of the privileges of this holy administration, and his apostles to proclaim the new law to which the twelve tribes were required to yield obedience. In whatever the peculiar glory of Jesus consisted, in that consisted his kingdom. His peculiar glory consisted in his pre-eminent endowments from on high, in his distinction as the beloved Son of God, in his appointment to the office of Saviour. In this appointment we recognize his regal dignity, and in his peculiar endowments, his claim to sovereignty over the

hearts of men. His reign began with the exercise of his extraordinary powers, and ended when that exertion was no longer necessary, when Judaism was swallowed up in the destruction of the holy city and temple, when signs and wonders ceased, and Christianity had spread sufficiently to make its way by natural means alone. According to his promise, Jesus had been with his disciples till the end of the age, in manifest interpositions of the holy spirit, in evident watchfulness over the interests of his church, in the personal administration of its government by communication with his appointed agents. When the essential truth of the new dispensation was completely engrafted on that of the old, when it had also struck root vigorously in a fresh soil, the hand which had planted, grafted, and watered, was withdrawn, and the charge was committed to the sunshine and dews of heaven.

These natural influences have done their work. The gospel has spread,—how widely, it is not easy to calculate—how deeply, none can know but He who conducts the education of his rational offspring, ordaining the mode, administering the means, and leading on the subjects of his discipline, by slow gradation, from utter darkness into marvellous light. The most important step in this progress was the exchange of Christianity for Judaism. By this exchange the essence was substituted for the form, the spirit for the letter; and the human mind was not only exercised by a holier fear and a nobler hope, but made conscious of a capacity for love, human and divine, pure as its source, boundless as its scope, and eternal as its objects.

D. F.

(To be continued.)

ON HEARING THE CALL OF THE CUCKOO,

MAY 28, 1830.

THOU spirit-bird of viewless wing,
That, round the lush-green fields of Spring,
Makest the hedge-row echoes ring

 With thy vague call,
Now here, now there, thou wisp-light thing,
 Misleading all!

When golden cups of sunny hue,
And bird's-eye gems of living blue,
And purple vetches, twisting through
 Moist herbs and grass,
Come forth—with them thou comest too,
 Ere them to pass.

Delighted Childhood mocks thy lay,
Manhood hears half his cares away,
Even Age, beneath his thin locks gray,
 By thee beguil'd,
Leaps back into Life's morning day,
 A white-hair'd Child!

Shy guest ! what call'st thou back to me ?
 A vision of young memory,
 Born of that happy time, when, free
 From care or coil,
 I watch'd on Scottish braes the bee
 At his sweet toil.

In the grey hill-side's heathery nook,
 By a clear, rocky, Highland brook,
 That, languid with the sunshine, took
 Its loch-ward way,
 Hands in the stream, I lie, and look
 On its wild play.

Hark ! through lone glen and cairny hill,—
 No plover's whistle clear and shrill,
 No cloud-high lavrock's gushing trill
 O'er moorland nest,—
 But *thy* monotony of bill
 Breaks the deep rest.

What magic in that simple sound !
 The summer stream winds as it wound,
 Or, cross'd, o'er-leaps its mossy bound
 With angrier flow—
 The Ossianic Mountains round,
 The Lake below !

And with these fix'd realities,
 The *feelings* of those moments rise,
 While, passive all, my spirit lies,
 Before them borne,
 Like ripe grass which the breeze o'er-flies,
 Or shadowing corn.

How fine, how firm, the mystic chain,
 That binds the human heart and brain !
 That can call up—and not in vain—
 From simplest things,
 Past pleasures filter'd from their pain,
 Joys without wings !

Thoughts by sweet Earth are sometimes given,
 We would not wish forgot in Heaven :
 And, when the mortal link is riven,
 In spheres above,
 Whate'er I lov'd below, all shriven,
 Still let me love !—

LATHAM'S LECTURES.*

THERE are few doctrines of the modern self-called orthodoxy which have probably had a greater effect in repelling the serious and reflecting Deist from an impartial inquiry into the evidences of revelation than that of eternal torments. The celebrated Adam Smith, in his *Theory of Moral Sentiments*, thus concludes some just and striking remarks on the benefits arising from the expectation of a future state:—"It could never have been exposed to the derision of the scoffer, had not the distribution of rewards and punishments which some of its zealous assertors have taught us was to be made in that world to come, been too frequently in direct opposition to all our moral sentiments." Nay, there are many serious Christians, who, if they could not satisfy themselves that such a doctrine was not contained in the Scriptures, would not undertake to say that the weight of external testimony in support of their authenticity and consequent authority would suffice to counterbalance its inherent incredibility. The historical evidence of the New Testament, under such circumstances, would present in their estimation a problem of most difficult solution, a mystery which they would be at a loss to unravel; but they would consider its rejection as a less difficulty than the admission of a doctrine inconsistent with what reason and nature teach them of the goodness and justice of God. They would resign with extreme reluctance the sure ground of hope and confident expectation as to a future state, which the gospel professed to hold out; but they would prefer to rest contented with the imperfect conjectures and vague surmises of philosophy, rather than receive it on the faith of a revelation which combined it with a prospect so horrid and revolting. We will add, too, so immoral in its tendency; so calculated to defeat the efficacy of the sanctions by which the Christian law is enforced. For we are well convinced, that there is no delusion more completely unfounded than the idea that the notion of eternal punishment has any tendency to *increase* the power of these motives in working on the fears of the sinner. It can only be in consequence of very erroneous representations of it by its enemies, or an imperfect display of its real resources on the part of its friends, if the doctrine of final universal restitution does not appear incomparably more powerful, awakening, and alarming. We never yet heard or read any attempt to enforce the former opinion, and to bring it home as a practical motive, which did not defeat its object by rousing all the natural feelings of equity and justice in the soul against a statement so enormous, and in its own nature incredible. It is not denied that to a certain extent it forms *in theory* a part of the creed of the great majority of Christians; but it may be doubted whether it is practically believed by many. The views it holds out of the principle according to which future retribution is to be

* *Light for them that Sit in Darkness.* A Course of Six Lectures, on the Non-
 eternality of Future Punishment and the Final Restoration of all Mankind to Purity
 and Happiness, delivered at Halesworth, in Suffolk; to which is added, an Appen-
 dix, containing Animadversions on Two Lectures, on the Divinity of Christ, and
 on the Atonement, delivered by the Rev. J. Dennant, Halesworth, also Free Stric-
 tures on his Book entitled "*Soul Prosperity.*" By T. Latham, Minister at Bram-
 field, in Suffolk, and Missionary to the British and Foreign Unitarian Association.
 Halesworth: T. Tippet; London: Toulson and Fox. Pp. 212. 1830.

The Self-planned Bishop Unplanned: a Reply to the Profound Erudition of the
 self-named Hugh Latimer, in his Doctrine of Endless Punishment Asserted. By
 T. Latham. Pp. 76.

awarded, are so inconsistent with the maxims and feelings natural to the human mind, and which regulate what is called justice in the intercourse between man and man, that it has, after all, very little practical influence. The prevalent idea seems to be, that the whole human race is divided into two great classes, the elect and the reprobate, between which there is fixed a wide and impassable gulf; that the whole of the former are admitted to the joys of heaven, while all the latter are doomed to endless, irremediable, and inconceivable woe. But it is manifest that this representation is inconsistent with our experience of the moral character and condition of mankind. Far from finding them reducible to these two distinct classes, we should rather refer them to a scale which exhibits an almost endless diversity of shades and gradations. From the very highest degree of moral excellence ever reached by mortal man, down to the lowest depravity to which he was ever degraded, we find a multitude of intermediate steps, each differing from that immediately above and below it, by a very slight and almost imperceptible distinction. As the most excellent character that ever existed upon earth (our blessed Saviour alone excepted) presented some mixture of faults and follies, so the most abandoned and depraved wickedness is always relieved by some lighter shade of humanity. Now, it is impossible that causes should be separated from their consequences in the moral, any more than in the natural world. As the imperfections of the virtuous man, as long as they remain, must be attended by some diminution of his happiness, so the amiable qualities which are still discernible in the character of the sinner, cannot but have the effect, not only of alleviating the load of his guilt, but of modifying its punishment. His state at least cannot be so miserable as it would have been if these partially redeeming qualities had not existed. It is therefore impossible for us to say where the one class ends and the other begins. At what point is the line to be drawn, which is to have the awful efficacy of marking all on one side of it for endless wrath, while those on the other, some of whom may differ by a quantity almost inappreciable from the best of the rejected, are admitted to the bliss prepared for the faithful?

This is a doctrine, we have said, which very few habitually and practically believe; and, least of all, those who most require the influence of motives derived from the terrors of the Lord to deter them from the enticements of sin. The very trifling effect that seems to be produced on the conduct of many of this class by the belief, or the supposed belief, in eternal torments, might lead us to suspect that the most judicious method has not been employed for making a salutary impression upon their minds. It might lead us to think it possible that something more nearly analogous to the mode in which the penal sanctions of human laws are apportioned, would address itself with more force and effect to the mind of a sinner; and it might consequently induce some, if not to hope that it may after all prove to be authorized by the divine word, at least to inquire into the real truth on this momentous subject with a spirit more approaching to candour and impartiality than is sometimes brought to it.

The practical effect of this appalling doctrine appears to be materially reduced by a feeling not very different from that which has the same kind of influence on the capital punishments so frequently denounced by human laws on inferior offences, against which, however, they are rarely carried into execution. A man who, notwithstanding that he feels himself yet far from the kingdom of God, and is conscious of a multitude of defects and failings, is the object of respect and esteem among his neighbours, or at least is in point of general reputation not materially below the level of those with

whom he chiefly associates, naturally finds it difficult to persuade himself that the errors and follies of which he knows himself to be guilty are to lead to endless and inconceivable woe. He is, indeed, told so, by those whose representations he has allowed himself to receive with implicit, unexamining confidence as the true statement of revealed truth ; he knows that it forms a part of the authorized creed of the most orthodox sects ; he hears this, and little else resounded from the pulpits of the most popular expounders of these creeds ; but their harrowing descriptions, and occasionally impressive appeals, though they may affright his imagination, rarely produce the desired effect on his understanding or his heart. *Incredulus odit* ; he cannot imagine either himself or those about him, whom he believes to be little better, if so good, as himself, but who, with all their faults, are the objects of his love and regard, to be indeed destined to so tremendous a fate. All the moral feelings of his nature rise up in arms against the supposition ; and though it may form a part of his theoretical creed, it forms no part of his habitual, of his practical religious principles. But the misfortune is, that having in spirit and in practice rejected this horrible tenet, the creed of his church, and the denunciations of his favourite preachers, present him with nothing to take its place. That the sins committed in a few years by a frail mortal like himself, whom yet he has not the false humility to think the lowest and most sinful of human beings, are deserving of eternal punishment, or will meet with it at the hands of infinite wisdom and justice, is what he does not and cannot believe, with whatever confidence it may be inculcated by those who pretend in this matter to be interpreters of the word of God. But having rejected this notion, the system of orthodoxy provides no other alternative but impunity ; nay, admission to heavenly joys. All this leads inevitably to the evil consequence of injuring in the most serious manner the moral efficacy of those sanctions by which the Scripture morality is enforced, and the tendency of the promises and threatenings of the gospel to promote their great object of a holy and a well-spent life.

Of the superiority in moral effect of the doctrine of final restitution, when properly understood, the respectable author of the publications before us appears to be very sensible. He has stated the general argument in support of his position, as derived both from reason and from scripture, in such a manner as to shew that he has carefully studied the controversy ; and those who have recourse to his lectures with the hope of obtaining a distinct view of the nature and true strength of his case will not be disappointed. He undertakes to prove, first, that there is nothing in the nature of sin that can merit or require eternal punishment, and that this is equally inconsistent with the nature and constitution of man, and with the character and perfections of God. Secondly, that no threatening in all the Bible, against sin or sinners, includes, when properly understood, a threatening of eternal torments ; and, thirdly, that the contrary doctrine of the final restoration of all men to purity and happiness is plainly taught both in the Old Testament and the New. On the first two points we cordially agree with him, and on the third we differ only so far as to have some doubts as to the validity of some of the *direct* proofs on which his commendable zeal for an important principle has led him to lay perhaps an undue stress. But that the conclusion is countenanced by the whole spirit and tenor of Scripture, and by all the views which both reason and revelation encourage us to form of the perfections of the Divine nature, and that it may be *collected* from the brief hints occasionally presented of the object and tendency of future punishment as the instrument of moral discipline, we readily admit and firmly believe.

He goes on afterwards to vindicate his tenet against the various objections derived from erroneous notions of divine sovereignty and justice, and more especially from the prevailing misconceptions with respect to its supposed moral tendency, as holding out too extensive a hope to mankind, as softening or setting aside the denunciations against sinners and relaxing the obligations to virtue. These he combats ably and, we think, successfully, in the following passage :

“ It is also objected against final restoration, that it softens down, or sets aside, the threatenings against sinners. This is either a gross mistake, or a more gross misrepresentation of the doctrine. It denies, indeed, that there is one single threatening of endless misery in all the Bible. It teaches that the strongest language and boldest figures which are applied to future punishment, have all a limited signification ; it shews, from the nature, character, and perfections of God, and his relation to man, that the end of all punishment is corrective, not vindictive ; limited, and not eternal. But so far from softening or setting aside the threatenings, it gives the most awful of them their full and scriptural meaning, without the least softening or palliation ; for it insists upon the fact, that no wilful sinner can escape punishment, nor any unrepented sin pass with impunity. Since God will bring every work into judgment with every secret thing, and will, in the most just, righteous, and impartial manner, reward every man according to his deeds ; that, as no wilful and unrepented crime shall be forgiven, so no substitute for personal righteousness shall be accepted. Those who have done evil shall receive for the evil they have done tribulation and anguish upon every soul that hath done evil, and there will be no respect of persons with God ; but glory, honour, and peace, will be the reward of every one that worketh good. It further teaches, that the connexion between crime and punishment remains unbroken, and that so long as any one remains vicious, he must remain miserable : and that God's fatherly rebukes and merciful corrections will follow such, even in a future state, till every degree of enmity is subdued, and until they shall submit and accept of the just punishment of their crimes ; for, as I live, saith Jehovah, every knee shall bow to me, and every tongue shall confess unto God ; and where this is not produced without punishment, punishment will be made the means to produce it, either in this or in a future state, and the rod of correction shall rest on every stubborn son, until it drives sin and folly out of his heart, and humble and reconcile the whole rational creation unto God.

“ It is also objected against the final restoration that it relaxes the moral obligations of mankind. It is said, if all will be finally restored to happiness, and none consigned to endless misery, then men have little cause to fear sinning, and as little reason to regard the practice of moral virtue, since all will be equally saved at last. This might be a plausible objection, if, indeed, all would be equally saved at last ; but, before this is admitted, it must be proved, that the punishment that will follow all unrepented sin and the pains of the second death, are nothing to fear or endure ; and that exemption from the second death, and the inheritance of eternal life and a part in the first resurrection, are objects of so little importance, that it matters not whether we obtain them or lose them. Then, indeed, we might say, ‘ Let us eat and drink, for to-morrow we die.’ But the doctrine of final restoration teaches far different lessons. It does not, like the popular creed, teach that men may be saved by mere faith without good works ; that they may be pardoned through the sufferings of a substitute ; that they are accounted righteous in God's sight and justified before him, on account of the righteousness, merits, and virtues of another. No, it insists on personal, practical, and positive virtue, holiness, and righteousness ; and that without holiness and obedience to God, no man shall see the Lord. It does not, like the Antinomian tenet, teach that the believer in a certain creed is freed from all obligation to the moral precepts of God's law ; freed from its curse by the death of another, and from all obedience to its commands, because that other has obeyed them.

But it maintains the universal obligation of the law of God as binding upon every man, and requiring from each the uniform and personal performance of every religious, social, and moral virtue. It teaches that he, and only he, that doeth righteousness is righteous; and that the personally righteous alone shall be accepted. It makes no allowance for any wilful sin, either of omission or commission. It does not substitute mere faith, form, creeds, fancies, names, opinions, and blind zeal, in the place of practical goodness and spiritual devotion, nor in the place of genuine piety and virtue. It claims the heart to be wholly and sincerely devoted to God, and all the powers of the mind, and the members of the body, to be consecrated and dedicated to the glory of God and the cause of truth and virtue. In a word, it requires the followers of Jesus to imitate the example of their leader, and study to the utmost of their power to be like him, who was holy, harmless, undefiled, and separate from sinners."—Pp. 102—105.

These ideas are very just, and would have deserved a more extended illustration, in order to bring home upon his hearers the practical impression (infinitely more powerful and salutary in our estimation than that of the popular opinion) which the idea of a final restitution, when fairly and correctly stated in all its consequences, is calculated to produce.

A large appendix is subjoined, consisting of letters to and strictures upon a Mr. Dennant, a Calvinistic preacher in the author's neighbourhood, who appears to have attacked his doctrine from the pulpit. It displays considerable acuteness and talent, but abounds too much in local allusions and personality to be interesting to many readers at a distance. The same character applies in a still greater degree to the other tract, "*The Self-plumed Bishop unplumed*," which is almost unintelligible to those who are unacquainted with the parties concerned. How far it was worth while to bring these petty details before the public (even the public of Bramfield and Halesworth) at all, the author of course must be a better judge than we can be; but we cannot help regretting that the extended usefulness of a book which, as far as the general argument goes, might be very serviceable in diffusing more just views of an important question, is materially impeded by the mixture of discussions of a more private nature. We should be glad to see the lectures in the form of a separate tract, for the purpose of popular circulation; and if, in giving them that form, the Greek words exhibited in English characters, in most instances incorrectly, could be either presented in their proper dress, or, which would perhaps be better still, omitted altogether, we should regard it as an improvement.

June 3.

The above article, as our readers will perceive, was written before the Repository of this month announced the intelligence that the author of the publications which have given occasion to it had been called away from the scene of his useful labours. We have reason to believe that he well deserved the honourable testimony which has been paid to his memory; and that in a portion of his Master's vineyard, which did not afford him many opportunities of attracting the notice or the praise of men, he was nevertheless, to the best of his ability, a good and faithful servant. Like many others, he has had to struggle with difficulties and discouragements, not relieved by worldly honour or distinction, but only by conscious rectitude and a zealous attachment to what he conscientiously deemed to be scripture truth. Let us hope that he is gone where a disinterested attachment to the pure doctrines of the gospel will be estimated at its just value, and that he will be accepted in the presence of that righteous Being whose excellent purposes are promoted not less by humble than by the most conspicuous instruments.

CRITICAL NOTICES.

ART. I.—*A Series of Discourses on the principal controverted Points of Catholic Doctrine, lately delivered at the Catholic Chapel, St. John's, Maddermarket, Norwich.* By the Rev. T. L. Green. London: Keating and Brown.

WE do not notice these Discourses, as will readily be supposed, from any sympathy of our minds towards the doctrines of the Romanists. But we are glad to find any religious body coming manfully forwards to advocate its sentiments, and to bring them to the test of reason and Scripture. "This series of Sermons was occasioned by a challenge on the part of certain Protestants, at a meeting of the Irish Sunday-School Society, held in Norwich, in July, 1829, inviting the Catholics of that city to hold a public discussion with them on certain points of religious controversy. The author of these Sermons, in a letter addressed to each of the newspapers, publicly declined such a challenge on the part of the Catholics; and he has the satisfaction to believe that his reasons therein assigned were generally approved of by Protestants as well as Catholics. To prevent a suspicion, however, that he declined the proposed discussion from the slightest apprehension for his creed, or the least reluctance to submit every article of Catholic faith to the severest scrutiny, he at the same time announced that a series of argumentative discourses should be delivered, at stated intervals, which should always be previously made known by public advertisement in each of the Norwich newspapers. These Sermons having been attended by crowded congregations, and having excited considerable interest in the city, the author only yields to the repeated solicitations of many in thus presenting them in the most accessible form to the public."

The first Sermon is on Private Judgment, a topic on which our readers may expect a few remarks. The preacher lays down the Protestant principle which he sets himself to oppose, in these words: "The Bible *only* is the rule of faith, and each one's private judgment is the only authorized interpreter of it."—P. 5. For ourselves, we should deem it necessary

to add certain qualifications to this rule. To an interpreter of the Bible there must be previous information and preparation. To study the Bible to the highest advantage, there is required an intimate acquaintance with the languages in which it is written, and with the customs and history of the numerous persons who are introduced; much information connected with the authors of the several books of Scripture, with the age and circumstances in which they were written, and with the proofs of their genuineness and credibility. This cannot fall to the lot of the majority of Christians, and hence we would concede that, in this sense, the majority are not fitted to be "interpreters of the Bible." But when we maintain that the Bible, the Bible only, is the religion of Protestants, and that that religion is sufficient for salvation, we distinguish the Bible, as the great authority, from human articles and creeds, which are of no authority but as they conform with it. And when private judgment is maintained to be the criterion of scriptural truth, we have in view the few plain principles of morals and religion which "he that runs may read," which it is scarcely possible to mistake, and which are accordingly admitted alike by the members of all the different sects of Christians, by the wildest Methodist, whose idea of Scripture is influenced by his own wayward fancy, as well as by the Catholic, who looks up with the profoundest reverence to the legitimate arbiter of opinions. With these explanations it follows, that *we* can perceive no force in the preacher's objections that, before the invention of printing, it was practically impossible that the great proportion of mankind should have been able to read the Bible; that in this country, in the reign of Edward the First, a fairly written copy of the whole Scripture was worth not less than 300*l.* of our present money. An equally conclusive argument against "private judgment" might be derived from the fact, that there are Christians in our own country, and in others, even in the present day, so disadvantageously placed, that they have no opportunity of perusing the Bible. But how does this affect the applicability of the principle to the large

number of persons of sound minds and intimate acquaintance with the word of God?

The preacher next presses upon Protestants the fact, that "so few, comparatively, do find time to read the volume through with that care and circumspection that, in prudence, would seem requisite for drawing out a clear and satisfactory catalogue of all revealed truths that it contains, and all the moral duties that it inculcates." This fact, which we do not deny, will furnish a reasonable authority for enforcing a greater diligence in scriptural study, and greater caution as to the *guides* which are employed to supply the deficiency which a partial personal study may have occasioned. But it can with no reason be urged as sufficient to discourage exercise of the right of private judgment itself, and with quite as little to encourage an implicit reliance upon that church whose doctrines are manifestly repugnant to the revealed truths which the Bible contains. The advocate for Romanism ought in fairness to admit, that at any rate they who *have* taken the pains "to draw up a clear and satisfactory catalogue," and find that its contents are essentially different from the creed of the Romish Church, ought to be exempted from the obligation to learn of her; and why should not those who find they have not sufficient time or mental furniture for the most extended examination, rely for assistance upon Protestant friends, rather than repair to the Church of Rome for her guidance? The plea is at best an excuse for the indolence or ignorance of the members of her own communion, who may fancy that they are not competent to judge between the Romanist and the Protestant, but cannot be expected to have the least influence upon such as belong not to the Roman Church.

A similar defect we can easily trace in the reasoning, that if "private judgment" be admitted, and the Bible only constitute our "rule of faith," then "the Christian parent is no longer justified in giving instruction to his children; then the Christian preacher, to whatever congregation or sect he may belong, is no longer justified in the exercise of his profession; every one of us, my brethren, to be honest and consistent, must forthwith abandon his ministry, and cease to interpret for any other than himself." So little able is the preacher to enter into the spirit of Protestantism, that he has the simplicity to suppose that any body of consistent Protestants would submit to the latitudinarianism of any party, however

exalted his qualifications, with that deliberate judgment which they may form of the meaning of the Sacred Oracles. Thankful they will be for the assistance of those who are qualified to give it, and desirous of receiving that assistance, but the final appeal must be to the reason within us, the candle which the Lord has lighted to shew us the way to his favour. And while Christians can thus reasonably use the help without bowing to the authority of ministers in the interpretation of Scripture, and find themselves benefited by the enforcement of the moral and religious truths which they already admit, and determined in a course of virtue by the animated appeals which proceed from the pulpit, there will be no need whatever for an "honest and consistent" minister to abandon his profession, but abundant encouragement for the most vigilant and unremitting performance of the pastoral duties.

ART. II.—*The Causes of Declension in Christian Churches: a Discourse delivered at Jewin-Street Meeting-House, Jan. 7, 1830, before the Monthly Association of Congregational Ministers and Churches in London.* By John Arundel. Westley and Davis.

ALL denominations are interested in the subject of this discourse, and as all are liable to be influenced by the causes which the preacher has pointed out, there is no opportunity for any one to indulge in a vain triumph over others.

Among the causes of declension assigned in this discourse, are an inefficient ministry, and a defective discharge of pastoral duties. This inefficiency may arise from inadequate mental furniture for the great undertaking. Inefficiency may also arise from the want of adaptation of talent to the sphere of labour, and from a relaxed attention to the great doctrines of divine truth. Here we quite agree with the preacher, that "the rich sentiments of the gospel of the blessed God should pervade the whole ministry." P. 13. But it is evident that the sentiments which are really such, must be determined to be so by their own proper evidence. The numbers which may profess adherence to any set of religious sentiments, are no test of their truth. Yet the preacher, inconsistently with the tenor of his discourse, refers for examples of the dissolution of societies through the want of gospel

preaching, to "*Germany, Switzerland, Lancashire, Yorkshire, and the metropolis.*" Our readers can be at no loss to understand the reference which is here made. In those parts of Christendom, particularly, but many others might have been added, societies are known to exist which advocate a different system of Christian doctrine from that which is commonly adopted. The uncommonness of the doctrine is the fact; till numbers become the test of truth, this fact will furnish no presumption against the scripturalness of the sentiments. Consider the manner in which prejudices are transmitted from one generation to another, and take into account the worldly influence which is employed in favour of the popular doctrines, and no one need be at a loss to assign a sufficient reason for the slow progress of opposite sentiments. And yet we are disposed to recall this expression. In several parts of the world it would not be correct to say that Unitarianism has made a slow progress. We add the United States of America to those which the preacher has alluded to. But a very few years ago, he would have scarcely included Germany or Switzerland in his enumeration. In all comparisons between one sect and another in regard to the numbers of their supporters, a principal attention should always be given to the quantity of information which they may severally possess. Nor do we fear that we shall mistake the truth, although we may subject ourselves to a charge of vanity, when we affirm, that large numbers of the orthodox Dissenters are unacquainted with the true grounds of dissent, and incapable of defending their opinions from Scripture, while on the contrary the Unitarian society is but rarely to be met with that does not properly understand the scriptural authority for its leading doctrines, and is not able to defend them with ability against all gainsayers.

"Inefficiency may arise," it is added, "from a low state of personal religion in him who ministers in holy things." Here it is well observed, that "the influence of ministers on their flocks is very great, both for good and evil. Consequently, if our closet devotions are deficient, if we do not spend certain portions of every day in communion with God, if we ourselves are not profited first of all by our pulpit preparations, if in our public prayers there be not solemnity, earnestness, spirituality, enlargement, faith, and expectation, then we cannot but anticipate the symptoms of decay in our churches as to fervency.

liberality, activity, and in the number of conversions to God through our instrumentality."—P. 15.

"It is reported of Dr. Cotton Mather, 'that in studying and preparing his sermons before he preached them, he endeavoured to make even that an exercise of devotion for his own soul. Accordingly, his way was, at the end of every paragraph, to make a pause, and endeavour to make his own soul feel some holy impression of the truths contained in it. This he thought would be an excellent means of delivering his sermons with life and spirit, and warming the hearts of his people by them; and so he found it.'"—Note, p. 14.

ART. III.—*Webster's Travels through the Crimea, Turkey, and Egypt.*
In 2 Vols.

IN this work we have, first, a life of Mr. Webster; secondly, "Notes on the Netherlands;" thirdly, "Travels through the Crimea," &c.; and, fourthly, (in the Appendix to wit,) a hundred pages on the Russian Conspiracy in 1825. Nothing can be in worse taste than the Memoir; it is intended, nevertheless, to be a beacon to enlighten the path of young night-wanderers, also "as balm and encouragement to such as waste the native vigour of their minds from an eager desire to outstrip and escape from the pursuing spectres of doubt, despondency, and despair." The lesson which it is to teach is, "the wholesome and redeeming one that man cannot attain perfection by the mere act of volition; that as he preserves his animal life by the sweat of his brow, so he must preserve his essential life by days of continual and wearing labour and agony of soul; but that if he submissively take counsel of hope and patience, he will at length arrive in a region, breathing the freshness of regenerated life, where pain and agony, despondency and despair, have no resting-place, and where his days will glide away amidst calm contentment and exuberant joy."—Mem. p. 5.

Passing to the "Notes on the Netherlands," we find some relief in the improved style, but nothing very remarkable in the facts or descriptions, or very edifying in the moral and political reflections. The Greek question is handled with singular levity and hard-heartedness, as "a senseless excitement in favour of the worthless Greeks;" and Lord Byron is reproached with the crime of having "lent the sanction of his noble name, exalted talents, and personal

endeavour, to propagate the farce of Grecian freedom." Would to Heaven that his talents had always been as well employed, and that no other stigma attached to his "noble name"! We are likewise informed that "one of our most intelligent missionaries, a Mr. Hartly, was shot at Napoli di Romania;" upon which we have the very judicious and candid remark, "so much for their regard for religion." In the second volume there is a tolerable account of Ali Pacha, intermingled in like manner with trash. There are also some interesting particulars of the Turks and Egyptians, mosques, catacombs, excavations, emplacements, slave-markets, and pyramids. Of the Memnonium at Thebes we have the following description: "It forms three portions of ruins. 1st. The propyleon, entirely ruinous on the East side, and fallen to within thirty feet on the other side. Battle pieces are represented on it: a hero in his car, with bent bow, galloping over men, chariots, &c.; his two horses springing. Above is a repetition of the same attitudes. At some distance runs a wall, of which, to the left, only the foundations remain, but to the right the whole height and half the thickness are still preserved. The great Colossus was placed within three feet of this wall to the left of the entrance, and facing the propyleon. The pedestal is still in its original position; part of it is, however, sawed away, and the body of the figure is overturned on its back and broken into two great masses through the middle; the head, breast, and arms, forming one fragment. Many fragments are scattered round, among which are

seen a foot and an arm; across the line of the forehead is a deep cut, said to have been sawn by the French. The outside is in some parts perfectly polished, and the carving on the head, arms, seat, &c., and the cartouches, in part remain. Without having seen it, this prodigious monument can hardly be conceived. It is without any equal as an instance of what human power can perform. The breadth of the shoulders is twenty-three feet—of the foot, across the toes, five feet—of the hand, four feet six inches—of the pedestal, seventeen feet four inches—and the length remaining is twenty-eight feet six inches. On the wall to the right is a battle-piece—a hero in his car, with bow drawn, horses springing over each other, charioteers in confusion, horses tumbling, and men smitten by arrows and falling. Further on is a sea, painted blue, into which men and horses are rushing. On its shore is a numerous army, with spears, none of whom are employed in pulling out the people from the sea. On the wall to the left of the great colonnade, inside the temple, is another battle-piece. A hero in his car, with bow bent, is drawn by two horses rushing over dead bodies, broken cars, horses, &c. Numbers are flying and looking back. Beyond are the high walls of a city. Below is the gate, and men from thence shooting arrows, hurling stones, and using spears against the assailants. These last are seen tumbling down headlong. Others are mounting a long scaling ladder, protected by shields."—Vol. II. p. 171.

MISCELLANEOUS CORRESPONDENCE.

Additional Remarks on the Nature and Evidences of the Resurrection of Jesus.

LETTER I.

To the Editor.

SIR,

THE doctrine of everlasting life, as exemplified by the resurrection of Christ himself from death to immortality, requires, I am aware, a more full development and illustration than that which

I have submitted to the consideration of your readers. I indulge the hope that it may draw forth the remarks of some of your talented correspondents, as it appears to open a field of inquiry and reflection which may afford ample scope for their exercise, and thus a new glory may be thrown around pure Christianity; or rather, it may be shewn more under its genuine characters, and make nearer approaches to its primitive efficacy. In the mean time it may be incumbent on

me to offer a somewhat more detailed explanation of my own views.

The *nature* of the resurrection of the dead, and that of Christ in particular, has not, I conceive, been investigated in modern times with that attention which its vast importance, as the great subject of the Christian revelation, demands. In treating of the particulars of our Lord's resurrection, it has been the practice to select such facts as relate immediately to the presentations of his person, or which prove its substantial reality. And undoubtedly this is a point of essential moment, the proofs of which require the most scrupulous examination; but were it the whole of what is meant and intended to be proved in the case, what evidence would the resurrection of Jesus afford of a future immortal life, beyond what is afforded by the resurrection of Lazarus, or by any other miracles which were wrought by Christ or his apostles, none of which were *proofs in kind*, or instances of that great event which was the principal subject of their predictions? His resurrection, however, was the fact which the apostles announced to the world, as *the first fruits from the dead*; that is, the first commencement of an immortal state, to which the rest of mankind might look forward with expectation, in proportion as, by the culture of their spiritual and moral powers, they should become prepared for so glorious an elevation. Now, in order to discover the proofs of the actual exaltation of Jesus to so transcendent a state, it seems to be necessary to take into consideration *all* the circumstances attending his manifestations to the observation of mortals; and not those only which prove his substantial or visible presence. The truth of the case appears evidently to have been, that, though he continued through the course of forty days to afford many convincing evidences of his presence among his disciples, and of his intimate acquaintance with their proceedings, yet he only occasionally "*shewed*" himself to them or any persons on this side the grave; being ordinarily as wholly withdrawn from mortal inspection as those angelic spirits who also occasionally both shewed themselves and gave substantial evidences of their presence; but who, like him, withdrew, and presented themselves in a supernatural manner.

There are, it must be admitted, considerable difficulties attending the proof of facts of this last description, in the particular instances; but if the doctrine preached by the apostles was, that Jesus

was raised from the grave to an immortal and celestial state, its attestation to mankind at large rests principally on the many public and palpable miracles which were wrought in his name, on their persons, and through their instrumentality. It cannot, however, but be productive of satisfaction to be enabled, from a careful examination of the circumstances of his several manifestations, to conclude that in each case they bear upon them the stamp of reality, in contradistinction from those innumerable illusions of the fancy which have so long and so grossly deceived and misled mankind. It is true, indeed, that the doctrine of the homogeneity of man, and especially of the person of Jesus, and that the same person, alternately, became substantially present, and was withdrawn from the cognizance of mortals, is little accordant with the ideas which have generally prevailed in relation to these points. But the views concerning the nature of "*matter and spirit*," so ably advocated by Dr. Priestley in his "*Disquisitions*," or sentiments nearly approximating to the same conclusions, are, I believe, making considerable progress with the general advances of knowledge; chemical discoveries, in union with other branches of natural philosophy, have shewn that the ordinary ideas of *contact* are erroneous, that what was supposed to be *solid substance* is, in fact, nothing more than *resistance*, which, of course, can be modified or removed at the will of *Him* by whom it is produced. It is also becoming continually more apparent that the vital functions in man, as in all other animated beings, are the result of the organization of his frame and of the influence of the air, the light, and other surrounding objects upon it; that perception is no less dependant upon the structure and operations of the brain and nervous system, than respiration is upon those of the lungs, or any other of the functions of life on their respective organs; and consequently that in death, every vital function ceasing, and the whole frame being disorganized, life is utterly extinct;—a conclusion which entirely coincides with the doctrine of the proper resurrection of the whole person from death, and its elevation above the liability to dissolution; which, judging from all the facts of the case, as related by the Evangelists, appears to have been completely exemplified in the case of our great Master.

The great object of the Christian revelation is to "*abolish death and spread abroad the light of an incorruptible life.*" The Heathens rested all their notions of

immortality, which appear to have been extremely faint,* and unproductive of useful moral influences, on a supposed separation of an invisible spirit from the body in death; and, perhaps, the principal support of this opinion was those shadowy forms of the dead, which were presented to the minds of survivors in dreams and reveries. But these can have no external reality, being mere creations of the fancy; at least such phenomena can in general receive a much more easy and probable explication from this principle, than by having recourse to the theory that the "shades" of those who had once lived were actually in being after decease, and occasionally presented themselves to the view of the living. This doctrine is, in fact, opposed to the strongest evidences that the nature of the case admits; it concludes that there is immortality and incorruption in the midst of every sensible indication of death and corruption. It leaves the man in the state of utter dissolution, and concludes that he is in the actual possession of immortal energies. The resurrection of Jesus, on the other hand, presents a series of facts by which the whole man is preserved from corruption; and, from the grave, is translated to a spiritual and immortal state. The witnessings of these facts appear to have received every evidence that mortals were capable of receiving, that the same man who had lived and died was now translated to the state of a celestial spirit, from which he would be no more liable to return to that dead and corruptible state whence he had experienced so signal a deliverance. The translation of the body, as evinced by its *disappearance* from the sepulchre, accompanied by the opposite miracle of the *manifestation* of a celestial messenger, who, from an invisible state, now gave ample proofs of his substantial presence; the ordinary invisibility of Jesus from this time forward; and the extraordinary modes in which he usually withdrew himself from, or presented himself to, the cognizance of mortals; together with the indubitable proofs of his corporeal presence which he gave whenever he did present himself to observation, clearly shew that the whole person had become ordinarily spiritual; that the same frame which had

supported "animal life," was now become the vehicle of a much more refined state of being, thus verifying the words of the Apostle, that there is "a spiritual" as well as an "animal body;" that being "first which was animal, and afterwards that which is spiritual;" but both being the result of that infinite power which, by means of appropriate organizations, first introduces man into existence, and, when he has made certain advances in the scale of spiritual and moral excellence, provides him with superior instruments of improvement, and opens to him new sources for exercise and enjoyment.

But as what I am now stating as facts have in several particulars been differently represented, I propose, with your permission, more fully to consider some of them, and to state my reasons for differing from the interpretations of some Commentators upon the passages. Perhaps the most material are those which relate to the disappearance of Jesus from the view of his enemies, and to his repeated appearances to his apostles.

That we have no account of the appearance of Jesus to his enemies, except in the single instance of Saul, long after his resurrection, is a circumstance which has given rise to considerable discussion. It has, on the one hand, been represented as a deficiency in the evidence; while, on the other hand, it has been argued that the effect produced upon his enemies might have been too overpowering to have been compatible with its moral design; and that, had it effected the general conversion of the Jewish nation, the whole would have had more the appearance of a worldly affair, and shone forth with less strength of evidence at the present day, than under the actual circumstances. The arguments on either side proceed on the admission that Jesus was not seen by any of his enemies at or near the time of his resurrection; that by some means he was withdrawn from their view; that he was not even seen by those sentinels who were placed at the sepulchre for the express purpose of taking special custody of the body. Now that it should be removed from a sepulchre which was secured by an immense stone at its mouth, without the observation of those whose reputation and lives depended on their vigilance, and that but for "the fourth part of the night" in which the same persons were on guard, could be effected only by some *miracle*; and this being admitted, the miracle which they have related is in all probability that which actually transpired.

* Whitby, in his note on 2 Tim. i. 10, has shewn by a series of extracts the state of utter uncertainty and want of faith which prevailed among the Heathen philosophers, and extended to the people in general upon this subject.

They would neither have imagined nor invented the tale of an appearance of an angel descending from heaven, rolling away the stone, which it was their office to preserve undisturbed, causing the body to elude their sight, which it was their duty either to keep secured, or at least to give an accurate account of the circumstances and the state in which it was at its removal; and inspiring them with such alarm, by his aspect alone, as not only deprived them of their martial prowess, but reduced them almost to the state of dead men! It was not incumbent upon them to specify what they did *not* observe; but had they observed the body or person of Jesus, it would have been their first duty, and their first endeavour, after having failed to retain it in the sepulchre, to have stated all that fell under their notice respecting him. Had they witnessed the removal of the body in an inanimate state, this fact would have been almost sufficient to have outweighed all that the apostles could afterwards have advanced to prove that it was restored to life; and still less could they in that case have succeeded in the proof that it had undergone a transformation to a spiritual and immortal state. Had the watchmen beheld him coming out alive from his sepulchre, it would have afterwards been highly reasonable to expect that he should be seen by many others, both friends and enemies, and the circumstance of his not being seen by any of his enemies, would have ill corresponded with that of his leaving the sepulchre in a visible form. The soldiers must have been more disposed to have given *some* account of the person or body of Jesus, and the circumstances of his removal or departure, than to have invented a tale about a being in human form, whom no one had seen before or beheld afterwards, overcoming and defeating them in every respect, so that they were not only prevented from keeping the object of their charge in security, but from giving any account whatever how or in what state it had disappeared. This could have been no invention of theirs; it may even be safely asserted that so singular an event could never have suggested itself to any person, as that of the translation of a dead body to an invisible spirit. It had probably never been witnessed or thought of in any former instance; and yet, most incredible and unsatisfactory as such an account as this must have appeared, it seems to have been received and credited by the Jewish Sanhedrim before whom the re-

port of the watchmen was brought, that an angel from heaven had appeared, and Jesus had disappeared from their view, and totally eluded their observation. Now, this statement entirely coincides with the additional statement that from this time forward he was not seen but on extraordinary occasions, similar to those on which celestial spirits are recorded to have made their appearance, and especially to those which are related in connexion with the disappearance and subsequent appearances of Jesus.

P.

General Baptist Academy Library.

To the Editor.

SIR,

THOUGH the pages of the Monthly Repository, from its commencement, have been in the practice of recording an account of the annual meetings of the General Baptists, as furnished by different correspondents, yet there are few, perhaps, besides the body, who see the published proceedings of the Assembly in detail.

For this reason I beg permission to state, that at the end of those for 1828, there is given for the first time a list of books belonging to the Academy of this denomination, now under the able superintendence of the Rev. B. Mardon, M.A., Pentouville. "It has been thought desirable to print this list that persons friendly to the object may know in what books it consists, and may as they please present to it any other books of which it is deficient."

At that time it was comparatively small, and several of these *odd* volumes; it has since received an augmentation by purchases effected from the sale of those of the late Rev. Thomas Belsham, and by the donations of certain individuals for this purpose. It is, however, I perceive, yet wanting in several works connected with scripture criticism and history, &c., so every way desirable to the theological student.

I make this mention, believing that to many of your readers it needs only be known to induce them from their literary stores to enrich the Institution, which would be acceptable in any degree. If authors, on the publication of their works, would present copies of the same, they would give a permanence to their productions, and, what is above all, prove themselves not merely the friends of their own time, but of posterity.

Such a wish was expressed a few years

back relative to Dr. Williams's Library, Red-Cross Street. Should either of these be served by this intimation, it will afford an inexpressible pleasure to, Sir, yours,

ALLI.

American Quakers.

To the Editor.

SIR,

IT is known to those who interest themselves in religious affairs, that there has some time since arisen in America a schism among the people called Quakers. The leader of the schismatics is one Hicks, a man allowed by those who differ from him in religious faith to be venerable for his talents and his virtues. The great point in this schism is the unity of the Godhead, the followers of Hicks asserting the belief in a Supreme Being, one and indivisible, and consequently denying the doctrine of Jesus being coeval with the Father, or God in the flesh, and with it the doctrine of his death on the cross being the propitiation of our sins, whilst the rest of the Society, with whom, in other matters, the Schismatics agree, profess (though without adopting the term) the doctrine of the Trinity, and, as a necessary accompaniment, the incarnation of the second person in the Godhead.

Though this difference of religious faith in a people, in all other respects the same, having the same peculiarity of speech, dress, and demeanour, the same rules of religious discipline, &c., &c., has been known to have existed some years, it is not until now that public notice has been taken of the subject, and that an open and authorized disclaimer has been made of them as members of the Society of Friends.

I beg leave here to introduce a quotation from Penn: "I am the Lord, and there is none else; there is no other God besides me. Jehovah shall be one, and his name one, which, with a cloud of other testimonies that might be urged," says he, "demonstrate, that in the days of the first covenant and prophets but one was the holy God, and God but that holy one." Again says he, "Jesus said, Why callest thou me good? There is none good but one, that is God. There be gods many, but unto us there is but one God the Father, of whom are all things; from all of which," says he, "I lay down this one assertion, that the testimonies of scripture, both under the law and under the gospel declaration,

declare one to be God, and God to be one," &c.

Can any thing be more full, more comprehensive, more explicit than this? Is there any Unitarian who, in his confession of faith, could use more unequivocal language than William Penn? Is there any one among the followers of Hicks who, in the ardour of his advocacy of the indivisibility of the Godhead, could say more?

Again, regarding the doctrine of satisfaction, Penn says, in an article in the same work, entitled "The Vulgar Doctrine of Satisfaction being dependent on the Second Person in the Trinity, refuted from Right Reason," "It divides the unity of the Godhead by two distinct acts of being offended and not offended; of condemning justice and redeeming mercy; of requiring a satisfaction and then making it: because, if Christ pays the debt as God, then the Father and the Spirit being God, they also pay the debt. Since God is to be satisfied, and that Christ is God, he consequently is to be satisfied, and who shall satisfy *his* infinite justice? But if Christ has satisfied God the Father, Christ being also God, 'twill follow then that he has satisfied himself. But since God the Father was once to be satisfied, and that it is impossible he should do it himself, nor yet the Son or Spirit, because the same God, it naturally follows that the debt remains unpaid, and these satisfactionists are still at a loss," &c., &c.

I leave to others to shew, if they can, the accordance of these sentiments of Penn with those of the Friends of the present day, as exhibited in the sort of confession of faith in the Yearly-Meeting Epistle of the past year, and to which I have already referred. For my part I conceive I see the greatest possible discrepancy; I conceive that any one who should take up the confession of faith made by the Yearly Meeting, and the sentiments of Penn in his "Sandy Foundation Shaken," would at once declare that they were opposed to each other as completely on the point at issue as confessions of faith possibly could be; and being so, the followers of Hicks have at least the sanction of a great name in their cause.

The doctrine of Jesus being God, the creator of the universe, together with the doctrines of imputed righteousness and plenary satisfaction, appear to my mind so exceedingly irrational, that the wonder is, not that a large number of the Quakers of America should renounce

such a belief, but that there should be any left that can retain them. I feel a glow of satisfaction when I contemplate the fact, that in America, the great theatre of renovation of all kinds, a band of men should arise among the Society of Friends, a society which, from early education and the association of ideas, my affections lean towards, and my mind separates from with reluctance; I repeat, I feel a glow of satisfaction that a considerable part of this amiable sect should have emancipated themselves from the gross and deforming superstitions above-named, rejecting those portions of the doctrine of Quakerism which have hitherto interposed a bar to the reflecting, philosophic mind, in the wish that might otherwise arise in it to remain or become a member of that religious body.

I have above endeavoured to shew the absurdity of these dogmas, but in the absence of any absurdity, what, I ask, does the doctrine of plenary satisfaction do for man? Does it not lead him to place upon an article of faith that reliance for final acceptance with God that can only be duly placed in a purification of the heart and its affections? He is to be saved by the righteousness of another, not by his own; he relies upon the righteousness of Christ being accepted, instead of his own righteousness. Does this stimulate him? Does it not, on the contrary, have the effect of paralysis? Is it likely, when the path of duty is beset with thorns, to lead him onward? Or will it not rather induce him to take up his rest by the way? Is it likely that, with such a belief, he should make many painful efforts to prepare his mind by improvement and self-denial for a state of being in which there shall be less of misery than is perhaps necessary in this world? I think not. Its effect is more that of a Catholic indulgence; it takes away from human efforts the high rewards that attend them, and bestows on a simple act of credence the compensations of a life of virtue.

A FRIEND TO CONSISTENCY.

Congregational Magazine.

To the Editor.

SIR, *Halifax, May 15, 1830.*

YOUR correspondent "the Watchman" has given your readers a great deal of interesting information, to many of us not less new than curious, relating to the proceedings of some of our neighbours, with which we were before but little acquainted. Among other feelings of a

less pleasing nature, I have been much struck with a singular effect of the repellent power which operates to divide from each other by a broad and strongly-marked line of distinction the different religious bodies which exist in the same community. They breathe the same air, they speak the same language; as neighbours and countrymen, they have interests and feelings in common; and yet in many instances they seem to form separate societies which have very little intercourse, and know surprisingly little of each other.

I have sometimes found myself labouring under a considerable portion of this ignorance of what is passing beyond the pale of our own religious connexion; and by way of acquiring a little more information on this subject, which may occasionally be useful, I have arranged with a friend a plan of exchange, by which he sees the *Repository* in return for the *Congregational Magazine*. For aught I know, each of us may think the other has the better bargain. At the same time, however, that I have observed with regret several specimens of the uncandid spirit which the *Watchman* has exposed, I have also noticed many things which were interesting and valuable. Among others, there has lately been a series of papers giving a correct and judicious account of the controversy concerning the noted text, 1 John v. 7, which, along with a view of the general argument, contains a history and critical notice of the principal writers on both sides, including several that are less generally known. But with respect to Unitarians, there are not a few statements which prove that the writers can know next to nothing of a religious body against whom they proceed, nevertheless, to pronounce a positive and dogmatical sentence. Thus the writer of a review of Lord King's *Life of Locke* has the following concluding remarks:

"We have an idea, notwithstanding what we have said, and the erroneous tendency of many of Locke's views, that he probably believed more than he considered himself justified in imposing upon others. If he believed all that is implied in a passage in which he sets forth the views of pacific Christians, he held opinions to which our modern Socinians at least would by no means subscribe. 'Since the Christian religion' (says Mr. L.) 'is not a *notional* religion, to furnish speculation to the brain, or discourse to the tongue, but a rule of righteousness to influence our lives, Christ having given

himself to redeem us from all iniquity, and to purify unto himself a peculiar people zealous of good works; we profess the only business of our assemblies to be to exhort thereunto; laying aside all controversies and speculative questions; instructing and encouraging one another in the duties of a good life, which is acknowledged to be the great business of true religion, and to pray God for the assistance of his spirit for the enlightening our understandings and subduing our corruptions, that so we may return unto him a reasonable and acceptable service, and shew our faith by our works, proposing to ourselves and others the example of our Lord and Saviour Jesus Christ, as the great pattern of our imitation.”

I believe it has never been contended by any one that Mr. Locke was what is called a *Socinian*, either ancient or modern; but that he was a Unitarian in the larger and what is now the generally-received sense of that word, appears to me as clearly established as any fact of the kind (not formally avowed, but left to be inferred from the tendency of various modes of thought and reasoning, and the consistency of certain opinions with the general spirit and style of his criticism) can well be. But the above passage is surely a singular instance of the ignorance and misconception which may prevail even in this age of publicity with respect to the sentiments and character of different sects. I ascribe the misstatement entirely to this cause, for the article from which it is quoted does not appear to be written with any of the spirit of personal animosity or bigotry which might have induced the writer wilfully to misrepresent the views of his opponents. But it is more or less true of us all, that we confine our reading and personal intercourse so much to our own friends and our own writers, that we have each a little public to ourselves with which we are tolerably well acquainted, while all beyond is almost a *terra incognita*. What difficulty the Congregational reviewer could suppose the persons whom he calls modern Socinians would have in subscribing to this passage of Mr. Locke, it is not very easy to conceive.

In the Magazine for the present month we are presented with the Trust Deed of the Highbury College, in which we find that the benefits of the Institution are most strictly confined to those who can pronounce the shibboleth of the party. The tutors and students must be such

and such only as are Protestant Dissenters of the Congregational denomination, and a “*Schedule*” is subjoined of the doctrines which it is required that they shall profess, comprising the Trinity, Original Sin, the Atonement, Salvation by Faith alone, Particular Election, and Infant Baptism. By what formalities the adherence to this formula is to be ascertained and declared, is not distinctly set forth; perhaps they may intend to carry their precautionary system to as great a length as their brethren at Andover in Massachusetts, who, not content with requiring their Professors to sign the Confession of Faith once for all, demand a renewal of the subscription every five years. What a strange distrust is here manifested of the effects of free and impartial inquiry upon their system! Surely they can have little confidence in the truth of those doctrines on which they lay so great a stress, who cannot expose them to the test of a candid investigation without fencing them about with all manner of stipulations and restrictions. With what consistency can such *Dissenters* as these complain of the exclusive spirit of Oxford and Cambridge? I trust the time will never arrive when either tutors or students on entering our academical institutions shall be subjected to any test or subscription whatsoever, pledging them to a particular set of opinions as the result of the inquiries in which they are about to be engaged. We value Unitarianism only because we believe it to be the truth; and we should be sorry to pay so poor a compliment to our principles as to imagine that they were in any danger from the most unfettered and exact scrutiny. We prescribe no standard of doctrine but the word of God, and should deem it presumption to combine this divine rule with any system of man’s devising.

It cannot be denied, however, that there is some portion of worldly wisdom in this policy of our Calvinistic brethren. When they observe the consequences of a different procedure at Geneva, at Harvard College, or (to come nearer home) at Northampton or at Daventry, we cannot much wonder at their unwillingness to peril the continued profession of their creed upon so hazardous and doubtful an experiment. But we trust that in the present instance it will defeat its own end, and that this feeble attempt to keep out the daylight of truth will be so overruled as ultimately to promote the very cause it was destined to oppose.

W. T.

OBITUARY.

MR. SAMUEL PRICE.

1830. March 13, at *Portsmouth*, Mr. SAMUEL PRICE, aged 70 years; 52 of which he had been a member, and 44 years a deacon, of the General Baptist Society in that town. To the interests of that Society, and the connexion of which it is a branch, he was zealously attached; yet, although an advocate for the most strict discipline known among its churches, he was ever ready to support institutions for promoting Unitarianism and the unfettered expression of religious opinions of any kind; and the humble hospitality which *at home* it was his delight to exercise, was in complete contrast with the "close communion," for which "in the church" he was a strenuous advocate. At an early age he conceived clear and enlarged views of the unity and paternal character of the Divine Being, which were confirmed by much reading and reflection; they sustained him through the toils and vicissitudes of life, and enabled him to meet the gradual approaches of death with firmness, resignation, and good hope. It may be said that he died in the act of prayer; with eyes raised to heaven, "My good Father!" were the last articulate sounds he uttered.

MRS. BRISTOW AND TWO CHILDREN.

June 5, aged 37, JANE, wife of the Rev. E. BRISTOW, of *Birmingham*. Scarcely more than three years have elapsed since her marriage, under circumstances which promised every earthly felicity. Herself and her husband were nearly of the same age, and a long previous intimacy had made them thoroughly acquainted with each other's habits and dispositions. No inconsiderable similarity of taste prevailed, and though some difference of opinion existed on religious topics, such were the liberality and enlarged Christian views of the deceased, that this never lessened the mutual respect, or interrupted the harmony, of domestic life. The variety of her literary accomplishments, and the elegance of her manners, attracted general admiration. The steadiness of her friendship, and the fervour of her unostentatious piety, endeared her while living, and will cause her memory to be long and tenderly cherished. The happiness which crowned the early part of her nuptials was, however, quickly blighted. An internal malady, the precise nature of

which could not then be ascertained, produced the most acute sufferings, and was evidently undermining her constitution. On the 11th of last March, her first child, a daughter, who had that day completed her second year, was, without any previous symptoms that could excite alarm, declared to be in a dying state, and the following day expired. On the 16th of the following month, her other child was removed from earth by a disease which baffled the efforts of his medical attendants. This latter stroke was borne with a submission and resignation that surprised all who witnessed her conduct. For some weeks her own health seemed to recover, and her strength to increase. But the hopes thus raised were soon disappointed. A sudden change made it evident that her disease was fatal; and in a few days she expired without a struggle, having exhibited in the closing scenes of life the same piety and unshaken confidence in the Divine Being which had regulated her conduct, sustained her fortitude, and, we humbly hope, prepared her for death, for judgment, and eternity.

JOHN HAMMOND, ESQ.

JOHN HAMMOND, Esq., was born at *Macclesfield*, and educated at the Grammar School of that town, then of considerable reputation. Thence he went to Queen's College, Cambridge, where, having obtained high academical honours on taking his Bachelor's degree, he was elected a Fellow, and continued so till he married his first wife, the only daughter of the celebrated architect, Mr. Essex. He was for some time minister of Trinity Church, Cambridge, but scruples having arisen in his mind on the doctrine of the Trinity, he resigned his pastoral office, and with it his profession of a clergyman. After the death of his wife he retired to *Fenstanton*, in the county of *Huntingdon*, where he purchased an estate. Having completed some improvements there, he travelled for three years on the Continent, and added to his classical knowledge that of the modern languages, particularly French, Italian, and German. In Italy his well-furnished mind enabled him to appreciate the remains of antiquity and the elegancies of modern art, as in Germany he made himself thoroughly acquainted with the studies of their universities, and particularly with that theology by which some of them are

eminently distinguished. On his return to England he married his second wife, and devoted himself chiefly to the cultivation of his estate, and the education of his children, at the same time pursuing with ardour his private studies, of which that of the Scriptures and the Hebrew language formed the most prominent features.

In his political opinions he was a staunch Whig, of which he gave a proof on the centenary of the Revolution, by an immense *feu de joie* which he caused to be raised on the common before his house, by the distribution of papers illustrating that glorious event, and by the distribution of food and small sums of money among his poorer neighbours. Consistent with those sentiments, he was a strenuous supporter of the house of Russell in the contested elections for his county and his speeches on those occasions, as also on the Slave Trade and the Bible Society, manifested the sound principles he entertained of civil and religious liberty.

In separating himself from the sect established by law, his primary objection was to the doctrine of the Trinity, and thence he was led to consider the fatal error of this and other sects in the vain attempt to pin down men's minds by articles of faith of human invention. Having, in his early life, been little acquainted with Dissenters, he was astonished to find that the mass of them were as fatally bigoted to this wretched system as the dominant sect, that the ministers of both parties were equally under this galling yoke, and that the liberty by which Christ has made us free was little understood by either party. He attributed this to the want of faith of both parties in the word of God, as they fell, in his opinion, under the condemnation of the Israelite of old, in thinking that the ark of God stood in need of support from human devices.

He was a firm Unitarian Christian, meaning, by the term Unitarian, a believer in one God in one person; by Christian, a believer in Christ as his Saviour and Redeemer. He differed in the latter object of his faith from many Unitarians of the present day, as he maintained, in common with his friend Mr. Tyrwhitt, most strenuously, the doctrine of the atonement in the proper meaning of that word, and as it is given in the margin of the authorized Bible—reconciliation. He lamented, indeed, that the word atonement was ever used, as it is liable to so much misinterpretation, and

he never used it unless to vindicate himself from the insinuations of those who would confound him with those Unitarians who consider Christ simply in the character of a prophet and teacher, and a proof in himself of the doctrine of the resurrection. Eternal life, he used to say, is the *gift* of God *through* Jesus Christ our Lord, not merely that he taught this doctrine, but that eternal life is a gift bestowed in the manner chosen by the Giver, and this is through the medium of Christ who died for us and rose for our justification; that as the disobedience of Adam was the mean of the subsequent distress of the human race, so the obedience of Christ was the medium by which we are rescued from the fatal effects of the fall of the first parent, and rendered capable with him of a resurrection to future happiness. Our thanks are due, then, to the great Supreme, in the first instance, for his gift, and in the next place, to our Lord and Master, Christ, through whom alone the possession of this gift is bestowed upon us.

As a great majority of Unitarians in this country entertain a very different opinion on the character of our Saviour, it is but right that they should know, and indeed that other sects should know, that there are a few Unitarians who do not subscribe to the prevalent doctrine, but who are as tenacious of the strict unity of the Supreme as their brethren of the same denomination, though they differ so widely from them on this great and important topic. This difference of opinion is little known to other sects, for in conversation with several of them, and in repeating the glowing language of Paul, and the fervid metaphors of the blood of Christ washing away our sins, the writer has been repeatedly told that he is not an Unitarian, and in vain he protested that to him there is only One God the Father, and that, as by man came death, by man came also the resurrection from the dead.

During his later years, Mr. Hammond led a very retired life, seldom removing from his home, and then not to a great distance. In his neighbourhood he was beloved and respected, and he departed this life in the 76th year of his age, on the 7th of June, after a very short and sudden illness, in full confidence that the religion of our Saviour would in due time destroy all the errors engrafted on it, and in the pious hope of being made partaker in those blessings which he has promised to his faithful followers.

INTELLIGENCE.

British and Foreign Unitarian Association.

THE Anniversary of this Institution was held on Wednesday, June 2nd, in the Unitarian Chapel, South Place, Finsbury. The attendance on the religious services in the morning was highly respectable, and more numerous than usual. The Rev. J. S. Porter, of Carter Lane, introduced the service by prayer and reading the Scriptures. The Rev. M. Maurice, of Southampton, offered the general prayer. An excellent sermon was then delivered by the Rev. J. J. Tayler, of Manchester, from Ephes. ii. 17, 18. A discourse more appropriate to the occasion, more thoroughly imbued with the spirit of the gospel, or more admirably adapted to promote the great objects to advance which we associate ourselves together, of free inquiry, religious knowledge, a rational faith, pure devotion, and universal benevolence, we never remember to have heard. Its publication has been earnestly requested by the Committee, and a more particular notice of it may be expected in our next number. After the sermon, the following hymn, written for the occasion by Dr. Bowring, was sung :

"Now let the light which blazed of erst
Round Sinai's consecrated hill,
On all the expectant nations burst,
And all the expanse of darkness fill.

Now let the light which Jordan's stream
Saw hovering o'er the Saviour's head,
On all earth's scatter'd children beam,
Thro' earth's remotest regions spread.

Truth's glorious triumphs are begun,
The upward gospel-path is trod ;
There walks the meek, the lowly one,
Led by the Almighty hand of God.

We join the heaven-directed throng ;
The Saviour's splendid victory share ;
And echo back that choral song
Whose strains eternity shall hear."

On the evening of the same day, a large auditory assembled in the chapel to attend the meeting for transacting the business of the Association. At 6 o'clock, J. T. RUTT, Esq., was called to the Chair, and opened the proceedings as follows :

"Ladies and Gentlemen—I can assure you that I am not able to express the

sense I entertain of the honour conferred upon me in having been called on to preside at this Association—an Association formed for purposes the importance of which it is beyond my power to describe. There are associations carried on for the wise purposes of civil policy and of a kind and persevering charity, which have served, I trust, in a great measure to redeem the character of our age and country. But our Association is for higher objects. Its intention is to recommend to this country in the first instance, and (as opportunity may offer) to other and far distant lands, that religion, as we conceive, in all its purity and power, the design of which is not to serve the purposes of worldly ambition, but to spread peace on earth and good-will among men. I trust, my friends, that we have met together, and that all the discussions of this evening will be, under the influence of that spirit of good-will. You will please, in the first instance, to hear the Treasurer's Report read."

Mr. HORNBY then read the Treasurer's Report, by which it appeared that the balance in hand had diminished from 454*l.* 15*s.* 7*d.* to 140*l.* 2*s.* The largest item of expenditure was the purchase and printing of books and tracts, being 412*l.* 17*s.* 11*d.* Against this, however, should be reckoned the receipts in this department, which amount to nearly 120*l.* Upwards of 300*l.* has been expended on Congregational and Missionary objects at home ; and 250*l.* on account of the Foreign Fund. The diminution of revenue seems to be chiefly owing to a falling off of donations and collections.

Mr. YOUNG. Before any step is taken with respect to this Report, as our funds are most important for the promotion of our common object, I desire to have some explanation. It appears that the receipts fall short of the disbursements. Am I correct in this ? I think that the receipts are a thousand and odd pounds, and that the expenditure has been 1300*l.* If this be so, then in what do the funds of the Society consist ?

Mr. HORNBY. We have 140*l.* in cash, besides a stock of books to the amount of several hundred pounds. Our books are worth about 1000*l.*

Mr. YOUNG. Then am I to understand that there are no debts due to the Society ?

Mr. HORNBY. There are no arrears whatever.

Mr. YOUNG. Then there are no expectations of further receipts coming in?

Mr. HORNBY. Only such proceeds as may arise from the Monthly Repository.

Mr. YOUNG. I should be glad to know how much has been sunk upon that?

Mr. HORNBY. 25*l.* during the last year, and altogether between 200*l.* and 300*l.*, for which we have the copyright.

Mr. YOUNG. And you are looking for returns?

Mr. HORNBY. Of course we look for returns.

Mr. YOUNG. As far as explanations go, I am satisfied; and I have only to regret that the receipts have not been larger.

Mr. CORDELL. Sir—In rising to move the first resolution, I must express the gratification I feel at the Committee having altered their arrangements so as to have the meeting in the chapel this evening, instead of, as formerly, at the close of the service, when the attention has to a certain extent been wearied, and people are rather disposed to retire than to enter into business of this kind. Notwithstanding what has been said in the Report, I cannot, after comparing the result of this year with the two or three preceding ones, feel so much regret or surprise as has been expressed by the Committee. We must remember that when the union of the several Unitarian societies which formerly existed took place in the formation of this Association, a number of life subscriptions were made, which came in then, and for a year or two after, which we could not expect to be followed up in subsequent years. I therefore cannot concur in the opinion that, though our funds are smaller, there has been any falling off in zeal or the desire to promote the objects of the Association. I think that receipts in one year to the amount of 1000*l.* may be called large, rather than otherwise, and I feel strong hope that we are making considerable progress, and that the good we are effecting is not only considerable, but on the increase. Sir, I beg to move,

“That the Treasurer’s Report is received, and that it be approved.”

Mr. CRUICKSHANK seconded the resolution, which was carried unanimously.

The Rev. B. MARDOX then read the Report of the Committee.

The Report was arranged in the usual manner, and as it will speedily be in the hands of the Subscribers, a brief notice of its contents will suffice. The most prominent topics in the Home Missionary

department were the votes to Edinburgh and Dundee, in order to facilitate the settlement in those stations of able and efficient preachers. Edinburgh, especially, is a post of the highest importance; and the unusually large grant of the Committee (50*l.*), together with the continued and most honourable efforts of the small society there, will, it may be hoped, prepare the way for making a much greater impression upon Scotland in favour of Unitarian opinions than has yet been produced. The Report also noticed the labours of the Rev. R. Wright in the neighbourhood of Kirkstead; the formation of a small society of Unitarian worshipers at Wootten-under-Edge; the commencement of the erection of a new chapel at North Shields; the favourable appearances of the attempt at Northampton; and various cases of assistance rendered to congregations in different parts of the country. By the Civil Right Report it appeared that it had not been found practicable to make much progress this year with the Unitarian Marriage Bill. The draft of the proposed Bill is in the hands of the Duke of Wellington, but attention to it in the present state of public business is scarcely to be expected. In the Book department several valuable publications and reprints were announced, and a list of grants, at home and abroad, to congregations and individuals, to the value of about 125*l.* There have been purchased and printed by the Society during the past year works to the number of 4366 copies, and distributed by sale 2788, by allotments to Subscribers 1357, and by gift 4903, making a total of 9048 copies. Sundry plans were also recommended for aiding the formation of Vestry Libraries, making presents of books to students and young ministers, and procuring original tracts. The Foreign Report was, notwithstanding the suspension of proceedings at Calcutta, of a very animating description. The coming of Joseph Roberts to this country for education as a missionary, the new native Hindoo congregation at Secunderabad, the distribution of Unitarian tracts in the south of Europe by means of individual converts in stations favourable for that purpose, and an increasing and encouraging correspondence with the Continent and with America, were the principal points. The remaining topics of the Report, relating to our Irish brethren, the approaching meeting at Manchester, &c., &c., our readers will find as severally embodied in the resolutions presented to the Meeting.

Mr. YOUNG. In rising to move the

reception of the Report, I cannot but congratulate the Meeting on the important matter contained therein. I could have wished, would time allow and were my abilities adequate to the task, to have analyzed some of the subjects thus brought under consideration; but I feel that in so doing I should be trespassing too much on your patience; and yet all that it contains is of a most important character. I shall therefore confine myself to general observations: and in the first place I would call to your attention that we who were at the foundation of the Association, understood its establishment to be chiefly for home objects. This was the plan that was pursued for a considerable time; and though the gentlemen of the Committee must be the best judges how the purposes of the Association are to be obtained, I certainly must confess that I have (as far as my opportunities will permit me to decide) a strong predilection for the employment of missionaries in the different parts of this kingdom, thereby sowing seed which will ultimately grow up, and the harvest of which we shall ourselves have an opportunity of watching. So much, then, for the alteration that has taken place. We do not, however, meet here to complain, and I should be sorry to offer any observations that may give offence; but at the same time I feel it to be an imperative duty to impress on the Committee the importance of our home objects. My feelings would undoubtedly prompt me to extend Unitarian Christianity to the remotest corners of the world; but I have received my talent, and I am to be accountable for it: surely, then, I must employ that talent in what appears to me to be the most effective manner, and I therefore call on you as Unitarian Christians to look at home. Let us examine well the state of religion in our own country, and see if we are doing all that we can for its improvement. Be assured I make not these remarks to hurt the feelings of any one, but only to remind you of the original object, and to me still the principal object, of our Association. For this reason I have always felt jealous of the foreign objects that have been introduced, fearing that a great deal of our time and too much of our funds might be expended upon them. I believe I may say, that if we could have foreseen the present state of our affairs at Calcutta, we should never have undertaken that mission. As it is, however, we are bound to endeavour to make the best of it; and I would ask you how these funds stand? Under

what security are they placed? For really, with them at such a distance, and with our present prospects, I cannot help pressing on the Committee the necessity of examining this matter.

Dr. BOWRING. Our funds there are vested in the securities of the East-India Company, in the name of three trustees; and the interest, as it falls in, is added to the principal.

Mr. YOUNG. With power reserved to this Association over the trustees?

Dr. BOWRING. Certainly.

Mr. YOUNG. Then, of course, Sir, I am satisfied as far as that is concerned. In concluding with moving the reception of the Report, I must again say that it contains most important matter, though I should have been still further gratified if I had seen more exertions in favour of our home objects. When we observe the state of this country with respect to religious knowledge, and consider our own views on the subject, we must confess that we have here presented to us a field which it is far beyond our power fully to cultivate. In truth, it is at home that our duty lies. Charity begins at home; and till we have the power to spare, as superfluous, something of our mental and pecuniary resources from this one object, I consider that we are not at liberty to apply them abroad. An intercourse, a friendly intercourse, may be kept up with other countries; but do not let us exhaust our resources on an object over which we have no controul. With these views, Sir, I beg to move,

“That the Report of the Committee just read be received.”

Mr. CHRISTIE seconded the resolution.

Mr. RICHARD TAYLOR. The motion which has just been put into my hands is one to which I am incapable of doing justice. It is a vote of thanks to the preacher of this day's sermon. To all who heard that excellent sermon it is unnecessary for me to say a word in its commendation: it was a sermon of no ordinary character, distinguished for profundity of thought and felicity of expression; and I am sure that all those who had not the pleasure of hearing it, will be highly gratified by what, I trust, will speedily be afforded them, an opportunity of reading it. Sir, I beg to move,

“That the thanks of the Meeting be given to the Rev. J. J. Tayler, B. A., for his sermon delivered this morning on behalf of the Association—a sermon distinguished by its originality of thought and felicity of expression, and its pure Christian spirit and high-toned morality.”

MR. HART, in seconding the motion, stated his cordial concurrence in the approbation expressed by the last speaker, and his conviction that all who heard it would agree with him that the sermon was calculated to be most eminently useful.

The CHAIRMAN. I cannot allow myself to put this motion before I have expressed the deep regret I feel that an indispensable engagement in the city this morning at the very hour of service prevented my having an opportunity of hearing Mr. Tayler's sermon. I should have expected to be much instructed and highly gratified; and I am sure, from every thing I have heard, that expectation would not have been disappointed: and I trust the reverend gentleman will allow me to say, that, wherever he comes, he had an hereditary right to be respected as an exemplary instructor in the principles of Unitarian Christianity. I say this from the recollection I have of his worthy father in early life; and though the distance of our abodes has since necessarily rendered our intercourse very infrequent, yet from every thing I have heard, I have a right to lament that no opportunity was afforded me of increasing it.

The motion being carried,

The Rev. J. J. TAYLER rose. MR. Chairman—I can assure you, Sir, that I feel unable to do justice to the feelings which the kind expressions that have now been uttered have excited in my mind. Those who know me—but I fear there are not many here who do—will bear me witness when I say, that I am totally unused to give utterance to my feelings in public; and, even if I were, the present occasion might well overpower and embarrass a more powerful mind than my own. It would be an absurd affectation in me to deny that I feel gratified by the satisfaction that has been expressed with the sermon which I had the honour to deliver this morning in this place, more especially as it has been connected with references of a domestic nature, in which, as a son, I cannot but deeply sympathize. I believe, Sir, it is Cicero who has observed, that the best inheritance which a man can derive from his father is an unblemished name; and that honour (whatever else I may have derived, I believe I may fearlessly claim. With regard to the sentiments contained in my sermon, I was doubtful how far they would meet with the approbation of the friends who heard them. Whether the thoughts expressed therein are original, I know not; I can only say that they are, sincerely my own, derived from

some reflection, and after many of those conflicts within myself which, I suppose, all persons much engaged in religious inquiries must have experienced. It has ever been my opinion that our rule ought to be to follow out our convictions to the utmost, and, after duly weighing them, to deliver them frankly and candidly to our fellow-creatures—if true, with the earnest desire that they may contribute to the service of mankind; if false, that their falsehood may be detected and exposed; and, if I know myself, I think I should accept the correction of an error with the same gratitude as the confirmation of a truth. It appears to me that one of the greatest obstacles to the discovery and to the dissemination of truth is, that we make it too much our object to consider what is in accordance with received systems, rather than conscientiously to express the results to which our individual feelings and convictions lead us—a course which, if generally pursued, would doubtless lead to the publication of many errors; but error would at all events be brought into conflict with error, and this must necessarily conduce to the final eliciting of truth. I am aware that there are many obstacles to the free discussion of opinions in this country, but I am, at the same time, persuaded that the promotion and the final establishment of truth and of virtue are the great objects towards which the moral government of God is continually tending; and therefore, though I may fall into errors, still, so long as I am sustained by a consciousness of sincerity, I feel that I may, and that I must, be made an instrument in the hands of God for the ultimate promotion of truth. That there are various obstacles to the progress of truth is too true, but I doubt not that God will raise up agents in its behalf, though we should be inactive and supine. Every generous mind must, however, feel that it is an honour and a privilege to be allowed to co-operate with God in the cause of truth and liberty. We may not live to see it finally and completely prevail, but we are sustained by the consciousness of giving our best energies to the best of causes, and, to use the language of Dr. Johnson, we have the honour of falling in the ranks, though we may not be spared within the limits of this brief existence to share in the triumph of victory.

Rev. MR. MADGE.—Sir, I rise to move, "That we rejoice in the connexion already formed between the Unitarians of Ireland and those of England, and trust that it will be drawn closer for mutual

benefit, that the Committee be instructed to cultivate a correspondence with the rising Society at Dublin, and any kindred society that may be formed in the Northern parts of the island; and that we are desirous of expressing our strong sympathy with our brethren lately connected with the Synod of Ulster, and of congratulating them upon the satisfactory issue of the contest which they have so ably and wisely maintained against bigotry and intolerance;"—and in moving this resolution I have but a few words to say. Ireland presents at this time circumstances of peculiar interest, and a most encouraging prospect to the Unitarians. It is well known that the people there have lately obtained religious liberty. By the wise policy of the government they have been rescued from their degradation, and the subjection under which they long suffered. Coincident with this, the Presbyterians of Ireland have broken silence on the subject of the Divine Unity, and have associated together expressly for the purpose of promoting Unitarianism. And they can now go forth, and with good grace can say to the people of Ireland, "We, who for years have been struggling for your rights, now offer you still greater freedom—the freedom of truth;—a still nobler emancipation—emancipation from the burthen of superstition and the bondage of the priest." The Unitarians have often been taunted with the smallness of their number. It is true that those who openly profess with us are comparatively few, but if those who are with us would be of us—if those who think with us would act with us—if those who entertain our opinions would publicly register their conviction, and not break faith with their own hearts, we should no longer be told of the inconsiderableness of our numbers. What we want, then, is not merely to spread our opinions among those who do not already hold them, but to create more earnestness, more zeal, and more fervour, among ourselves. Sir, there is a great deal of tergiversation and apostasy going on among us: we want right-minded and warm-hearted friends and advocates; and, to speak in commercial phrase, I know not where the demand for such an article can be so readily and abundantly supplied as in Ireland. Our days are not the first in which Ireland has had its Unitarian witnesses and confessors. We all recollect the illustrious, the intrepid Emlyn: none of us can forget the persecutions to which he was subjected, or the constancy and courage

with which he bore them. The like constancy and courage have been manifested by our brethren in the North of Ireland; and the least that we can do is to bid them God speed; the least we can do is to assure them of our sympathy and of the warm interest which we take in their struggles and exertions. After the specimens we have had of our Irish brethren in Dr. Drummoud and Mr. Montgomery, we cannot doubt that the work of proselytism is in good hands; and I trust that, with the blessing of God, it will go on and prosper.

Rev. J. S. PORTER. I have great pleasure in seconding this resolution, as I entirely concur in the sentiments which it conveys. I think that the statements which are contained in the Report, as to the progress of Unitarian Christianity in Ireland, are extremely gratifying. Indeed, they only form one part of a Report which, on the whole, is most encouraging. When we compare the details we have just heard with those submitted in former years, we cannot but be struck with the convincing evidence which they exhibit of the steady advance made, and being made, by the principles which we have at heart. It ought not to escape the attention of the meeting that these statements come to us with double weight and authority, proceeding, as they do, from a committee of gentlemen who have always exercised towards us the strictest candour, and never in any one instance have sought to impose upon us by high-wrought or highly-coloured representations of their success. When the cause was unprosperous at home, we were told so. When its success in foreign parts seemed to be overshadowed by a dark cloud, the circumstance was not concealed. It is doubly pleasing to contemplate a picture by the same hands, drawn in more glowing colours, but not more bright than the hues of nature and of truth. It is too much the practice with various religious associations that exist in this country, to dress up their successes in the most gaudy array in which their imagination can invest them. They bring prominently into view,—they decorate in the loftiest strains of declamation, whatever success has attended their efforts; while their failures are either entirely suppressed, or so faintly mentioned, as to pass unheeded with the general mass of readers and of auditors. I have been told that this practice was long pursued by that well-known and certainly numerous body, the Methodist connexion; and that, as the accessions to their church alone were stated, a

summation of their reports would indicate a number of members equal to two-thirds of the present adult population in England and Wales. It is obvious that by reports constructed on this system, a cause might be made to appear to have prospered, although in point of fact it may have retrograded; and one which has actually prospered, might be made to appear to have done so in a measure and degree, out of all proportion great when compared with its real advancement. Sir, I rejoice that no such system prevails among us. On the contrary, I would take this opportunity of stating my belief that, in the part of their Report which relates to Ireland, the Committee have under-stated rather than over-estimated the success of Unitarianism. With all sincerity, I would congratulate the meeting on the exertions made by the friends of truth and the advocates of liberal principles of church government in that country. A Unitarian Christian Association has been set on foot. In this first step a great deal has been gained. The task has fallen into good hands; and I am sure the persons who have undertaken this good work, will devote to it the best efforts of the zeal, learning, and talent, which they so eminently possess. We know the beneficial effect of such associations in confirming the wavering, strengthening the weak, and deterring the opponents of the cause from aggressions, which would otherwise be made without scruple, because without fear. I look forward to the results of that Association with good hope; and I am the more encouraged in this good hope by perceiving that in remote and unpromising situations, kindred societies have arisen to aid in this good cause. Unitarian Associations have already been formed in Cork, which lies in the most southern county of the island, and in Moneyrea, which is in one of the most northern. Nay, Sir, these societies have not been confined to congregations in which the Unitarian doctrine has been preached; but have sprung up in quarters in which, though I am not altogether unacquainted with the country, and though inquisitively alive to the spread of such opinions, the very existence of Unitarianism, as a tenet professed by any considerable number of persons, was to me utterly unknown. Such an Association has been formed in Killileagh, the former minister of which was and is the most distinguished opponent of those who have lately been obliged to secede from the Synod of Ulster; the very Co-rhophans of the illiberals in the province;

who, in Clough, in Ballycarry, in Greyabbey, and in Narrow-water, in every place where disturbance was to be excited on account of religious differences, has been present either in person or by his representative. We may hence judge of his zeal in the cause of nominal orthodoxy; yet in the congregation in which he was minister for upwards of twelve years, a number of persons have voluntarily stepped forth and declared themselves Unitarians. A similar occurrence has taken place in Saintfield, under circumstances of a very similar kind. In these places I had no idea that the belief of one God in Unity had yet struck root. The meeting will indulge me, while I mention a fact of the same kind, which has lately been communicated to me in a letter from my father. He tells me that he was leaving the place of interment, after performing a service at the funeral of one of his people, when a respectable looking man accosted him. This person informed him that he was a member of a Presbyterian congregation at the distance of about twenty miles; that he, his immediate connexions, and about thirty families, had embraced the doctrines of Unitarianism; using that term, as I conceive it ought always to be employed, in the largest and most comprehensive sense; and that they had lately become anxious to form an acquaintance with some ministers of sentiments congenial to their own. The person referred to informed my father, that they now read such books and tracts on religious controversy as they could obtain; but that they had all embraced their present views, simply, solely in deference to the authority of Scripture, frequently and diligently studied; that they had done so under a Calvinistic minister; having all been educated in Calvinistic sentiments; and firmly believing them when they began their religious inquiries. Of course, my father was delighted with this account: who is there that in his situation would not have been delighted? He willingly furnished his new acquaintance with a few religious publications, and arranged with him another interview. What farther he may be the means of doing for this interesting little colony, remains yet to be seen. I am sure he will not neglect their case. But it is obvious that whatever may be effected by an isolated individual, in a remote part of the country, and with not very frequent opportunities of intercourse, much more might be effected by the co-operation of a number of persons associated together avowedly for the pur-

pose, among others, of attending to cases such as this. In fact, a Unitarian Association was just the thing which these people wanted; and shall I call it accidental or providential? This fact had not been one week in my father's knowledge, when he must have learned from the public prints that the Irish Unitarian Christian Association had been organized, and was in active operation. I cannot sit down without bearing my testimony, humble as it is, to the zeal, determination, and disinterestedness with which the Remonstrants against the late inquisitorial proceedings of the Synod of Ulster have conducted themselves, and expressing my earnest prayers for the usefulness of their lately-formed Remonstrant Synod. Surely this work also is in good hands. Of one member, as has been well expressed by Mr. Madge, you have yourselves had an opportunity of judging; I mean the Rev. Henry Montgomery, a man whom I regard as one of those distinguished individuals whom heaven occasionally indulges to the human race for effecting high purposes; a man endowed, as you well know, with eloquence, industry, and sagacity, which eminently qualify him for the glorious task which he has been called upon to perform, and which he has performed so nobly. When I look to him, and those who are enrolled with him in this important warfare,—Blakely, intrepid, bold, and true; Mitchell, mild, learned, and persuasive; John Watson, a man endowed with apostolic singleness of character, and, as you are all aware, with not less apostolic patience in enduring, and apostolic meekness in forgiving severe, unmerited, unprovoked persecution; Glendy, Davis, and Campbell, the Nelsons, the Alexanders, and others, whom I stay not now to name,—I bless my God that there are men yet left who are equal to a trying time; and I contemplate the establishment of their recently-formed Synod as a new era in the history of religious liberty in my native land. Thus much I may be allowed to say, notwithstanding my connexion with one of their body; a connexion which forms my highest earthly pride. Most sincerely do I pray that their measures may be made productive of righteousness and truth, liberty and peace. Surely, if any ecclesiastical associations are to be tolerated, they are those which, disdaining the petty artifices of narrow-minded men for obstructing and damning up the current of religious opinion, that it may only flow in one direction, confidently launch out into the stream of time;

using the Scripture for their only chart; hoisting no sail to catch the deceitful breeze of popular applause; hanging forth no party-coloured ensign as a rallying point for popular prejudice; not doubting that, though they may have to pass through the waves of even stormy discussion, the tide on which they are embarked will at last convey them into the great ocean of divine truth. Such is the Remonstrant Synod of Ulster; and as such do I most fervently bid it God speed!

REV. J. YATES. The last resolution took us across the Irish channel; the resolution which I have to propose must take us across the water in another direction, for it refers to the Continent of Europe, and is designed to draw the special approbation of the meeting to that part of the Report which refers to those countries of Europe which are most interesting to us. The resolution is as follows:

“That the state of opinion, and the evidences of friendly co-operation, in several parts of Europe, form the strongest claim on, and offer the most animating encouragement to, the friends of Religious Inquiry and of Christian Truth.”

In order that the meeting may give its assent to this resolution, which I feel to be one of great importance, it is necessary that I should mention those parts of Europe to which it chiefly refers. I cannot but regret that I am so little qualified for the task; nor can I approach it without expressing the high sense I entertain of the debt that is due from us all to our Foreign Secretary; we ought to regard it as one of the most fortunate circumstances connected with our institution, that we are thus enabled to avail ourselves of his connexion with Europe, of his great general talents, and of his extraordinary acquirements in the knowledge of languages.—I shall begin by adverting to Transylvania in the first instance. On the rugged soil of Transylvania was it that Christian truth found refuge in the early period of the reformation from Popery; and there, but for untoward circumstances, might have been consummated a reformation of a still more glorious character than that effected by Luther and Calvin, whose names we reverence, though we think that they left their labours imperfect. The illustrious family of the Socini and others, who through persecution were obliged to leave Italy, passed into Hungary and Poland, and were there distinguished by their generous love of freedom—by their devotion to the cause of truth—by the

absence of all sectarian views—by the simplicity of their manners—and by their great learning, taste, and accomplishments. It is an interesting circumstance to reflect that in this remote part of Europe Christian truth shines forth pure and uninterrupted, and that in those regions Unitarianism still maintains the strictness of its discipline, and keeps up all the excellence of the system. Owing to the situation of this part of Europe, between the Turks on the one hand, and the Catholics of Austria on the other, we hear so little of them, that if it had not been for the formation of this Society, and societies like this, we should almost have been in ignorance of the existence of such a body of Unitarians. But the business of this Society is to connect us with Unitarianism all over the world, and I trust that through it we shall be bound in friendly connexion with our brethren every where. From Transylvania I pass to Germany; and in Germany I think I see the principles of the Reformation now carried to their full extent as far as regards the practice of free inquiry, and the right of every individual to examine and interpret the Scriptures for himself. The divinity students in Germany are placed in a very different situation from those who are destined for the Established Church in this country. Truth ought to be the great object of those who are to instruct mankind in religion, and they ought, therefore, when they commence their studies, to be encouraged to open their eyes, so that the light may enter freely and without obstruction. Nevertheless, when a young man goes to Oxford, the first thing done is to seal up his eyes, so that, if possible, he never may see the light. In Germany a very different system prevails: even those who are intended for the church patronized by the government, are left to the fullest freedom of inquiry, and encouraged to pursue it. The professors exercise the fullest latitude of inquiry—a latitude and freedom which even exceed those which prevail among ourselves. The consequence of this is, that full scope is given to the mind to apprehend the truth; for though there may be much of error, there is always much of sincerity, much of generous enthusiasm, and much of the desire of improving the human intellect. Those very principles which we heard this morning explained to us in our friend's sermon, and which appeared to us original, are the very principles advocated and acted on by the students of Germany. Of course I am applying these

remarks principally to the Protestant parts of Germany, though I am persuaded that the influence of the Protestant portion has a very favourable effect in the Catholic division of that country. It must be very gratifying to us to know that the general views which we regard as constituting the truth of the Christian religion, prevail throughout the whole of Protestant Germany. So much is this the case, that in attending service I seldom heard any thing to which I, as a Unitarian, could object. The term "Unitarian," indeed, is not used, for they are not there fond of names or sects; but they keep in view the pure principles of the gospel, and do not in general encumber it by mystical doctrines. As a proof of this I may mention that I never once heard an orthodox doxology used in their churches; and we know that here, where orthodoxy is on the wane, the last form in which it lingers is that of a doxology. Mr. Young has objected to any foreign object; and he will therefore permit me to remark, that in my opinion Germany is much better able to help us, than we are to help them. But this resolution which I have to propose only announces friendly co-operation and fellow-feeling; and this I am persuaded must be the sentiment of every one that hears me. Nor is this less the case with regard to France. There the Protestant body is both numerous and respectable, and chiefly exists in the large manufacturing towns. I cannot, however, help regretting that the Protestants of France shew themselves indifferent to the cause of religion: they are too lax in their inquiries after Christian truth, and too well content to walk in the same path that their fathers walked in before them. It is, however, gratifying to know that bigotry and intolerance are entirely extinct there, and that the style of their preaching is eminently practical. This evening we are honoured with the company of an excellent and enlightened French nobleman, who is President of the Society of Education in France. That circumstance alone would be sufficient to introduce such a man to the friendliest feelings of this Meeting, and of all who are desirous of improving the human race; and I hope that it will be understood by that gentleman, or any other foreigners that may be present, that though we feel the force of Mr. Young's observations as to the propriety of confining our funds to those objects which are more immediately before us, yet whenever evidence is adduced of good that may be done abroad, we shall be most happy to render

any assistance within our power. Between France and Gibraltar there is a great gulf, but affairs are in an interesting state there; a letter lately received in Spanish, and which has been translated to the Committee by our Foreign Secretary, described the advantages that would arise were that situation adopted as a centre for the diffusion of Christian truth. At Gibraltar there is assembled a great variety of religionists. The Mahometan, the Jew, the Presbyterian, the Catholic, the Methodist, and the Church-of-England man, are all to be found there; and the consequence is, that there is great room for the spirit of religious inquiry to enter. But what is most important is, that there are at that station individuals to be found who are deeply interested in the cause; and the Committee have been so persuaded of this, that they have sent thither a supply of tracts, a great part of which has already been distributed; and since I came to this Chapel, the Foreign Secretary has told me that only yesterday a letter was received from Gibraltar stating that various tracts had been printed and widely circulated by the Committee at Gibraltar. Tracts have also been thus sent to Greece, Italy, and the North of Africa; and, for myself, I entertain a hope that they will form a bond of union between the professors of the faith here, and those dispersed round the shores of the Mediterranean. The pursuit of this object is, I think, well calculated to lessen the prejudice against those who profess the Mahometan religion; and I rejoice in it, because, notwithstanding the error and imposture of this system of faith, it has in its day done great good to the world by disseminating the principle of the Unity of God in place of the most degrading superstitions, and thus elevating the human character, as always must be the case wherever this great principle takes root. And with respect to this, I may mention an interesting circumstance. An officer of the British navy, being sent on duty to the Northern shores of Africa, undertook when there to debate the principles of Christianity with the Mahometans; and the consequence of this was, that instead of convincing them of the correctness of his views of Christianity, they so far convinced him that he became a Unitarian. The object of the Society is not to confuse men's comprehension, or narrow their minds. Its great principle is the belief in God as the Father of the whole human race, and that all men are brethren; nor do I doubt but that every subscriber to this

Association would withdraw his name if it could once be shewn that it urged a single principle which in the least tended to narrow the mind, or which did not tend to cherish feelings of charity towards all men. However unfavourable our present prospect may seem to be, still I think that there are reasonable hopes for expecting that our principles may be received even into the bosom of the Catholic Church. The great political agitations that have taken place in some of the countries where this religion chiefly prevails, have naturally led to an active inquiry on the subject of religion. We know what master spirits have shewn themselves in Spain, and it is hardly possible to conceive that such minds can be bound down by all that bigotry which abounds in the Catholic Church. I have heard well-informed Catholics make the remark, that if Luther had not made the schism at the time he did, as important a change, or still more important a one, would soon have taken place in the Catholic Church itself. Now if we by discussion can bring about a reformation of opinion in any part of the Catholic Church, every one must allow that our efforts will be attended with a most happy influence; and I can inform the Meeting that there is good reason to believe that there are some who already have this spirit of inquiry awakened in their minds. I must not omit an interesting communication from Malta, for in that island where Paul sought refuge, Christian truth appears to be seeking refuge too. I fear I am trespassing too long on the patience of the Meeting, but I thought it necessary to mention to what parts of Europe my motion particularly refers; and there is one place in particular which must not be forgotten; I mean Geneva—the place where that system of doctrine was first taught in its full force, to which with all its horrors we are more especially opposed. The impression made on my own mind when I arrived from Italy at Geneva was very great. I passed a Sunday in Geneva, and in the whole of the service I heard nothing of which I could not approve; and I may add, that never did I attend with more thankfulness than I did that day in the church of St. Peter, where Calvin himself formerly preached.

REV. SAMUEL WOOD. I feel great pleasure in seconding the motion that has just been proposed, and adding my testimony to what has been mentioned by the Rev. Mr. Yates as to the delightful effect of arriving at Geneva after a sojourn in Italy. In that place I spent one of the most profitable Sundays of my

life: when I went to service, instead of a scanty audience, I found it so crowded that I was obliged to stand during the whole time: they were all united too in the worship of the one God: they have a creed indeed, but it is the Apostles'—the most harmless one, and not one sentiment did I hear which did not find a response in my heart. It has been said in the course of the evening, that France is more in a condition to give us aid than we her. I cannot concur in that sentiment; and I must say, that I was disappointed that there was no mention in the Report of the establishment in Paris, not of a mere Reformed chapel, but of one distinctly Unitarian. Caution as to what we undertake abroad has been recommended. In that I entirely agree, and I am sure that I may also say that it entirely concurs with the views of the Committee. With respect to France, it is true that a great deal of infidelity prevails there, but at the same time there is a spirit of calmness, and we see none of that bigotry which is here generated by an extensive church establishment. In fact, there is no one thing which the Continentalists are less able to comprehend than that spirit of bigotry which is generated among us by the number of sects that exist. In France how many sects are there? None but the Catholic church (which cannot now be called national, but appears to be dominant merely because the Royal Family is of that persuasion) and the *église Réformée*, or Protestant church, with a single division of this latter. These are the only sects that exist there, and it is a happy condition of things that it is so, because the mind, when it hears of a new sect, does not revolt from it as in England, where the mischief of so many is known. Let a man here speak out, and proclaim himself a Unitarian, and he is stared at; people start from him as a being with which they must not associate. But I am able to bear testimony that in France I have never met with any of that abominable spirit which is so prevalent here. I may here mention another circumstance which has come to my knowledge. It is the opinion of many in France that if Napoleon had sat on the throne eight or ten years longer, Protestantism would have become the religion of the country. I do not intend to enter into the question of whether this would really have been the case; it is enough for me to refer with joy to the spirit in which the thing was mentioned to me, and the expression which beamed on the faces of those who told me of it. And even with re-

gard to Italy, however dark it may appear as a whole, being the very throne, as it were, of Popery, even there are to be found glorious embers, which one day may burst forth into a brilliant flame and make that country the instrument of sending forth the light of religion to the whole world, as in former days was the case as to literature and the arts. I rejoice at these things, not so much in reference to the progress of our own particular doctrines, but because they shew that there is a spirit at work by which truth must finally be ascertained and promoted.

Rev. Dr. REES. It will perhaps be thought arrogance in me when I announce that I have risen to advert to what my resolution declares to be "the least encouraging and the most embarrassing" topic connected with our affairs for the year. It certainly cannot be denied that we have met with a great disappointment at Calcutta. I agree with the gentleman who has preceded me, that we ought to give our first attention to home objects; and we know from the Committee that their first and principal attention has always been directed thither. But the constitution of this Association is essentially a British and Foreign Association, and foreign objects may be legitimately pursued by it to such an extent as may seem right. Besides which, I wish to bring the fact to your recollection, that the funds for the Calcutta object were derived, in a very small degree, from this Association; they were raised for that specific object, and only placed in our hands as trustees; and these funds, with the exception of a small portion, are still in existence ready to be applied either to the object originally contemplated, or, if that be not practicable, to be recalled and applied in any other way that may seem best to the subscribers. But although the Committee have been disappointed, they do not despair. I will confess, that on this question I always entertained a certain degree of heresy; and my heresy was this. At an early period, indeed sooner than the Committee, I had misgivings with respect to the proceedings of Mr. Adam. I do not mean to cast any reflections on that gentleman, but from his letters I was induced to think that he would not embark in that way which the Committee were at first led to expect. But though Mr. Adam has resigned his office, I cannot doubt but that we shall find some person of equal zeal and knowledge ready to undertake it. It is certainly an object of high importance,

and a consummation devoutly to be wished, that a Unitarian chapel should be established in the metropolis of British India, to which the merchants resident there may be able to resort. But though this is the least encouraging and most embarrassing topic connected with our affairs, I think that our prospect at Madras affords the best grounds of hope for ultimate success. It is not my intention to claim for William Roberts the merit of any splendid services; but I do see in what he has done, and what he is likely to do, a great deal of good, and the foundation of something great and important. The history of this man is an illustration of good coming out of evil; for William Roberts being made an orphan by the desolation of war, was thrown on the protection of an indigent Mahometan, who in a manner sold him into slavery, by which means he fell into the hands of a worthy man who took care of him. While with the Mahometan he was drawn from Polytheism to the one true God, and in the investigation of Christianity his Mahometan principles revolted against the creeds contained in the Book of Common Prayer. In this state of feeling he came to London, and was a wanderer about our streets. To a poor African he owed his preservation, for he got him baptized, and shared with him his means of subsistence. He then obtained some Unitarian tracts at the shop of Mr. Johnson, which he took for his guide, and subsequently going to Madras, he was induced to form a small society to which he might communicate the truths in which he himself was so interested. Having formed this society he wrote to Mr. Belsham, and the "illustrious" Unitarian Society, seeking for information and encouragement. It was my duty as Secretary to communicate with this excellent man, and we sent him all that we could send—books for distribution; and from this small beginning he has gone on through every discouragement with consistency and zeal; he has devoted his talents to his congregation and school; he has translated several valuable Unitarian tracts into the native language; and himself written original tracts. To us he has proved a most important missionary, and through his exertions our tracts have penetrated to the utmost extremity of northern India, and I see by the Report of this day, that he has not only done this, but led to the formation of another Unitarian society. I therefore say, that though this has not been done on a grand scale, yet it is entitled to every

encouragement on our parts. It has been a source of great anxiety to him to know what is to become of his society in the event of his death, and he has frequently urged us to send out missionaries for that purpose. This the Committee could not do; but we trust that a plan has now been hit upon which will answer better. We propose to bring his son to this country for the purpose of educating him, and no doubt if young Roberts is any thing like his father, he will prove a most valuable and important engine in India for the advancement of the great cause. I have to apologize for the length to which I have gone, but I cannot touch upon the case of William Roberts without feeling great and peculiar interest. I will now conclude by reading the resolution, which is,

"That this Association approves of the measures taken by the Committee for the spread of Unitarian Christianity in the Oriental world, and recommend especially to their fostering and protecting care those interests which are, from time to time, developing themselves in that remote part of the British dominions."

MR. YOUNG. I merely rise to explain. I had no intention of intimating that the Committee had not full power to apply the funds that they have applied to the Indian object. All that I complained of, or rather regretted, was, that the means of the Unitarians should be diverted from their home object, when so much still remains to be done here.

MR. HARDY. In seconding the resolution, I, like its mover, have to express my satisfaction at what has been done at Madras, and my regret at what has not been done at Calcutta. Formerly the Unitarians had three or four missionaries at home who devoted themselves to the cause with a great degree of success, and I need not say how gladly the Committee would avail themselves of the labours of such men now, which would again give rise to useful missionary excursions. No one can be more deeply impressed than I am with the importance of propagating the spirit of inquiry in our own country. We have not only to contend with the blindness of the lower orders, but with the gross ignorance of those who, in other respects, are both accomplished and amiable—men who have taken up the views of their forefathers, and not given themselves the trouble to inquire for themselves. This is particularly the case with respect to members of the Church of England, who very likely are good

men, but who have taken all they believe upon trust. If such men were always good, we might the less lament that this was the case; but unhappily the want of that sound basis on which they ought to stand leads many to set little weight on the most important truths; they sacrifice Christianity to expediency and convenience—their spiritual to their temporal interest. On these grounds I feel a deep interest in every thing that may promote Christianity, by which I mean Unitarianism. For this reason I say—let us exert ourselves at home. So far I go with Mr. Young, and I add, let nothing be done with regard to foreign objects that may paralyse our efforts at home. With respect to the Calcutta object, four years ago I declared my opinion that there was something rotten there. If the merchants at Calcutta want a chapel, why should they not provide one for themselves? The case at Madras, however, is totally different. I observed that when William Roberts' letter was read we all smiled at its simplicity; but let us not forget that he is a *native Hindoo*, embracing the best form of Christianity; and is there one that hears me who does not rejoice that he has become the means of disseminating the light which he has received? It is true his flock may be but small; but I remember reading that Paul found but twelve in one place, and yet he did not disregard the day of small things, nor Luke think the fact unworthy of being recorded. How many are there in this assembly that out of an income of six Pagodas would devote three to such an object? Very few, I am afraid. Are there not many among us who, with their hundreds a year, think that they have done a mighty thing when they have given the Association a guinea? It is because I think, then, that we have much reason to be proud of what has been done at Madras, that I second this resolution most cheerfully.

The Rev. W. J. Fox. If the task, Sir, which has been assigned to me, on the present occasion, does not enter so essentially into the business of the Unitarian Association as those which have preceded it, yet the resolution which I have to propose is at least one which it would ill become us to separate without attending to. Among the most pleasant circumstances attending these annual meetings, is the presence of our brethren in the faith from the different parts, not only of this country, but of the different countries of the world, and especially from that land of the New World which promises to be the most important of all

countries, when considered as influencing the destinies of all mankind—I mean the United States. At our last meeting we had Mr. Ware with us—doubtless he is now among us in spirit, and I trust that we shall have him bodily with us at our Meeting at Manchester. And now at our present Meeting we have with us an illustrious visitor belonging to the same class of persons. Sir, I allude to Professor Kirkland, who is well known to many in this country by his character, his talents, and his productions; and it will well become us to bid him welcome among us, remembering, at the same time, that the best welcome we can give him is our declaration of a sincere and firm attachment to those principles which we hold in common, and the extension of which, as it is the object of our earnest desire, so also is it fraught with benefit both to ourselves and to the whole human race. Let us rejoice in the contemplation of Unitarian Christianity—I speak of it not as a sectarian faith, but as consisting in those great principles of mental freedom, and personal righteousness, and love to God and man, which are, after all, the very essence of Christianity—let us, I say, delight to contemplate Unitarian Christianity in the various modifications it receives from national character; for, like the light of heaven, in passing through different media, and forming different combinations, it exhibits many a different hue and tinge of colour, and an almost boundless diversity of appearance, although in itself ever and essentially the same. But, more especially, let us behold it as it presents itself among our American brethren—men sprung from the same physical stock, and endowed with the same intellectual inheritance—men who look back to our best literature as their own, whose minds were nurtured by it in their infancy, and found it their food, and exercise, and strength, in their maturity; and who will substantiate this claim, in a way which our own hearts must acknowledge; for who among us really delights in the glorious text of Milton, without also glowing at the eloquent exposition of Channing? To that country then must we turn with the most pleasurable feelings. Gladly would we behold Unitarian Christianity united with German learning and German imagination—learning deep as their mines—imagination expansive as their forests. Gladly would we see it prevalent in France—in France made gay by nature, and reflective by revolution, where the present state of religious opinion reminds one of the pictures of its once formidable Bastille

dismantled, shattered, and scattered; and from the ruins (heaven realize the religious hope more speedily and perfectly than the political emblem!) a glorious temple arising, the temple of freedom and of peace. Gladly would we see it combined with the pure and lofty enthusiasm of Spain—Spain as it shall be, when it is once again the abode of the men of Spain, and those rights of humanity which are still in abeyance shall be restored—gladly would we see the combination of genuine Christianity with the peculiar characteristics of every nation and tribe on the face of the earth, harmonizing, purifying, and elevating all, and its holy principles announced in more languages than have ever been enumerated by an Adelung or translated by a Bowring. But still it is with America that we must feel the closest approach to an intellectual and moral identity. In the family of nations, they are our nearest kindred. There are we sure of mental consanguinity. The laurels which garland their triumphs in science or literature are grown upon our own intellectual soil; and in their failures and regrets they do not “wear their rue with a difference.” There too it was that our own Priestley found an asylum when persecution and outrage made him an exile from the land that should have gloried, and that yet will glory, in his name. Ever should we be ready to give our welcome to such visitants as have now come to us from the region that gave him safety. And well will that greeting come from him whose office it will be to announce it, as the Chairman of this Meeting; from him who is probably at this time engaged in recording the vicissitudes of Priestley’s life; who was himself one of that illustrious band, the Lindseys, Jebbs, and Wakefields, of which Priestley was the centre and the soul; who was their friend while they were living; their chronicler when dead; and who happily survives as the representative of their principles and feelings to a succeeding generation. Right is it that he should bid those visiters welcome to our shores for the sake of Priestley’s memory. Excuse, Sir, this allusion; for I must quit it now to observe how much there is to promote this fellowship of feeling with the Unitarians of America, in the similarity of our circumstances. We have the same conflict to maintain; the same opposition, bigotry, and calumny to encounter. Even where our situation is unlike, the diversity is such as to recommend to us the diligent cultivation of a friendly intercourse. The

chief difference between us is, that they have to struggle with principles, feelings, and habits, while we have to contend against interest, ambition, and fashion.—They (thank heaven) have no established church pressing heavily on the soil, and casting a gloom over the surrounding country. They have opportunities afforded them for free discussion, and the advancement of religious truth, which we do not possess. Episcopacy, indeed, they have; but what a different thing is it there and here! There they receive and cherish it to the extent that they ought; but instead of carrying it further, and giving it supremacy and monopoly, they seem to bear in mind a legend taught them in one of the traditions of their aboriginal predecessors. There is an Indian story of a beighted warrior, who took refuge in a cave full of rattlesnakes—a wild tale, of which the moral is, that “no man should marry a rattlesnake till he has cut its tail off;” so the Episcopacy which America cherishes in its bosom is reduced to a state of comparative quiet and harmlessness; they have got rid of the rattle which made the worst noise, and the tail which had the real sting in it; with them, the rattle and the sting have disappeared; for the creed of Athanasius is not in the book of their prayers, and the tithe of the land is not in the pockets of their priests. I have said that the resolution which I have to propose is not important, but in one point of view it is of the first importance. It becomes us, in speaking of our brothers of America, to shew that we ourselves are worthy to give them the welcome we propose; and this is no small assumption; for when we advert to those effusions of genius which are continually borne across to us—when we consider how learned, varied, vigorous, and eloquent are those productions—well may it make us feel that we have an arduous task to discharge in making common cause with them, and in taking upon ourselves to act side by side with them in the promotion of genuine Christianity. Let us, however, try to do this; and let us remember with particular delight that our Associations may be looked upon as twin born—for they both sprang into existence in the same year—in the same week—nay, I almost believe, on the same day—and doubtless the same history awaits them; the same course of exertions and of triumph will be theirs, till they both expire in the fulfilment of the prophecy, that there shall be one Lord, and his name one in all the earth. Sir, the resolution I have to propose is,

"That this Association rejoices in every proof of community of purpose and of principle afforded by our American brethren, and earnestly desires to draw closer the links of Christian and fraternal feeling."

MR. SURRIDGE. In rising to second this resolution, I find myself in a very awkward situation; for the gentleman who has preceded me has dealt so eloquently with every topic, that he has not left me a tittle to say. In the first place, I beg to say, that I am glad the Committee has altered the meeting to the evening, as I have no doubt that it will add to the subscriptions. I likewise wish to observe, that I am a friend to the Foreign objects of this Association, because, though they are called foreign, I hold them not to be foreign to our purpose. I do not find that by meddling with these we have neglected any home object; and if any gentleman can point out one not attended to, I, on the part of the Committee, shall feel obliged to him. Our course has always been to begin at the beginning: look at Northampton for instance; our first exertions there were directed to the county town; we hope subsequently to extend them throughout the whole of the county. It was the saying of a great man, "Furnish me with a place to stand on, and a long pole, and I will move the world." Now, I say, as one of the Committee, "furnish us with co-operation and a long purse, and we will not move, but what is of more importance, we will mend the world."

THE CHAIRMAN. I feel peculiar gratification in having to put this resolution, as we are honoured by the presence of the individual to whom it refers. The country where Priestley found a refuge, and where he at length found a grave, must, indeed, ever be dear to us. One circumstance which has come to my knowledge is remarkable, and I will therefore mention it. In Northumberland, in the very spot where Priestley passed the last years of his illustrious life, a Unitarian Society has sprung up, thus honouring his ashes in the promulgation of his sentiments.

DR. BOWRING. Advanced as the evening is, I shall not venture to introduce the resolution which I hold in my hand, with more than a very few observations. Indeed, the resolution is one which I bring forward with feelings not wholly satisfactory, for I was among those who had trusted that the great victory of religious liberty was gained, and that there were no more battles to fight on this question. When we heard from high

places that in future no one was to suffer disability on account of his religious opinions, surely we had no reason to expect that hereafter an exception was to be made, that a sort of parenthesis had been concealed in that declaration, in which were to be found the words "provided he be not Jew or Quaker." Little was it to be expected, when it was proclaimed, on official authority, that we have no right to degrade others on account of their conscience or their creed; little did I expect that it would be necessary for us to enforce on the government an appeal to that principle which they themselves had laid down; and that the important declaration was to be received with this reservation, "Provided the injured have the power to *compel* the government to give them the benefit of its justice." When, therefore, the claims of the Jews were put forward, it was with deep regret I heard it stated that 27,000 men were not entitled to that relief which had so lately broken the chains of millions. I am sure you will join with me in feeling that the shame of the case rests, not on the oppressed, but on the oppressor, and that we must bear our share in the general opprobrium till we have done every thing in our power to assist them through their difficulties. Great masses of men, by dint of organization, have forced principles to yield in their favour: we too fought our battle, and in our strength succeeded; and I trust that what we have done for the selfish end, we shall ever be found ready to enforce for the benevolent one. The resolution that I have to propose is couched in these words:

"That as this Association have on every occasion, without exception or reserve, advocated the principle that no civil distinctions or disabilities should attach to opinions on religious matters, they sincerely regret the failure of the attempts which have been made in Parliament to obtain for the Jews the equal rights of citizenship; that they deem it incumbent on them to continue their exertions in favour of Religious Liberty until its triumph shall be complete; and they instruct their Committee to take such measures as may assist in removing from the professors of the Jewish faith the stigma inflicted on them by exclusive statutes, and from their country the opprobrium of intolerance and persecution."

In looking at the history of the Jews in connexion with this country we owe them a great and awful debt: from generation to generation they have been visited with ignominy and persecution to

the greatest extent of violence as long as the state of public opinion would permit. Their position is now changed, and they come forward in that strength and dignity of situation which has been created by a new state of things, and ask for the recognition of their civil rights, while the circumstance of their desiring that recognition is of itself evidence that they deserve it. We, as Dissenters, especially owe the Jews a debt; for it is not unknown to those present that we, in obtaining our own liberty, have added another link to their chain of bondage; the bill that took away our grievance has heaped more burthen upon them; and that act of Parliament which has caused us to walk erect as the creatures of liberty, has declared that the Jew shall not enter the temple of freedom:—the conscientious Jew I mean; for such is the state of things, that he who chooses to submit to mental prostitution finds no impediment to his progress, while the man who himself gives evidence of his integrity, and will not say that he believes that which he believes not, that man has admission refused on the very ground of his honesty. If this be a state of things which ought not to continue, and if we can do any thing to remove so foul a stigma, no doubt the Committee will obtain the sanction of this meeting in such steps as it may be proper to take.

Mr. RICHMOND. In rising to second this resolution I will merely say, that I think our friend who has just sat down has a little misrepresented our relief bill. All that it has done is, to substitute one declaration for another, and, therefore, if the new one excludes the Jew, at all events that exclusion does not arise out of the intention of the bill.

The CHAIRMAN. The state of the Jews, as I understand it, is this: that the act of indemnity not passing, as it did before the repeal of the Test and Corporation Acts, it prevents the Jews' reaping any advantage that that act might have afforded them.

Mr. RICHMOND. The act of indemnity has been passed, but it omits that which was formerly of service to the Jews.

Mr. EDGAR TAYLOR. The resolution which I have to propose is as follows:

"That the meeting authorizes the adoption of the plan recommended by the Sub-committee for making an occasional exhibition to a student or young minister on the basis and for the purposes mentioned in the report of such Sub-committee, having in view, not only the intellectual improvement of the party selected for such exhibition, but the es-

tablishment and cultivation of our foreign connexions and means of usefulness; and that the Committee be authorized to mature and carry such plan into effect as a suitable opportunity may occur."

Mr. Taylor adverted to the custom which formerly existed of sending Dissenting students to complete their education at a foreign university, a custom recommended by the names of many eminent and venerable ministers among Dissenters who had enjoyed and improved this advantage, and contended for the utility, in various points of view, of its judicious revival.

The Rev. J. Yates, Mr. Hardy, and the Rev. S. Wood, objected to the motion, as an unnecessary application of the funds of the Association. The last Gentleman observed, that we had learning enough in England in all conscience; what was wanted was good and eloquent preachers. He had no objection to young men going to the continent, but not to bury themselves in the dust of a German University. Let them go see the Alps and Picture Galleries, and converse with the people.

The Rev. Mr. Fox supported the motion. It was desirable to draw closer the bond of union with our continental brethren, and no means could be more effectual for that purpose than sending talented young men from this country to complete their studies amongst them. The eloquence of preaching would not be injured by the acquisition of useful knowledge.

After some further observations in support of the motion by the Revs. E. Tagart and T. Madge, and Mr. Taylor having replied, the motion was agreed to by a large majority. This was the only resolution on which there was any division.

The Rev. E. Tagart introduced the following resolution:

"That this Meeting concur in the recommendation of the Report, that it is desirable to make presentation of books to students and young ministers, and that it be referred to the Committee to carry the object into effect."

Besides votes of thanks to the Local Treasurers, the Committee, and the Officers who are re-elected, the following resolutions were passed:

"That the thanks of the Association be given to Thomas Gibson, Esq., for his services as Treasurer, and the present Meeting beg him to understand it is a matter of deep regret that he has made it a personal request to be allowed to retire from office.

"That the long and valuable services of Thomas Hornby, Esq., as Deputy-Treasurer of this Institution from its commencement, and for several years previous of the Unitarian Fund, have entitled him to the respect and gratitude of the Unitarian public; and that, as the continuance of the Deputy-Treasurership is no longer deemed necessary, he be requested to accept the office of Treasurer for the year ensuing.

"That the labours of the Rev. R. Aspland, as Secretary to this Association from its institution to the present time, have rendered essential service to the cause of religious truth and freedom, and that he be requested to accept the assurance of our grateful recollection of his valuable exertions, together with the expression of our deep regret that any circumstances should deprive the Association of the benefit of his official co-operation during the ensuing year."

The business of the evening concluded with a reference to the meeting at Manchester.

"That this Meeting hail with satisfaction and delight the prospect of the approaching second meeting of the Association at Manchester; that the Chairman of the present Meeting and the Officers of the Association, with other Members of the Committee, nominated by the late Committee, be a deputation from this Meeting to that at Manchester, fully empowered to represent the Association; that the thanks of this Meeting be given to the Gentlemen at Manchester and other parts of the North and North-west of England, who have come forward to give their countenance to the proposed meeting, and to make it serviceable to the cause of Unitarianism in general, and to the interests of this Society in particular; and that our fervent wish and confident expectation is, under the Divine blessing, that the Meeting will be full and harmonious, and widely and lastingly useful."

Thanks were then voted to the Chairman for his able superintendence of the meeting and his many active and valuable services to the cause of Unitarian Christianity; and the assembly departed apparently highly gratified with the transactions of the most interesting meeting which has yet been held of this Association.

In the interval between the morning service and the evening meeting, an ordinary was provided at the White Hart Tavern, Bishopsgate Street, which afforded an opportunity for friendly in-

tercourse between those whose convenience led them to avail themselves of it; and which, probably, would have been more largely attended had it been sufficiently known. Should the Annual Dinner not be revived, we anticipate that this opportunity for social communication, such as cannot be enjoyed during the formalities of a public dinner, will be found a most welcome substitute.

List of Officers for the year ensuing:

Treasurer—T. Hornby, Esq.

Secretary—Rev. W. J. Fox.

Foreign Secretary—Dr. Bowring.

Book Secretary—Rev. B. Mardon.

Solicitor—Edgar Taylor, Esq.

Deputy-Secretary and Collector—Mr. Horwood.

Committee—Revs. Dr. Rees, J. Yates, T. Madge, E. Tagart, D. Davison; Messrs. Rutt, R. Taylor, Surridge, John Taylor, J. Jackson, W. O. Manning, Henry Taylor, T. F. Gibson, E. F. Teschemacher, Edward Taylor.

Auditors—Joseph Fernie, Esq., John Christie, Esq., E. Bicknell, Esq.

General Meeting of the British and Foreign Unitarian Association at Manchester.

[We copy from the full and accurate Report which is now publishing by our Manchester friends, the following account of this Meeting, a meeting so rich in enjoyment and encouragement to those who attended it, and which promises to be productive of so much benefit to the cause of pure religion.]

The ensuing Report contains an account of the proceedings of a meeting of the British and Foreign Unitarian Association, held at Manchester, June 16th and 17th, 1830. The suggestion that such a meeting should be held was first made, we believe, by the late excellent J. H. Worthington, then one of the ministers of Cross-Street Chapel, Manchester, to Mr. Richard Potter, the Local Treasurer of the Association. In consequence, a communication was made to the officers of the Society in London, who readily and warmly entered into the plan. In the year 1828, the then Secretary of the Association, the Rev. R. Aspland, came into Lancashire, with a view to recommend its objects, and to augment its funds. Whilst here, his mind was strongly impressed with the desirableness of the proposed visit; and the Committee, on his return, resolved to take such steps as were necessary to its being made.

The meeting commenced by a preparatory discourse, preached in the Cross-Street Chapel, by the Rev. W. J. Fox, from the words found in the 2nd Epistle to the Corinthians, the 4th chapter, 6th verse. In this sermon, distinguished by simplicity of truth—loveliness of spirit—brilliancy of imagery—and power of language, the preacher was chiefly concerned to exhibit the moral excellencies of the Saviour as a portrait of the perfections of the Creator, and to confute the yet lingering notions of Calvinism, by contrasting them with the spirit, the language, and the principles of Jesus.

On Thursday morning, the Rev. T. Madge, the successor of the Rev. T. Belsham, delivered, in the same place, a sermon founded on the Epistle to the Hebrews, 10th chapter, 23rd verse; in which he urged, in a most powerful, masterly, and eloquent manner, the duty of all who believe in the simple and beneficent doctrines of Unitarian Christianity, to make, without hesitation, a full and open profession of their sentiments, and to take all the means which the intellect and the heart can supply for the communication of the pure truth of Christ to their fellow-men.—For ourselves, we should, in common with many others, deeply regret, that the hopes which have been excited of these valuable discourses being published should be disappointed.

Immediately after divine service, on Thursday, J. T. Rutt, Esq., was called to preside. A deputation from London presented itself, consisting of the Rev. T. Rees, LL. D.; the Rev. W. J. Fox, Secretary; the Rev. T. Madge; the Rev. B. Mardon, Secretary of the Book department; J. T. Rutt, Esq.; J. Bowring, LL. D., Foreign Secretary; T. Hornby, Esq., Treasurer; and Mr. T. R. Horwood, Deputy Secretary. Mr. Rutt having made a few introductory observations, called upon Mr. Hornby, the treasurer, to read an abstract of the state of the funds, and of the receipts and disbursements during the past year. The resolutions passed at the late meeting of the Association in London were then read. (For these we refer the reader to our report of that meeting.)

The Chairman then requested the Rev. B. Mardon to read the Report of the transactions of the Association during the last year, which contained many interesting particulars relative to the great progress which Unitarian Christianity is now making in many parts of the world, with other details relating to the religious rights and blessings not merely of

Unitarians, but of many others of the great family of man. After the Report had been read, the following resolutions were unanimously passed:—

1st. "That, while we offer our best thanks to our London friends for the interesting Report which has just been read, we are desirous of expressing also our earnest hope, that this day will be the beginning of a much more extensive and powerful union among the English Unitarians for promoting the important objects of the Association.

2d. "That our warm and hearty thanks are due to the Rev. W. J. Fox and the Rev. Thomas Madge, for their excellent services on the present occasion.

3d. "That this meeting, wishing Christianity, in its just and benevolent spirit, to be truly 'part and parcel of the laws of these realms,' deeply partakes in the regret expressed by the Committee at the failure of the late effort to obtain for the Jews the full enjoyment of their civil rights.

4th. "That this meeting fully approves the proceedings of the Committee with respect to the Unitarian Marriage Bill, and would, at the same time, express an earnest hope, that they will continue every seasonable effort to obtain for it the favourable attention of his Majesty's Government.

5th. "That this meeting, convinced of the great importance to the spread of Christian Truth and to the practice of piety and virtue, of the distribution of Books and Tracts, heartily approves of the steps which the Association has already taken; and recommends that measures may be adopted for securing a more general co-operation of the several Book and Tract Societies throughout the United Kingdom, by the establishment in London of a General Depôt.

6th. "That it be most earnestly recommended to the Committee of the Association, to consider whether they cannot effect the establishment of City Missions, on a plan and for purposes similar to those detailed in the Reports of the Rev. Dr. Tuckerman (of Boston, U. S.).

7th. "That the thanks of the Association be given to the Ministers of Congregations, and other friends, who have made arrangements for the present meeting."

At the termination of the business of the meeting, and in the spirit of that "cheerful, enlightened, and benevolent religion" which they profess, three hundred and twenty-nine persons of Manchester and the surrounding district assembled to dine in the Town Hall, Sal-

ford, T. W. Tottie, Esq., of Leeds, in the Chair, and G. W. Wood, Esq., of Manchester, in the Vice-chair. (The list of Stewards, which follows, appeared in the Advertisement in our June number.)

Among the company present at the dinner were the following ministers :

Professor Ware, Harvard College, U. S.; Rev. L. Carpenter, LL.D., Bristol; T. Rees, LL.D., London; N. Phillips, LL.D., Sheffield; W. J. Fox, London; T. Madge, London; B. Mardon, M. A., London; E. Tagart, London; W. Turner, Newcastle-upon-Tyne; W. Turner, Jun., M. A., Halifax; J. Kenrick, M. A., York; J. G. Robberds, Manchester; W. Gaskell, Manchester; J. R. Beard, Salford; J. Grundy, Liverpool; W. Shepherd, Gateacre; W. Johns, Cross Street; R. Smethurst, Monton; E. Hawkes, M. A., Pendlebury; C. D. Hort, Gorton; F. Howarth, Rochdale; A. Dean, Stand; W. Harrison, Blakeley; W. Whitelegg, Platt; B. R. Davis, Chowbent; J. Gaskell, M. A., Dukinfield; F. Baker, M. A., Bolton; J. Cropper, M. A., Bolton; J. Brooks, Hyde; W. Probert, Walmsley; R. B. Aspland, Chester; J. Martineau, Dublin; C. Wallace, M. A., Altrincham; James Wallace, Preston; J. Thom, Park, near Liverpool; J. Ragland, Hindley; F. Knowles, Park Lane; R. Shawcross, Whitchurch; G. Lee, Jun., Lancaster; E. R. Dimock, Warrington; N. Philipps, Sheffield; R. K. Philp, Lincoln; P. Wright, Stannington; W. Fillingham, Congleton; W. Tate, Chorley; J. Whitehead, Cockey Moor; H. Green, M. A., Knutsford; H. Clarke, Missionary; A. Bennett, Manchester; H. Anderson, Liverpool; W. Lamport, Liverpool; J. Taylor, Rivington; W. Duffield, Thorne; J. Ashworth, Rossendale; H. Fogg, Ormskirk; J. Ashton, Stockport; J. Williams, Macclesfield; — White, Todmorden; J. Robinson, Padiham.

We cannot close this introductory notice, without expressing our most ardent desire, that the effect of this visit of the Unitarian Association to Manchester may be (as in part we know it has already been, to strengthen the hands of the London institution—to augment the zeal and ardour of the friends of the uncorrupted gospel in this district—to make Unitarians better known to each other—to bind many together as the heart of one man—to support the active, and to stimulate the lukewarm—to reward the aged servant of God, and to call forth the young—to abate calumny, to remove misconceptions, to conciliate the sincere, and to silence the gainsayer—and thus to further the interests of a religion which at

first did prove, which always ought to prove, and which, notwithstanding the wrath of man, will, thank God! eventually prove, peace on earth, and good will to each and all the human race.

(The proceedings at the dinner we are compelled to defer the record of till next month.)

Meeting of the Remonstrant Synod of Ulster.

ON Tuesday, the 25th of May, the First Annual Meeting of those Ministers who separated from the General Synod of Ulster, in consequence of certain late measures adopted by that Body, took place in Belfast.

The Rev. H. MONTGOMERY commenced the business of the meeting by preaching from Psa. li. 6 : “ Behold, thou desirest truth in the inward parts.” After some introductory observations, on the nature of their present meeting, and dwelling on the necessity of sincerity in matters of religion, he reviewed, at great length, the grounds of their separation from the Synod of Ulster, and commented very powerfully on the late Overtures of that Body. He then proposed, that a Moderator for the year should be chosen; when the Rev. William Porter was unanimously appointed to that office.

The Rev. WILLIAM PORTER, on taking the Chair, said, Most of us, my Christian brethren and friends, have long been in the habit of witnessing the convention of Synods and Presbyteries. Such assemblies are things of frequent occurrence, and are seldom calculated to excite great intenseness of interest. The present meeting, however, is one of no ordinary character. It is marked by circumstances of a peculiar nature, and which can hardly fail to make the breast heave with emotions not easily suppressed. Cold must be the blood that is not warmed—dull and phlegmatic must be the spirit which is not animated, by contemplating the situation in which we stand, and the object which we have in view. We have come together on a most interesting occasion. We have come together to lay the foundation-stone of a temple dedicated to RELIGIOUS LIBERTY—a temple, under whose ample dome every individual who chooses to enter will be allowed to worship, in his own way, the one God and Father of all. We have come together, not merely to profess, but to prove, that we are genuine Presbyterians—assertors of the sacred right of private judgment—and advocates, uncompromising advocates, of the all-suffi-

ciency of the Bible, as a rule of faith and duty. After years of patient endurance, we have succeeded in throwing off a yoke which was by no means easy—a burden which was far from being light. We have emancipated ourselves and our congregations from a state of spiritual thralldom, and established our claim to those invaluable immunities wherewith Christ intended to make mankind free. *The privilege of free and fearless inquiry* is the ground-work of the church we are now preparing to build—and, “*Prove all things,*” will be the motto inscribed on its front, in characters of gold. “Call no man master,” we regard as the *Magna Charta* of our ecclesiastical constitution—Christ, and Christ only, is our king—the Bible, and the Bible only, is our accredited standard of belief. We do not associate as Calvinists or Arminians—we do not associate as Unitarians or Trinitarians: we are Presbyterians. To be enrolled as the first Moderator, chosen by a Synod formed on principles so truly Evangelical as these, is a distinction highly gratifying—and which is duly appreciated by the individual on whom it has been conferred. Allow him, at the same time, to add, that he does not misconstrue the compliment—he knows well the feeling and motives by which it has been prompted—he knows that it is to be attributed, not to any meritorious services in his power to plead, but purely and exclusively to that fraternal partiality, on the part of the donors, which has followed him all his life long—a consideration which increases his gratitude, whilst it represses his self estimation. We have been accustomed to hear Moderators, when taking the Chair, inculcate on their constituents the observance of order and decorum, the avoidance of personal reflections, and intemperate recriminations, and the propriety of exercising mildness and forbearance, in the discussions likely to ensue. On none of these points shall you hear a single syllable from me. To address such admonitions to the *Remonstrant Synod of Ulster*, would be a waste of words—a useless occupation of time. Why expatiate on decorum in the presence of those by whom decorum has always been observed? Why dissuade from the expression of hostile feelings, individuals “who love one another with pure hearts, fervently”? Why recommend cordiality, and sympathy, and mutual condescension, to men who may be said, like the primitive Christians, “to have all things in common,”—whose hopes, and fears, and aims, and wishes, are one—who are con-

tending in the same cause, assailed by the same adversaries, maligned by the same calumnies, and exposed to the same difficulties and trials? Differences of opinion will, no doubt, take place amongst us; but these differences will be discussed with the temper of Christians, and the urbanity of gentlemen. On looking back to the scenes through which we have lately passed, we might be justified in adopting, with a few verbal alterations, the self-congratulatory language of David—we might say, and with truth, that “we have hastened our escape from the windy storm and the tempest; for we found violence and strife in the city—rotteness was in the midst thereof—reproaches and revilings departed not from her streets.” Still using the words of the royal Psalmist, we might add, “They were not enemies who reproached us—for that we could have borne; but they were our equals and our acquaintances—men with whom we once took sweet counsel, and walked in company to the house of God. But now, we have come out from amongst them—now we hope to be at rest.” All here are brethren; and, so long as we live, let there be peace amongst us. In the world, some of us may, for a time, have tribulation; but let us be of good cheer. Joining hand in hand, and heart with heart, let us put our trust in the Lord, and he will enable us to overcome the world. I beg leave to thank you once more for the honour you have done me.

The Synod was then constituted by prayer.

The Rev. FLETCHER BLAKELY was requested to act as Clerk to the meeting.

A roll was made out and called over, when the following Ministers and Elders answered to their names:

ARMAGH PRESBYTERY.

Ministers.	Elders.
Sam. Arnold,	Thomas Donnan.
John Mitchel,	James Lyle.
Arthur Neilson,	James Martin.
James Davis,	James C. Mulligan.
James Lunn,	
Sam. C. Neilson,	Robert Dickson.

BANGOR PRESBYTERY.

Ministers.	Elders.
John Watson,	John Miller.
John Mulligan,	Captain Stannus.
Henry Montgomery,	William Hunter.
Fletcher Blakely,	Gavin Orr.
David Whyte,	John Stitt.

TEMPLEPATRICK PRESBYTERY.

Ministers	Elders.
Thomas Alexander,	John Tweed.

Robt. Campbell,	James Blow.
Nath. Alexander,	Andrew Dickson.
Alex. Montgomery,	Wm. Gibson.
William Glendy,	Wm. A. McBride.
William Porter,	John Alexander.

The Rev. JOHN MITCHEL, on rising to read a series of resolutions, took that opportunity of expressing the strong attachment which he had long felt for the Synod of Ulster. He had long cherished a pride in reflecting that he was connected with a body which recognized the great principles of Christian liberty. In 1825, it had adopted a code of laws conformable with such principles; and it was going on making a character for itself. But, within the last three years, it had carried through measures beyond all question subversive of Christian liberty—measures such as never had before been proposed and passed by any similar assembly. Mournful necessity had, therefore, compelled them to separate from that body; and they had come together to lay the foundation-stone of a new temple, in which they might offer homage to the only King and Head of the church. He then read the resolutions, which were moved seriatim.

The Rev. NATHANIEL ALEXANDER, before moving the first resolution, wished to repel a charge that was often made against them. They had been called by the name of New Light. He conceived that they were the proper apostolical Old Light, because for three hundred years after the time of Christ there were no creeds or confessions. Neither were there creeds when Presbyterianism was first established in the North of Ireland. It was not true that they set Reason above Scripture: they judged of Scripture *by* their reason, but if reason and Scripture appeared to differ, they made the former, which was *fallible*, bow to the latter, which was *infallible*. It had been also said, that all those holding their opinions were on the high road to destruction. This had terrified many, but he called on their opponents to prove this assertion, which he declared to be altogether false. In the Scripture there was nothing said as to the equality of God and Christ—nothing of a Trinity—nothing of “the same in substance.” Though they had been denounced by men, they were not denounced by God. God had indeed denounced divine vengeance against adulterers, fornicators, liars, drunkards, and those who love not the Lord Jesus, but not against those who dissented from unscriptural tests. Mr. Alexander concluded by moving,

1. “That the Scriptures of the Old and New Testament are the only infallible rule of faith and duty, and contain all knowledge necessary to salvation.”

The Rev. JAMES DAVIS seconded the resolution. He shewed the difference between a Committee appointed to examine students in literature, and one, such as the Theological Committee of the Synod, which purposed to ascertain the faith of the young men; and contended that it was unfair to reject the student if he did not feel and judge according to a particular way. He was proud to say he was connected with men who take the New and Old Testaments for their guide—their only rule of faith. Welcome all trials, all privations, all persecutions; they would, through divine aid, be enabled to meet them all. Even the disciples of Christ disagreed on some points. They took Christ as the author and finisher of their faith, and not Calvin, nor Arius, nor any other man.—If they kept straightforward in the course on which they had set out, the blessing of God would accompany them.

The motion was then put and passed unanimously.

Rev. Mr. GLENDY, before reading the second resolution, begged to say a few words. He regretted that it had been thought necessary to bring him so early before the meeting. Whilst he rejoiced at the stand the Remonstrants had made, he felt sorrow and regret at the necessity of their separation from the Synod. The observations which he should find it necessary to make on that occasion would be made more in sorrow than in anger. Mr. G. here read the resolution, and then continued. The Word of God must be taken as the law in all spiritual concerns of the church, and it was the right of every man to interpret that law according to his own judgment, and as he shall answer at the bar of God. There must be some standard for Christians to walk by, but only *one* standard—for as all will be judged by one Judge, so there must only be one law. All must appear before the judgment-seat, and by that which was put into their hands would they be judged. The Synod say, in their Overtures, that certain opinions are contrary to the accredited standards of their church: but the Synod contend for a variety of standards, and they have never said what those standards are. Here the Remonstrants differ from them materially; they have one head, one standard—and that not of man, but of God. If man has a right to set up a standard to try his fellow-man, why say

that God is to try the heart? Man was only capable of judging by the fruits which were produced; but not of judging the heart. For the last 1500 years, men have been working at standards, and have made nothing of it. There cannot be a standard of man's setting up, nor can there be one formed by God and man conjointly. Is God, therefore, to set up one standard, and man another? If so, man's standard cannot stand. We, said Mr. G., know of no standard but the Scripture—the written Word of God. In trying a man for the ministry, we ought to try him by the Word of God—if he be sober, learned, apt to teach. But we have no right to lord it over another; we are all brethren—all on a footing of equality. It is the right of every member of the Christian community to judge of the Word of God for himself. He regretted that this right should be ridiculed by a Presbyterian minister in hobbling rhyme. He regretted to have to say that in a Presbyterian assembly, he had heard a Presbyterian minister ask what was meant by private judgment. Those men knew well what was meant by the right of private judgment. We have no hesitation in telling it openly—it is the right of every man to read the Scripture, and to interpret it for himself; and it was not for any church or any body of men to say, You must believe so and so, or you will be damned. Every man feels that he ought to be independent of another, but the young men that are to be examined have to satisfy the Synod's Committee, and not themselves. Every man ought to judge for himself, and not allow another to judge for him—we are commanded to try the spirits: Paul says, Those having no law are a law unto themselves. The Committee lord it over their fellow-men, because they are the stronger. He contended for their inalienable rights—he could not give them up. "The right of private judgment was deemed essential by the reformers who withdrew from the Church of Rome—yet, I am sorry to say, they did not, at all times, concede to others what they claimed for themselves. Luther and the original Protestants separated from that Church because it denied the right of private judgment; but scarcely had they done so, when they began to dictate articles of faith themselves. Here, says the Church of Rome, in the decrees of the Council of Trent, are the true doctrines of Christianity, which you must believe. No, said the Lutherans, you have no right to dictate to us; here is the confession of

Augsburgh—that's what ought to be believed. So, also, the Calvinists say, Here are the articles of the Synod of Dort—these contain the true doctrines of the Bible. Then comes the Church of England and declares that none of these have any right to dictate to it; here are our Thirty-nine Articles—these contain the truth. Then the Presbyterian Church of Scotland propounds the Westminster Confession of Faith as containing the true meaning of Scripture. Thus they all claim the right of judgment for themselves and deny it to others. It is said, however, that the Synod of Ulster believes the Bible to be a sufficient rule of faith. Suppose that one of us went into the Synod with a Bible in his hand, and said that he believed in that, and would subscribe it, yet would he not be received unless he would subscribe to their interpretation of it. The Synod contend that their interpretation is infallible, and that all others are fallible—that if every man was at liberty to interpret the Scriptures, there would be an endless variety of opinions, and that their object is to produce an uniformity in essentials or fundamentals. Are they sincere in wishing for uniformity? We were told in the Synod, that all the land was before us to choose. Go you to the right, and we will go to the left, and let us have no strife. Was this said with candour and honesty? We were to sustain no injury in our characters, our prospects, or our property. They said they merely wanted a separation; for God's sake go away, and we shall then have uniformity. Now, it could not be forgotten that we had a sworn declaration from some of them, that there were about thirty-five Arian ministers in the Synod. Where are they now? They are not all here. Where then are they? Are we to believe that this was sworn falsely, or are there not some of them still in the Synod? We all know that in the Synod there are Calvinists and Arminians, who differ materially in doctrinal points, and yet they hold up uniformity! Was there uniformity amongst the apostles? No; there was not uniformity there, and yet they did not break up; they made a charitable allowance for others' infirmities. The Synod are hunting to obtain what is not to be found even in the Bible. There must be fundamentals in Christianity; but what are they? The differences of opinion as to these are interminable; and there is no earthly tribunal capable of trying them. Every man must judge and act for himself.

If he wilfully misinterpret, he must answer for it at the bar of God. If he does so through ignorance, can he with justice be condemned? No. It has been asked, where are our penalties, our persecutions, our sufferings. He would not go so far as to call it persecution, though he had waded deep in it himself. When a minister and his people had lived happily together for 17, 20, 30, or 40 years, if, through the busy, the un-asked interference of others, strife and contention be stirred up between them, these are "pains and penalties." He had himself witnessed some of this, he had shed many tears, he had spent many sleepless nights, the peace of families had been invaded; ministers have had to witness the father set up against the son; the mother against the daughter. It is a penalty for ministers to witness such things. One of the most painful circumstances he had to endure was, the alienation which had in many instances taken place of his former friends. In place of the cheerful smile of recognition, the kind outstretched hand of affection, to behold the cold look, the averted face, the indignant scowl; as if there was something pestilential, if not damning, in the touch—these were pains and penalties of no ordinary description. There was not a man amongst them who had not suffered in person, in character, or in pocket. They had been called deniers of the Lord who bought them—going on the broad road to destruction, in which they were not journeying alone, but in which they were dragging the dear, the cherished objects of their affection—the wife of their bosom, the children of their love, and all who adhered to them, to perdition. To hold up a professing Christian minister as no Christian, is stabbing him in a vital part. As a Christian minister, he regarded his character and good name as the most valuable property of which he was possessed; and he would submit to be a beggar and an outcast rather than lose his character. They even had gone so far as to attack schoolmasters, some of whom had been injured, and held up as unworthy of being trusted with the care of youth. These are some of the pains and penalties of which they had to complain, and they complained most justly. At one time heretics were consigned to the flames, then there was slitting of noses and cutting of ears. James the First tried his hand at this until he found that he had enough of it—now it is pains and penalties. When Emlyn, of Dublin, was tried for heresy,

and fined 1000*l.*, the Judge told him that he had been mercifully dealt with; that it was well for him he had not been tried in Spain, where his head would have been cut off. In the present day, however, no Judge dared use such language. He concluded by stating that in his opinion it was to the spirit of the times alone they owed it, that they were not made to suffer actual violence. He moved the following resolution, which was agreed to, and the meeting adjourned till Wednesday, at twelve o'clock.

2. "That it is the inalienable right of every Christian to search these records of Divine Truth for his own instruction and guidance; to form his own opinions with regard to what they teach, and to worship God in sincerity, agreeably to the dictates of his own conscience, without privation, penalty, or inconvenience, inflicted by his fellow-men."

Wednesday, May 26th.

The Rev. JOHN MITCHEL preached from Matt. xxiv. 9, 10, "Call no man your father on earth," &c. He explained, in a long, argumentative, and eloquent discourse, the principles of Christian liberty, and applied those principles to the state of the Christian Churches in different countries and in different times, and particularly to the Presbyterian Church in Ireland.

After the minutes of last *sederunt* had been read,

The Rev. ROBERT CAMPBELL had pleasure in moving the next resolution. It was impossible that ministers could properly discharge their duties if they laboured under the influence of fear. They were bound to tell the entire truth, to the best of their ability. He then proceeded to rebut certain calumnies uttered against them, by which they had been represented as depending for salvation solely on their own merits. This was untrue; they threw themselves on the free grace of God. He concluded by reading the third resolution, which was agreed to.

3. "That all exercise of Church power which attaches rewards to the profession of one class of doctrines and penalties to that of any other, is contrary to the Holy Scriptures, and directly calculated to undermine that sincerity, without which no profession of faith, or form of worship, can be acceptable unto God."

The Rev. FLETCHER BLAKELY, in a long, able, and animated speech, proposed the fourth resolution. He contended, that no man could merit the name of Protestant who submitted to

human creeds. Laws and regulations were necessary for civil societies; but Christ had left Christians laws whereby they were to be directed in matters of faith: and were they to submit to human additions being made to those laws? The more we defer to human creeds, the less reverence do we retain for the Scriptures. He revered the memory of the Reformers; but they never themselves contemplated limiting the human mind exactly according to their ideas. They were men of like passions with ourselves; and, therefore, we were not bound to confine ourselves to the ideas of Luther, or Calvin, or Arius, or Socinus, or any other men. What were these men that they should rule over us? The Remonstrants were few in number; but they should not despond on that account. Numbers were no proof of truth, else they would have to go back even to Heathenism. Christ had only twelve disciples, and the Reformers were but few. We should, therefore, proceed fearlessly. He contended that Protestantism and human creeds were incompatible—they were directly opposed to each other. The genius of Protestantism was to *protest* against such creeds. There can be no middle course between admitting all inquiry and prohibiting all inquiry. Where can we stop?—When the Protestants and Roman Catholics, in this country, entered into public discussions, the Protestants were never able to meet the question as to the extent of human authority, when they were forcing the Bible alone upon the Roman Catholics, and yet did themselves submit to human creeds. He contended that Presbyterianism was merely a matter of discipline, having no reference to doctrines. Protestantism rested on doctrine, Presbyterianism on discipline, and he believed Christ had not limited them as to the exact forms which they should adopt. It was not merely of the amount of the tax upon conscience that he complained, but of the *right* to impose it. If any men assume the right, where are they to stop? May they not impose any creed which they may choose to select? If they propose, this day, a test which we believe, the next day they may demand that we subscribe to the doctrine of Transubstantiation. He censured the spurious liberality of those who condemned the measures of the Synod, and would not come out from it; and concluded by stating, that their wish was to form themselves into a body on the most enlarged principles. He then moved the fourth resolution.

4. "That the imposition of human

tests and confessions of faith, and the vain efforts of men to produce an unattainable uniformity of belief, have not only tended to encourage hypocrisy, but also to restrict the sacred right of private judgment—to lessen the authority of the Scriptures—to create unrighteous divisions amongst Christians, to sanction the most barbarous persecutions—to trench upon the natural and civil rights of men—to place undue power in the hands of the few—to throw a shield over the time-server—to expose the honest to injuries and persecutions—to perpetuate errors in almost all churches—and to prevent that free inquiry and discussion which are essential to the extension of religious knowledge."

GAWIN ORR, Esq., seconded the resolution, which passed unanimously.

The Rev. SAMUEL ARNOLD pointed out the hardships to which the Overtures of Synod subjected Students, Licentiates, and even Ministers, and concluded by moving the next resolution.

5. "That the Overtures of the General Synod of Ulster, passed in the year 1828, impose submission to human interpretations of the word of God, in a form more objectionable than has ever been attempted in any church; by subjecting ministers to deposition, at any time, however acceptable and useful to their own people; and by submitting Students and Licentiates to the absolute controul of a secret committee, of whose principal proceedings no records are kept, and who must necessarily be liable to act under the influence of personal partiality or prejudice, selfish interest or local connexions."

A conversation here ensued, in which several cases of partiality and injustice, on the part of the Theological Committee, were mentioned; and which could not be counteracted, as the Committee met in private, and kept no statement of the examination of the young men.

The Rev. Mr. BLAKELY knew a young man, whose name he would not mention, lest it might injure him, who had scruples as to some of the subjects to be examined on; but he was encouraged to go forward, and told that he would not be examined on these points. He did so, and he was not examined on the knotty doctrines, and consequently passed the Committee.

The Rev. Mr. MONTGOMERY referred to the case of a young man who had been rejected, as altogether unfit for the ministry, and, in six or seven weeks, was examined again, and passed triumphantly. The want of records prevented

the true state of such examinations being ascertained.

The Rev. Mr. PORTER stated, that this young man belonged to the Route Presbytery, who had licensed him. The Presbytery took offence at his rejection, and were about to unite against the conclave. The young man was encouraged to appear again before the Committee, and he passed as had been stated. In Cookstown, one of the Committee roundly asserted that they had never rejected any Student; and, when pressed on that point, he admitted, that he only meant they had not rejected any to all eternity.

The resolution was then put, and agreed to.

Rev. JOHN WATSON congratulated the house and the country on the foundation of their church. He trusted that good seed would be sown, and that a goodly tree would spring forth, whose branches would not only cover Ireland, but the whole earth. It appeared to him that Arianism was only the watchword used to raise the war-whoop, and to lift the tomahawk, in order to destroy Presbyterianism. The fruits of it had appeared amongst them, and he had felt them. He begged to return his grateful acknowledgments to his brethren, to his country, and, more especially, to the truly liberal people of the town of Belfast, for the support which they afforded him in the hour of danger—when he was beset with perils, they rose and threw their hundred protecting shields around him. In return for their great kindness, he now stands forward to protect and guard their religious rights. The Synod of Ulster was at one time his boast and his pride; now, alas! it has fallen indeed: it has fallen from Protestantism. We depart from them when they depart from Presbyterianism. He had once two sons who were working their way to the Ministry; one of them is now no more, and he would much rather see the other lying dead at his feet than subject him to temptation under these Overtures. He concluded by reading the Resolution.

6. "That those Overtures not only subject Students, Licentiates, and Ministers, to possible injustice and dangerous temptations, but likewise trench upon the most valuable privileges of the people, in the free election of their own Pastors; inasmuch as their choice is restricted to persons professing to hold opinions approved by the Committee of Examinators, although such opinions may be directly opposed to the views of sacred truth entertained by the Congregation."

JAMES C. MULLIGAN, Esq., seconded the motion, which passed unanimously.

The Rev. JAMES DAVIS stated, that some men seemed to think the right of judging was to go no farther than themselves. This was not the course adopted by the Reformers, who forsook one error after another, according as they became more enlightened. It was absurd to contend for uniformity, which he knew had not existed, and did not exist in the Synod. He would move the seventh resolution.

7. "That we consider those enactments as a violation of the fundamental principle of Protestantism, subversive of the liberal laws and usages of our church, and a direct breach of the solemn compact under which those of us who are Ministers entered the Synod of Ulster."

ROBERT DICKSON, Esq., seconded the resolution, which passed unanimously.

Rev. S. C. NEILSON proposed the 8th resolution. He was, he said, the youngest member amongst them, and therefore could not be supposed to feel the separation so keenly as those who had spent the best of their days in connexion with that body; but, from his earliest years, he had been accustomed to look to the Synod with pleasure and with pride; for he had been from the dawn of life among those who had gone year after year to its meetings. He was, however, more fortunate than many others; he had felt no pains or penalties—no privations. He had the good fortune to have a congregation distinguished among the churches for liberal principles. His people had rallied around him, and they were, since the separation, on the increase. He felt keenly for those of his brethren who had been subjected to the most insidious machinations, under the mask of religion—machinations, used for the purpose of converting the temples of peace into scenes of dissension and strife—destroying the peace of mind of ministers and people. The religion of peace had been made a cloak for hypocrisy. He trusted that there was not one unprejudiced mind that was not convinced of the necessity of their making a stand, and separating themselves from that body who had attempted to lord it over their brethren. In that, said he, we have only followed the example of the Reformers of olden times; Luther and the mild Melancthon remonstrated with the Church of Rome in vain; and they came out from them. He hoped that many of those who yet adhere to the Synod will quit their connexion with a body where they cannot maintain their inde-

pendence. They were only separating themselves from the corruptions of the Synod, and not from the Synod itself. It had been stated that the Presbytery of Armagh had departed from their duty in ordaining a noted Arian. He is the person alluded to—he did not care what they might denominate him. He openly avows that he does not believe in the doctrine of the Trinity, but that will not make him withhold the right hand of fellowship from his brother who differs from him. He takes his name from no man—he is a Christian. He regarded the Saviour as his Prophet, his King. Do those believe in the sufficiency of a Saviour who say that he cannot save us? Let them call us Heretics, Separatists; we glory in the appellation, if it be because we separate from those who bow the knee to human authority. We acknowledge Christ to be the Head of the church, and that he was appointed by the Father to be the Saviour of the world. There may be a difference of doctrine among us, but whosoever regards the Sacred Scripture as their rule of faith and practice, they are our brethren—that is the only rule laid down by our Saviour and his disciples for our guidance. Our brethren in England warmly sympathize with us—they will co-operate with us in our exertions to maintain the right of private judgment. We have the example of North America, where a great number of individuals call themselves *Christians* who acknowledge Christ alone as their master, and are determined to bear no other name. Our numbers, he said, would increase if the same spirit continued to animate them. Let them take the example of the primitive apostles, who acknowledged one God, one faith—who were guided by one heart, one soul, one mind. Let it be said when people speak of us, Behold how these Christians love one another! To all who believe in Him, his spirit will be with them to the end of the world.

(To be continued.)

Dinner at Derryboy to the Remonstrant Ministers.

ON Thursday, June 10th, those ministers belonging to the Synod of Ulster, who lately enrolled themselves into a separate body, under the denomination of "The Remonstrant Synod of Ulster," were entertained at dinner, by a number of persons of different religious opinions, at Derryboy, in the parish of Killileagh, in the County of Down. The party consisted of upwards of two hun-

dred, embracing the most respectable and influential members of the Killileagh, Killinchy, Saintfield, and Comber congregations, (worshiping societies whose ministers still adhere to the Synod of Ulster,) and also a number of gentlemen who travelled from a considerable distance to be present on that interesting occasion. Some members of the Established and of the Roman Catholic Churches joined the party; it being distinctly understood, that this mark of attention was not intended to express any concurrence in the peculiar religious opinions of the reverend gentlemen assembled; but only to express towards them the sympathy generally felt for the persecutions and hardships to which they have been subjected, and an approval of the manly and conscientious manner in which the Remonstrant ministers have acted. The arrangements made for the accommodation of the dinner party were excellent; and, considering that the entertainment was given in a part of the country several miles distant from any town, we were astonished at the admirable regularity and good order observed during the entire day. A very large tent was fitted up in a field, inside of which two tables ran the entire length, and the end table was occupied by the Chairman and the guests. There was a profusion of all the dishes of the season; and a degree of elegance prevailed in laying out the tables, which would not have done discredit to the first hotel in Ireland. We never saw so good order preserved, to the very last, in any assembly of an equal extent: not the slightest accident occurred; and every one departed expressing his delight at the manner in which the whole business was conducted. Those gentlemen who took such trouble in effecting this, are entitled to great praise; but if we appreciate their feelings aright, the best thanks they can receive lie in their own breasts. The Chair was taken by Dr. Gordon, of Saintfield; John How, A. Montgomery, J. Davidson, and A. Jennings, Esqs., acting as Croupiers, and ably supporting the Chairman throughout the whole evening. One hundred and ninety-six tickets were collected; and there were some of the guests, and other gentlemen from a distance, who were not supplied with cards. The number was probably about two hundred and ten. Amongst other persons present of the first respectability, we observed, John Martin, Esq., Dr. Harper, Messrs. J. Davidson, John Carr, and Thomas Taylor, of Killileagh; Dr. Hay, Messrs.

T. Osborne, and M. O. Lowry, Killinchy; Messrs. Bradley, Jun., and Jennings, Saintfield; Dr. M'Cutcheon and others, from Redemon; Dr. Gowdie, Messrs. Montgomery, Miller, Boyd, and M'Kibbin, Comber; Dr. Stewart, and Mr. J. O. Lowry, Moneyrea; Dr. Rankin, Dr. Shaw, and Mr. J. Allen, Kirkcubbin; J. Muirland, Esq., Castlewellan; Aynsworth Pilson, Esq., Downpatrick; Maxwell Perry, Esq., Clough; Dr. Agnew, and R. Greenfield, Esq., Ballyclare; James Boyd, Esq., Lurgan; J. Copeland, Esq., Warrenpoint; R. Dickson, Esq., Dromore; W. Hunter, W. Roberts, Esqs., and a number of the most influential inhabitants of Dummurry; Robert Montgomery, Esq., and many of the most respectable Presbyterians of Belfast. We have merely noticed a few of those gentlemen who came within our view; and we trust that those persons whose names are accidentally passed over will attribute the omission to the right cause—the impossibility, in so large an assembly, of obtaining any thing like an accurate list of the principal members who composed the meeting.

The Rev. William Porter, of Newtownlimavady, the Moderator of the Remonstrant Synod, and all the clerical members of that Body, were present.—(*Northern Hig.*)

It is with great regret that we refrain from giving a more particular account of this interesting and important meeting. Such a tribute of respect to the champions and confessors of Religious Liberty reflects the highest honour both on those by whom, and those to whom, it was rendered.

Vote of Thanks to the Preachers of the Lancashire and Cheshire Unitarian Missionary Society.

THE Unitarian Christian Society at Swinton, near Manchester, from which the following vote of thanks proceeds, is one of those stations which are supported by the Lancashire and Cheshire Unitarian Missionary Society. Public worship is maintained at Swinton by several of the ministers who reside at Manchester, aided by a few lay-preachers. The Society consists for the most part of poor but respectable persons. They have service twice every Sunday, in the intervals of which the members are engaged in teaching a Sunday-school, which is well conducted, and contains above one hundred scholars.

"A meeting of the teachers and attendants of the Unitarian School-room, at Swinton, being held on Sunday, the

17th of April, 1830, it was unanimously resolved, that their warm and grateful thanks be communicated to the respective ministers and friends who have so kindly and ably given their valuable assistance to the support of public worship in their room, and that the Rev. Mr. Beard be particularly requested to express their high sense of the advantages which they derive from their interesting services." Signed by 57 names.

It may be added that the Missionary Society which supports this station has recently engaged the Rev. Henry Clarke, for some time employed by the British and Foreign Unitarian Association, to itinerate in Lancashire. He is at present labouring at Padiham, Newchurch, and the neighbourhood, where he will remain for some months to aid, as is needed, the lay-ministers, on whom the maintenance of public worship in the district has hitherto exclusively depended, and to meet the demand for information respecting Unitarian Christianity which has for some time extensively manifested itself.

Dudley Lecture.

At the yearly Lecture at Dudley, on Tuesday, June 1st, the introductory devotional service was conducted by the Rev. William Bowen, of Cradley. A sermon was then preached, by the Rev. Samuel Bache, from Acts x. 40, 41, on the propriety of Christ's appearances after his resurrection being to select witnesses, and not to *all the people*; the other discourse was delivered by the Rev. Timothy Davis, of Evesham, from John xvi. 26, 27, on the parental love of God.

Services at the Presbyterian Chapel, Hall Bank, Buxton.

1830.	
July 11.	Rev. Wm. Johns, Cross Street, Cheshire.
18.	R. B. Aspland, Chester.
25.	J. G. Robberds, Manchester.
Aug. 1.	James Brooks, Hyde.
8.	Nathaniel Philipps, D.D., Sheffield.
15.	William Tate, Chorley.
22.	Franklin Howarth, Rochdale.
29.	Edwd. Higginson, Derby.
Sept. 5.	Jacob Brettell, Rotherham.
12.	John Hincks, Liverpool.
19.	C. D. Hort, Gorton.
26.	R. Smethurst, Monton.

AMERICA.

Record of Unitarian Ordinations, Installations, and Dedications, in New England, since the beginning of 1829.

ORDINATIONS AND INSTALLATIONS.

Jan. 1, 1829. Mr. Davis, installed at Portsmouth, N. H. Sermon by Mr. Gannett, of Boston.

Jan. 21. Mr. Cole, ordained at Kingston. Sermon by Mr. Brazier, of Salem.

Feb. 7. Mr. Lothrop, ordained at Dover, N. H. Sermon by Dr. Parker, of Portsmouth, N. H.

Feb. 25. Mr. Thomas, ordained at Concord, N. H. Sermon by Mr. Barrett, of Boston.

March 11. Mr. Emerson, ordained over the second church in Boston, as colleague with Mr. Ware. Sermon by Mr. Ripley, of Waltham.

April 10. Mr. Randall, installed at Westford. Sermon by Dr. Richmond, of Dorchester.

May 14. Mr. Sibley, ordained at Stow, as Colleague with Mr. Newell. Sermon by Dr. Lowell, of Boston.

May 20. Mr. Hedge, ordained at West Cambridge. Sermon by Mr. Francis, of Watertown.

Sept. 2. Mr. Alger, ordained at Chelsea. Sermon by Mr. Motte, of Boston.

Sept. 9. Mr. Ford, installed at Augusta, Maine. Sermon by Mr. Dewey, of New Bedford.

Dec. 9. Mr. Barlow, ordained at Lynn. Sermon by Dr. Lowell, of Boston.

Jan. 6, 1830. Mr. Green, installed at East Cambridge. Sermon by Mr. Paley, of Boston.

Jan. 13. Mr. Barnard, ordained at Wilton, N. H. Sermon by Mr. Whitman, of Waltham.

Jan. 27. Mr. Thayer, ordained at Beverly. Sermon by Dr. Thayer, of Lancaster.

Feb. 3. Mr. Whitwell, ordained at Walpole, N. H. Sermon by Mr. Gannett, of Boston.

Feb. 10. Mr. Walcutt, ordained at Berlin. Sermon by Dr. Lowell, of Boston.

Feb. 17. Mr. Goodwin, ordained at Concord, as colleague with Dr. Ripley. Sermon by Dr. Kendall, of Plymouth.

Feb. 17. Mr. Thomson, ordained at Natick. Sermon by Mr. Young, of Boston.

DEDICATIONS.

Feb. 17, 1829. Church at Dover, N. H. Sermon by Dr. Parker, of Portsmouth.

March 5. Church at Providence, R. I. Sermon by Mr. Farley, of Providence.

August 20. Church at Worcester. Sermon by Dr. Bancroft.

Sept. 3. Church at Bangor, Maine. Sermon by Mr. Huntton, then of Canton, now of Bangor.

Oct. 21. Church at Milton. Sermon by Dr. Lowell, of Boston.

Nov. 11. Church at Concord, N. H. Sermon by Mr. Thomas, of Concord.

Dec. 2. Church at Charlemont. Sermon by Mr. Field, of Charlemont.

Jan. 1, 1830. Church in Waltham. Sermon by Mr. Whitman, of Waltham.

NOTICES.

The Annual Meeting of the Sussex Unitarian Association will take place at Brighton, on Wednesday, July 7. The Rev. Robert Aspland is engaged to preach on the occasion. Dinner will be provided at the Sea-House Hotel, at half-past Two o'clock. Tickets, 3s.

The Annual Meeting of the Kent and Sussex Unitarian Christian Association will be held at Cranbrook, on Wednesday, July 7. The Rev. Edward Tagart, of York Street, is expected to preach on the occasion. The service will commence at half-past Ten o'clock, a. m. After service the business of the Association will be transacted, and at Two o'clock, p. m., the friends of the Association will dine together at the inn.

The Annual Meeting of the Devon and Cornwall Unitarian Association will be holden at Cullompton, on Wednesday, July 7. The Rev. Robert Cree, of Bridport, is expected to preach the sermon on the occasion.

The Twenty-fourth Annual Meeting of the Unitarian Tract Society established in Birmingham for Warwickshire and the neighbouring counties, will be held at Northampton, on Thursday, July 15, 1830, on which occasion a sermon will be preached by the Rev. Edward Higginson, of Derby.

The Annual Meeting of the Western Unitarian Society, established in 1792, to promote Christian knowledge and the practice of virtue by the distribution of books, will be held at Dorchester, on Wednesday, the 21st of July, when the Rev. Russell Scott, of Portsmouth, is expected to preach. There will be service on the preceding evening, when Dr. Carpenter, of Bristol, is expected to preach.

NEW PUBLICATIONS.

THEOLOGY.

Remarks on the commonly received Doctrine of Atonement and Sacrifice. By W. Turner, Jun., A. M.

Christ's Knowledge of all Things, a Sermon. By E. Higginson, Jun.

A Discourse on the Proper Character of Religious Institutions. By H. Colman, Salem, U. S. 2nd Liverpool Edit.

Thoughts on True and False Religion. By A. Norton, Cambridge, U. S. 2nd Liverpool Edit.

Dr. Carpenter's Introduction to the Geography of the New Testament. 6th Edit.

A Comparison of Established and Dissenting Churches. By Rev. J. Ballantyne.

Conversations on Religion, with Lord Byron and others; held in Cephalonia, a short time previous to his Lordship's death. By the late James Kennedy, M. D.

A Series of the most Esteemed Divines of the Church of England. With a Life of each Author, a Summary of

each Sermon or Discourse, Notes, &c. By the Rev. T. S. Hughes, B. D., of Emmanuel College, Examining Chaplain to the Bishop of Peterborough, and late Christian Advocate at Cambridge. No. I. To be continued in monthly volumes.

MISCELLANEOUS.

The Life of King James the First. By Robert Chambers. (Constable's Miscellany. Vols. LV. and LVI.)

The Life of Bishop Heber. With Selections from his Correspondence, and from his Unpublished Works. By his Widow.

A Narrative of the Captivity and Adventures of John Tanner, during Thirty Years' Residence among the Indians in the Interior of North America. Prepared for the Press by Edwin James, M. D.

A Sketch of the Principal Means which have been employed to Ameliorate the Intellectual and Moral Condition of the Working Classes at Birmingham. By William Matthews.

WE have the melancholy task of closing our number by recording the death of HIS MAJESTY, KING GEORGE THE FOURTH, which took place at Windsor, on the morning of Saturday, June 26th, at a quarter past three o'clock, in the 68th year of his life, and the 11th year of his reign, a reign rendered for ever memorable by the progress made in it towards Religious Liberty.

CORRESPONDENCE.

We shall be very glad to make the exception which L. L. mentions, in his favour, and thereby in our own.

Communications received from E. C. S. ; S. ; Philanthopos.

In the Obituary of J. Hammond, Esq., p. 476, the respected writer has introduced some general assertions as to the faith of Unitarians which the Editor feels it his duty to disclaim, inasmuch as he knows of no Unitarians who do not hold "the doctrine of the atonement in the proper meaning of that word," viz. "reconciliation;" or who object to "repeating the glowing language of Paul," in the sense in which they believe it to have been used by the apostle.

ERRATA.

Page 377, top line, for "corrected," read *connected*.

382, line 27 from the top, for "latter," read *former*.

382, line 30 from the top, for "Festus," read *Fadus*.

421, col. 1, line 4 from the bottom, for "Bridgenorth," read *Bridgewater*.

421, col. 2, line 10 from the top, for "Le Reuse," read *Le Keur*.

THE MONTHLY REPOSITORY

AND

REVIEW.

NEW SERIES, No. XLIV.

AUGUST, 1830.

ON THE REIGN OF GEORGE THE FOURTH.

THE public press has dealt, not perhaps unjustly, but rather ungently, with the character of George the Fourth. His amours and his prodigalities were catalogued and commented upon while his remains were yet unburied; we might almost say before his corpse was cold; and censures were pronounced which would have seemed severe, had it not been for the yet severer censure implied in the fact that the very few who attempted eulogy were driven to the solitary topic of his gentlemanly manners and accomplishments.

We cannot feel altogether satisfied of the purity of this exhibition of independent writing and moral feeling. The royal memory would probably have escaped much of it had His Majesty pursued, in some particulars, a different course, without being one jot or tittle nearer to moral worth. The disappointment which he inflicted upon the long-cherished and confident hopes of the Whigs, on his accession to the Regency; and the equally bitter disappointment of the Tories, on a so much more recent occasion, have operated as might have been expected. A Sovereign cannot with impunity alienate, and be believed to have betrayed, in turn, each of what were the two great political parties of the country. He may depend upon its being "remembered in his epitaph." Nor is there any class whose regrets are so deep, or whose numbers are so great, as to make an efficient stand for the protection of his memory. He was too fickle in his friendships to be the object of any deep or extensive personal attachment. He kept his people at too scornful a distance for the multitude to admire or mourn him. And he was too regardless of the decorum which his father so steadily maintained for it to be decent in religionists to become his apologists. The profane and profligate have happily ceased to be an influential class of society. His real failings imposed silence on those who would have thought little of the political conduct which, whether justifiable or not, has led others to imitate a not very uncommon procedure in our cri-

minal courts, by which the trial is instituted for one offence, and the sentence influenced by another.

It might have been worth while for those who have assumed the office of public moralists on this occasion, to have inquired how far the irregularities of the Individual were attributable to institutions for the existence and influence of which he cannot be held responsible. Whatever may be the benefits of Royalty, we certainly cannot rank amongst them its moral influences upon the characters of those by whom its honours are to be inherited. Is it favourable to sincerity or constancy in private friendships to be surrounded with flatterers, and to commence life by detecting the hollowness and selfishness of the strongest professions of devotedness? Or to purity of manners to be the early object of female blandishments; to be prompted, and have every facility, to the almost unrestrained indulgence of the passions; and to be at the same time cut off, by the absurd and wicked restrictions of the Royal Marriage Bill, from that natural and honourable course which would be most likely to promote a becoming demeanour and to secure domestic happiness? Or can public principle be reasonably expected, or fairly demanded of one, whose favour we make the prize for which parties are tempted to compromise their principles, and statesmen to stoop to the basenesses of intrigue? And as to religion, we should be at a loss to name, or to invent an office, less propitious to the reception of right impressions, than that of an hereditary bishop-maker. We ought not at once strenuously to uphold this state of things, and yet to sit in stern judgment upon those who are, to a certain extent, its victims. If the interests of the community require that a family should be exposed to such corrupting influences, we should

“ Be to their faults a little blind,
And to their virtues very kind.”

If it be intended merely to inquire into the working of our institutions and the practicability of their amelioration, the exhibition of Royal failings would certainly be in point; but the effect of the argument would not be enhanced by ascribing so much to the demerits of the Individual.

The late King was peculiarly unfortunate in the circumstances of his early life. The “discipline of his noble governors and reverend tutors” is said to have been “strict beyond all precedent and all propriety.” This rigidity is ascribed to the interposition of his Royal father. Every observer of life must be familiar with the common and natural consequences of subjecting youth of great expectations to a training of inordinate severity. Experience has amply shewn its tendency to produce, the moment its bonds are unloosed, a career of the wildest profligacy.

The Life of George IV. divides itself into three portions; from his birth (12th Aug. 1762) to his entering on the Regency in Feb. 1811; from that to his accession to the crown by the demise of George III., on the 29th Jan. 1820; and thence to his decease on the 26th June last. Our remarks will relate chiefly to the third of these periods.

It would be painful, disgusting, and, so far as we perceive, useless, to dwell upon the records of His Majesty's conduct while Heir Apparent. Intrigues and Jockeyship; Dissipation and Extravagance; a private marriage publicly denied, and a public espousal of convenience, the unhappy history of which is sufficiently known, are topics from which we gladly turn away.

Yet the Prince was popular. He was the associate, and believed to hold

the principles of men to whom the enlightened part of the nation looked with hope as destined one day to be its deliverers from the obstinate, sanguinary, and ruinous policy by which it was then governed.

The Regency destroyed this ground of popularity. The Prince identified himself with his father's advisers; from whom it was perhaps a hasty inference that he ever differed in political principle to any material extent; and the unlooked-for success with which the war terminated gave him a yet more noisy and general popularity. This feeling was soon checked, and reversed, by the distresses of the people, the manner in which their complaints were dealt with by the Castlereagh administration, and the proceedings against his unfortunate consort, which form the foulest blot upon his memory.

It is with heartfelt pleasure that we dismiss personal considerations to contemplate the leading characteristics of the late reign. Here we find a theme of complacency and of hope. The last ten years of our country's history are full of encouragement to the philanthropist. We survey them with lively gratitude to Providence. Whatever distress may be abroad at the present moment, there has certainly been no increase in its amount during that period. In whatever particulars, and there are unhappily too many, the course of improvement has been for a time delayed, there are many also in which we may trace a rapid and exhilarating progress.

If we look abroad on the world at large, (and with what part of the world is not our country connected?) that short period will by no means appear to have been an unimportant one. Spain, Portugal, and Italy have attempted to obtain just and liberal institutions. Their attempts have failed; but even unsuccessful aspirations after freedom may be evidence of improvement in a people; and as to Spain and Portugal it is evident that the defeat is not final, and the triumph probably not very long deferred. France has been passing through the vicissitudes of an unbloody conflict between enlightened opinions and superannuated prejudices; and to what result that conflict is tending can now scarcely be mistaken. The new states of South America have been admitted amongst nations; they have attained a rank from which they cannot recede; their political creation has reached its sixth day, and may it now have its sabbath of rest and blessing. Whatever questions yet remain unsettled respecting Greece, its independence of its ancient oppressors is a question no longer. Altogether, this is far from being a gloomy picture. There have been not many better decades than this in universal history. With all the disappointments and regrets which it may, in its course, have inflicted on the philanthropist, he has yet ample reason to bless Providence on behalf of humanity.

They have been years of peace and of a pacific policy, the generality and permanence of which we trust we may anticipate. The unprecedented exertions and calamities of the revolutionary conflict seem to have produced not only exhaustion but reflection. It has been seen how easily and safely peace may be preserved when Governments are really in earnest for its preservation. The example will remain when the temporary pressure which occasioned it shall have passed away. It may be hoped that we have become a more peaceful people; that something has been done towards taming the pugnacity of our national character. If so, we are more Christian. Happy will it be if the necessity of peace shall have grown, or be growing, into the love of peace, and that love become a dominant principle in the management of our public affairs. This would redeem many of the errors, we had almost said basenesses, of our foreign policy. To take the

lead amongst nations in the promotion of "peace on earth" would be a glory for our country to shine with undimmed lustre through all coming ages, and to which the historians of a remote posterity will point with pride and gladness when brighter discoveries shall have eclipsed our fame in science and the arts, and when better principles shall have associated only disgust with the fields of carnage, where military prowess erects its trophies.

The symptoms of intellectual improvement in the great body of the people have, during the late reign, been of an extensive and satisfactory description.

Sunday-schools and other charitable provisions for the instruction of the very poorest classes have continued and extended their beneficent operation. There have been no indications of waxing weary in this noble kind of well-doing. A few years back there was a temporary enthusiasm for the formation of Mechanics' Institutes, and similar foundations, designed for the advantage of a class above the poorest, which has relaxed or subsided. This was to be expected. But notwithstanding the diversion of attention to other objects, the cooling down of ardour, and many instances of failure, there remain permanent facilities for the acquirement of useful knowledge, of which thousands of operatives avail themselves, and which constitute an amount of good not to be lightly estimated. As we look towards a higher grade in society, the London University meets our view; and in spite of the mistakes in its management, with all the mischief and peril they have occasioned; and in spite, also, of the yet almost unmoved indifference of a large portion of the class which was especially contemplated in its institution; we cannot but regard it as a pledge of present and of future progress. King's College will, we hope, be soon brought into a state of useful rivalry. Public establishments for instruction which already are, or apparently soon will be, in operation at Exeter, Bristol, and other large towns, excite similar feelings of gratification. Nor should it be forgotten that even Oxford itself has done homage to the spirit of the age and the principle of utility, and has now its well-filled Professorship of Political Economy. Diligent attention has also been paid to the art of education. It has become more of a science. With much of error, of mysticism, and of quackery, there has also been much, and the way prepared for more, of solid improvement. The history of knowledge, as to its diffusion, if not as to its augmentation, will date much from the reign of George IV.

Useful works for popular reading, such as Constable's Miscellany, Murray's Family Library, Lardner's Cyclopædia, and many others amongst which it would be inexcusable not to mention the publications of the Society for the Diffusion of Useful and of Entertaining Knowledge, have multiplied far beyond all precedent. The magnitude of the supply indicates that of the demand. It shews what multitudes are feeling intellectual wants and making intellectual advances.

It is sometimes lamented that our literature is so much more evanescent than it used to be; that books, like Homer's heroes, neither live any thing like so long, nor are any thing like so big, as formerly; that one generation of them passeth away, and another generation cometh, with unseemly rapidity. But this is not so very sad as it may seem. As the human race multiplied on the face of the earth, and men were improved and civilized, and invented arts and built cities, their lives became considerably shorter than they had been in patriarchal times. Why should it not be so with books? In elementary works especially, a good book now is sooner dis-

placed by a better. Its longevity would only be a nuisance. Most of the sciences and many of the arts are in a state of progression. Why should we lament that each has not a permanent text-book? "Of making many books there is no end;" and let there be no end so long as there are new facts and inferences for those books to communicate. First-rate works of imagination; sound treatises on the principles of philosophy and morals; and authentic records of events, constitute all, or almost all, the literature of which the permanence is desirable. And that permanence is not at all endangered by the swarms of ephemeral productions which as faithfully perform their briefer duty, and fill their more bounded sphere of usefulness. There is no incompatibility between a permanent and a temporary literature. The latter is a modern creation. It exists as an addition, not a substitution. And never were the best classics of our language more faithfully preserved, more highly honoured, or so extensively circulated, as at the present time. But the truth is that books have a new office to fill. The press formerly worked for the few; it now works for the many. There is a more free, and general, and rapid intercourse of mind than was ever before known in the world. Books are general epistles, on any subject on which the writer is interested, addressed to all whom it may concern. By them we carry on our discussions, and communicate our knowledge, and tell our dreams, and express our feelings, and propagate our opinions, and put ourselves into social intercourse with whoever uses our language all the world over. The lightness, the rapidity, the constant succession, the variety, the multiplicity, the cheapness of modern literature, are a pledge of the general extension of knowledge and of the general and increasing exercise of intellect, in our country, which we should regard with lively satisfaction, gratitude, and hope.

And if the public mind has become better informed, it would be passing strange if public manners and morals had deteriorated. We often hear, indeed, of the alarming increase of crime; but the lamentation is not warranted by sufficient proof as to the fact. The greater exhibition of crime is a very different thing from its actual increase. Had the recent attempt to mitigate the punishment of forgery been successful, the immediate result would, in all probability, have been a considerable increase in the number of prosecutions and convictions. But that result, so far from proving the increase of the offence would have been perfectly compatible with a very material diminution. There would not have been less safety for the plundered, but less impunity for the plunderers. Generally speaking, the facilities for detection are greatly multiplied; and the having recourse to public justice is much more common than formerly. From these and other circumstances the gross amount of committals and convictions has augmented. The same returns, however, shew that convictions for atrocious crimes, for offences against the person, have diminished. And they always diminish as education is diffused and civilization advances. The vice and wretchedness which exist in this country are more noticed than they used to be; partly because from the change which has just been described in our literature, there is a more complete publicity about every thing; and more because there is a searching benevolence at work unprecedented in the history of nations. The torch-light of benevolence is borne into the darkest recesses of poverty and the deepest abysses of criminality. But exploring is not producing; it is the agency of reformation, and argues the improvement both of benefactors and recipients. There have never been such stupendous and unremitting exertions for philanthropic objects as during the late reign.

And they prove, not that the lowest classes were worse, but that the classes above them were better ; not that these were more depraved, but that those were more thoughtful, charitable, and energetic. There is, too, increasing light as to the true principles of morality ; a sure concomitant of increasing consistency in its practice. So far as the influence of the late King's example extended, it was indeed any thing but propitious to purity of manners. How circumscribed that influence was, and how directly opposed to the opinions and feelings of the community, is sufficiently manifest in the severity with which it has been animadverted upon ; a severity most conspicuous in that portion of the public press which is notorious for never committing itself to the defence of an unpopular truth, nor ever grappling with a common prejudice.

In the reign of George IV. the science of government has advanced. The true principles of legislation have been illustrated, and the power of public opinion has been developed. The philosophy of politics is of modern growth. It is only of late that much skill and accuracy have been shewn in the analysis of a nation's interests. Half a century ago, what ignorance, what mystification, what prejudice, what delusion by cant words and phrases, prevailed in the minds of the most highly-gifted statesmen ! How much has the increase of political knowledge demolished of the credit, the power, the very existence of the factions which used to absorb all other interests in their struggles for ascendancy ! Party is now but a vain prop for power. Whatever men may nominally possess it, a series of events has shewn that one thing must be done to retain it ; they must, in some degree, conform to the light and spirit of the age. Hence the ameliorations of the criminal code ; hence the abolition of various restraints upon commercial intercourse ; hence some progress towards a better system of taxation, and a more economical expenditure. And hence too the progress of Religious Liberty ; the repeal of the Test Act, and the Emancipation of the Catholics ; events which constitute the paramount glory of the late reign. Those splendid acts of right and justice, the latter of them especially, must render that reign an era in our annals. Religious equality is now the law of the land ; and the sectarian ascendancy and privilege which remain are an anomaly whose doom is sealed though its execution may be long delayed.

Religion has advanced. There has been growing attention to the subject through all ranks. That attention may have fixed upon erroneous forms ; but better that than utter indifference. Better that men think erroneously than not think at all. A sense of religion must be better than no sense of religion, though it may be mingled with the faith of many absurd doctrines. Amongst Dissenters new zeal has been excited for illustrating and disseminating the principles of Nonconformity. In the Establishment there has been a strong and growing perception, in various directions and degrees, of the polluting influence of temporalities upon the gospel. There are gropings after religious reformation, which are ominous of future good, though their object be as yet not very distinctly defined. Nor have the friends of pure Christianity any reason to shrink from the comparison of the present state of their cause with what it was ten years ago. They are not less numerous ; they are more united ; their position as to public opinion and feeling is more influential ; there has been much of encouragement both at home and abroad ; nor have there been wanting indications of that gradual modification of prevalent creeds by which it is probable that great bodies of religionists will approximate to the truth rather than by direct and sudden proselytism.

Our retrospect, then, suggests feelings of complacency, gratitude, and

hope. How far the events of his reign reflect credit on the character of the departed Sovereign, is a question which we are not disposed to discuss. A King of Great Britain *can* have little more than negative merits. All that ought to be required of him is, that he should not obstruct the progress of improvement; its real and permanent promotion must be the work of the people themselves. So far as any thing of this kind can be laid to the late King's charge it must relate to his personal habits and profuse expenditure; to his treatment of his unfortunate consort, by which he justly incurred almost universal odium; and to the difficulty with which it is believed that his assent was obtained to the great measure of his reign. But that assent *was* given; and we might have been living under a Sovereign whose obstinacy would sooner have plunged the country into all the horrors of civil warfare. The probability of such a catastrophe did not, at one time, seem so very remote. Thank heaven, it was averted!

THE EDUCATION OF THE HUMAN RACE.

IV.

WHATEVER differences might subsist among various nations in the early ages of the world, there was originally no distinction between Jews and Gentiles. This distinction was arbitrary and temporary; and because its abolition must follow the reception of Christianity, it is justly declared, that by the gospel all things are *restored* to the state in which they were before the separation of the Jews. By the revelation of the gospel, all men are once more subjected to one mode of education, though that mode be widely different from any hitherto employed. The Jews having been taught the essential truth of a divine moral government, and been made an exemplification of this truth in the eyes of other nations, are called on to relinquish the individuality of their national character, and to unite with their brethren at large in subjection to a new discipline. This call constitutes the sole peculiarity of the gospel to them; and the call being obeyed, the peculiarity vanishes, and the glad-tidings of the kingdom become to them as to others, the glad-tidings of life.

These tidings could not but be willingly received by the enlightened Jews, though involving the extinction of their peculiar honours and privileges. The new message from heaven was of a higher nature than the former, not only in its substance, but in its form. The essential truth of Christianity consists in the facts that Jesus died and rose again, and that he was empowered to confer the gifts of the Holy Spirit. By these facts, a divine promise was substituted for an inference of a future life; and not only was the existence of a moral government made a matter of absolute certainty, but it was proved to be more extensive and of a more exalted nature than had been conceived of before.

The acquisition of these truths was a high privilege; but more might be gathered from the mode in which the gospel was administered; and if they have not hitherto been duly and generally appreciated, it only shews that Christianity has not yet wrought its perfect work.

The grand point of agreement between the Jewish and Christian dispensations is, that the existence of a divine moral government is not only taught but exhibited. The grand point of difference is, that the consequences of this fact are, in the one instance, explicitly declared;—in the other, left to be inferred. Hence it is clear that human reason had made considerable progress between the appointment of the two dispensations, and that those who were prepared to receive the latter had ground for rejoicing in the advancement of their race. Under the old system, every principle which was offered was connected with a special application and a distinct declaration of consequences; human reason being too feeble to direct the one, or infer the other. Under the new system, facts are given from which general principles are to be deduced, the application of which is left to reason, now sufficiently strengthened to be equal to the task.—In the common methods of education, it is right that the infant should be controlled by express directions, before he knows any thing of principles; and after he has arrived at this knowledge, it may still be desirable for the present to guide him in their application. But if that direction be continued when childhood and youth are past, it is clear that either the judgment of the teacher or the reason of the pupil must be deficient.—It is only necessary to examine the Scriptures to ascertain whether this analogy holds. Nothing is easier than to extract from the Old Testament, in scripture language, a complete system of doctrines and morals; and nothing more impossible than to do the same with the New. Instead of doctrines we are presented with facts; instead of a moral code, with parables, allusions to natural objects, improvements of trivial occurrences, and appeals to affections universally subsisting, and always enduring.

That no system of Christian morals has been presented in an unchanging form is pretty generally agreed among Christians; and human reason has been left more free on this all-important subject of inquiry than it could have been if there had been less diversity in the gospel teachings. But with respect to the doctrines of Christianity, the case is different. Innumerable evils have sprung, and still spring from the conception that a system of doctrines is expressly presented in the New Testament. From this erroneous conception have arisen preposterous creeds, intolerant councils, persecuting rulers, abject slaves. From this erroneous conception have proceeded cruelty, ignominy, perjury, torture, and murder. The consequences of this conception testify the weakness of its origin; the difficulties which it generates prove its spuriousness. If a number of doctrines was expressly revealed, why are they not universally acknowledged by the disciples of revelation? If the parts of a system are clearly presented, where is the difficulty of putting them together? How is it that the divisions which agitate Christendom were never heard of in the Jewish state, where, whatever other dissensions might arise, disputes about religious doctrine were unknown? Why is the Christian world now split into sects and factions, but because men open their Bibles with false expectations, and look for what they can never find, and are therefore tempted to supply from their own imaginations? That which is commonly called the system of Christian doctrines and essential to the gospel, is not matter of revelation, but of individual opinion. When it is allowed to be so, and not till then, will there be a prospect of such brotherly union among men as becomes the pupils of a common teacher, the subjects of an universal discipline. When men discover (and the discovery cannot be difficult) what it is that Christianity requires them to believe, its nature and design will be understood, and its privileges duly appreciated.

Such an apprehension has hitherto been rare; such an appreciation very inadequate.

The substance of Christian doctrine is the revelation of a future life of retribution. All other doctrines, admitted, supposed, or incidentally taught in the gospel, however true, however important, from no part of the new revelation. They were, or might have been, developed by the general, and ought not therefore to be referred to the special, process of education. This one distinguishing doctrine of Christianity is taught by fact.

These propositions, brief and simple as they are, involve considerations of the highest interest and importance; and modify, to an extent which, perhaps, will scarcely be anticipated, the views of the design of God in giving, and the prospects of mankind in receiving the Christian revelation.

The provision by which the truths of the gospel are made of an inferential instead of an explicit nature confirms its analogy with the process of education. The facts which the gospel exhibits serve as guides to conduct the reason to the noblest objects; while the act of inference quickens and develops the same faculty.

It has been already observed that by the perception of any new truth, the perceptive faculty itself is invigorated. The more rapid the development of new facts and doctrines, the more speedy will be the growth of the reason which apprehends them. The doctrines of the Old Testament were such only as human reason must have discovered in time by natural means; such as, in fact, have been discovered by individual minds in Heathen countries; and the grand purpose, therefore, which was to be answered by that revelation, must have been the more rapid development of the mind of a nation. If this plan was successful while the reason was yet too weak to be much exercised in inference, it must be eminently powerful under the new dispensation, when the universal mind, being prepared for the effort, was exercised in a new method of discovering truth. By the gospel, a stupendous fact was exhibited, which could never have occurred in the course of nature. The minds of the witnesses were impelled to draw an inference from this fact, which inference is a doctrine not ascertainable with certainty by unassisted reason. This effort was a lesson which taught them how to make other efforts of the same kind; how to deduce from other facts doctrines which might have been developed in course of time by the general method of education. Many doctrines, some of greater, some of less importance, are conveyed by the new revelation; but they do not, individually or collectively, characterize the gospel, like that of a future life. They are to be discovered by the same means—by inference from facts; and they therefore answer the same purpose of giving a new impulse to reason; but they differ from the distinguishing doctrine of Christianity inasmuch as that they might, in course of time, have been certainly known by natural means. It is often objected, I am aware, that the dignity of gospel doctrine is lowered by making it a subject of discovery or even of examination by human reason; but the conditions on which we receive it prove that the objection has no force. These doctrines can only be received in proportion as they become truths of reason. Before they were revealed, they were mysteries; being revealed, they are no longer mysteries, but truths of reason; and they were revealed that they might become so. It is necessary to remember that the distinction between truths of revelation and truths of reason refers to the recipients and not to the thing imparted. The truth remains the same, by whatever name it is called, and under whatever aspect it is viewed; the difference is in the human faculties by

which it is reached after and attained by exertion, or by which it is only received as a gift. It is, therefore, no degradation to the truth itself to speculate on the mode by which it is attained; while due honour is paid to the best of heaven's gifts by an adequate estimate of its capabilities.

The inferential nature of Christian doctrine aids the development of reason by another method. The gospel has employed the faculties of men more extensively and more efficiently in its actual form than it could have done in any other. If its truths had been given in the form of a system, men would have grown careless and indolent about them, for want of that stimulus to the intellectual faculties which is essential to moral excellence. If the practical law of Christianity had been imposed in the form of express, unchanging directions, obedience would have had a passive rather than an active character, and the deep, sympathetic interest in this law which has had so large a share in the development of the human mind would have been wanting. If such a system of doctrine had been offered, such a code of law imposed, Nicodemus would not have had his thoughts stirred up by obscure intimations; the rich young man would have needed no instructions how to perfect his obedience; Cornelius would have sought no communion with an apostle; Paul's Epistles might have been dispensed with; the testimony of the fathers, the labours of the learned, the experience of the pious, the sufferings of the faithful, would have been matters of small concern to men of the present day. The obedience of all would have been of the narrow, constrained kind, which is now the symptom of a misinterpretation of the gospel; and if men had not outgrown the law, it could only be because the law had stunted their growth. As it is, the variety of intellect which has been employed in the process of inference, the diversity in the methods by which truth has been developed, the multiplicity of instruments used to effect a common object, have advanced the human reason to a higher point than it could have reached by any other mode of occupation. For many hundred years, the reason of multitudes has been concentrated on the same point; and national and individual minds, united by no other sympathy, separated by circumstance, and alienated by prejudice, have joined in the work of investigation, attestation, and deduction, till convictions which would have been held in solitude became common property, and the sparks of intellectual light which would have glimmered faintly in their dispersion, have kindled into that unconsuming flame which even now sheds back its radiance upon the sacred records. The analogies between various tongues and the language of the Scriptures, between the customs of other nations and those which subsisted in the Holy Land have been traced; the comparison between the non-essentials of life and the permanent features of humanity has been drawn; and, in consequence, the influence has been deduced that there are substantial, universal objects of human pursuit, and that these objects are set forth in the volume which is presented for the universal study of mankind. Each Christian nation, each inquiring individual has assisted the researches of others on points of equal interest to all, and the usual consequence of a concentration of power has been experienced—an augmentation, a progressive augmentation of power. The labours of the Christian fathers in Europe, Asia, and Africa, not only afforded contemporaneous aid, but guidance and assistance to their posterity. The corruptions of a false philosophy, the superstitions of the ignorant, the subtleties of the deluded, while directed to one object, were of use, if not in guiding to what is true, in warning from what is false. The effects of co-operation, or at least of mutual influence, direct or indirect, have

become more varied and useful as time has advanced, and the means of communicating thought have been improved; till there is, at length, a fair prospect of an intellectual commonwealth where each shall share the riches of all, and through the boundaries of whose realm the voice of divine truth shall reverberate more loudly and more clearly for ever.

I say "for ever;" because by the inferential nature of the divine doctrine and law, the permanence of Christianity is secured. Let the human mind expand as it will, the gospel expands with it, because it is the mind itself which makes it a gospel. When first presented to the Hindoo, in his lowest state of degradation, the sacred records form an intelligible, elementary book. As soon as he understands the language of the interpreter, he comprehends the facts that a good and wise Teacher healed the sick, arose from the dead, condemned certain practices and recommended others. As he advances in cultivation, he sees more in the revelation than he at first understood; and if we imagine him to reach the highest point of wisdom yet attained, we shall find that he has still something more to learn from the gospel. Let him pursue natural science; he finds that all his discoveries confirm truths contained in the Bible; that the adaptation of natural objects to each other affords evidence of a Providence—their adaptation to the human mind, of a moral government. To the eye of a Newton these truths were as radiant as the planets in their courses, or as millions of suns in their unchanged glory. Let him pursue intellectual science, and he will discover a depth of meaning in the plainest narratives, bright touches of philosophic truth in the incidental remarks occurring in the sacred records, which administer a perpetual stimulus to his researches. It was not presumption which established in the mind of a Locke a feeling of congeniality with the Apostle of the Gentiles; nor was it a narrow partiality for a favourite pursuit which enabled him to discover in Scripture the materials for extending the philosophy of the intellect. Let the disciple pursue moral science, and he will find that he cannot fathom the depths of wisdom which Christianity contains. In Heathen systems of morals, the waters of life were given by measure, and in scanty measure. Here he finds a perennial spring, where a Hartley might refresh his spirit, but which the quenchless thirst of a thousand such as he could not exhaust. The wisdom of this revelation having proved thus far fathomless and immeasurable, there is no reason to believe that its resources will be ever exhausted by human reason; that it will cease to be a permanent gospel. There is every reason to believe that the simplest facts will yield inferences vast as the mind which deduces them, and co-existent with the faculty which infers. It is clear that no verbal scheme of doctrine could be thus permanent—no code of moral law thus expansive; and since we can trace the action and reaction of the divine revelation and the human mind on each other, we cannot resist the conviction of their mutual adaptation; that the office of reason is to interpret the gospel, and the object of the gospel to invigorate the reason.

By the inferential nature of the divine doctrine and law, the universality of Christianity is secured. The facts which it displays are of general interest, and the media through which its instructions are conveyed are universally intelligible. Since all men die, the fact of a resurrection is of paramount importance to all. As the parental and fraternal relations subsist wherever man is placed, the parables of the prodigal son and the offending brother come home to the hearts of all. The wind blows, the field-flowers spring, the light from heaven shines around the abodes of men in every land; and the spiritualizing associations with which Jesus invested

them may therefore immortalize their beauty in every heart. While the sacred records contain so much that is Jewish as to leave no doubt of their genuineness, all their teachings, doctrinal and practical, are based on facts of universal interest, and illustrated by permanent analogies. The one provision affords proof of its divine origin from its connexion with the preceding dispensation; the other, from its adaptation to the expansive nature of the universal human mind.

These considerations lead to a conviction that the education of the human race by a special method is the object of revelation, and that reason is the instrument by which it acts. All attempts so to separate the intellectual from the moral nature of man, frequent as they are, cannot but be vain in the present case. Not only are the human faculties so mutually influential that no one can be perfected while others are neglected, but some cannot be acted upon at all except by means of others. The moral sense can only be affected through the intellectual powers, and reason and conscience, if not identical, are at least inseparable. They sprang to birth together, were fostered by the same hand, and invigorated by the same means. They must be matured by the same influences; and as they entered together on their immortal career, they must pursue their courses in perfect unison. The world of matter was created to be subservient to the world of mind; and whatever minor purposes may be answered by the forms and influences of the universe in which man is placed, the leading object is the generation and education of the moral sense, through the instrumentality of reason. All influences, come whence they may, from the heights of the firmament or the depths of the ocean, breathing from the face of nature or beaming from the countenance of man, thundered from the sanctum of Deity or echoed from the recesses of human spirits, are absorbed and modified by reason. The intimations of the Divine will are, in all cases, received by reason; its power is administered by reason. By its reciprocal action reason is invigorated, and must, at length, be perfected. All other media must finally be dissolved; all inferior aids discarded. The light of truth must visit man in its purity, and spiritual realities be placed within his grasp. Every inferior stimulus must be gradually weakened. Hope and fear must melt into love, reward and punishment must be disregarded, and the perception of good supply the place of every lower incitement. When this is effected, man must have cast off the shackles of mortality, and the race have escaped the conditions of its earthly existence. New heavens and a new earth must have been evolved from the elements of the present. Then, and not till then, will the gospel have done its work. Then, the perfection of spiritual science being attained, the second elementary book will be cast away. Then, and not till then, the will of God being an object of intuitive perception, the process of inference will be superseded, the application of principles will be involuntary, and their influence unerring; and the truth of the gospel, having been assimilated by each individual mind, will lose its separate existence.

It is scarcely necessary to intimate my dissent from some hypotheses which Lessing has intermixed with his speculations. His opinion that the Jews were ignorant of the strict unity of Jehovah till their captivity, has already been questioned. It will also have been observed that his supposition of the gospel being an elementary book, destined to give place to others, is not admitted into my exposition of his system, such a supposition appearing inconceivable with the inferential nature of the Christian doctrine and law.

Some hypotheses which are presented as the close of his speculation, are yet more inadmissible, and need only to be mentioned to be rejected : I refer to the evolution of the doctrine of the Trinity from a speculation on the mode of divine conception, which, in Lessing's opinion, might originate a duplication of deity. How a triplication is possible we are not informed ;—probably by a duplication of the duplicate. I also refer to the hypothesis that each individual of mankind must go through the whole process to which the race is destined—not at once, but by successive appearances in the world—by a transmigration of the soul. Whence these notions were obtained, it is needless to inquire, for it is certain that they were not derived from either of the repositories of truth to which we have access, reason or revelation.

My recapitulation will again be chiefly in the words of Lessing.

The Christian doctrine and moral law are to be inferred from facts, and not learned from explicit declarations. This method affords a proof that the development of reason is the object of revelation.

The doctrine of a future life of retribution could not have been learned with certainty from the natural course of events. As to other doctrines, “mere rational truths may be and have been long taught as immediate truths of revelation, in order to spread them more rapidly and establish them more firmly.”

“Let us examine whether these intermingled doctrines were not a new impulse for the reason of mankind.” After these truths of reason have been embodied in revelation, “they must become truths of reason before the race can be benefited by them. At the time they were revealed, they were, to the recipients, no truths of reason ; but they were revealed in order that they might become so.

“For more than eighteen hundred years the Scriptures have employed the understandings of men more than all other books, and more than all other books enlightened them, were it only by the light which the human understanding put into these books.

“It is impossible that any other book could have been so generally known among such various people ; and that such different modes of thinking should be busied over this same book, has indefinitely advanced the human understanding.

“The understanding absolutely requires to be exercised on spiritual objects, in order to attain its full clearness, and bring forth that purity of the heart which makes us capable of loving virtue for its own sake.

“Education has its final end with the species not less than with the individual. What art succeeds in effecting with the individual, shall not nature effect with the whole ?

“The period of completion will assuredly come, in which man, however his understanding feels convinced of a continually better futurity, will still not be necessitated to draw motives of conduct from this futurity : when he will do good because it is good ; not because arbitrary rewards are set on it, which were formerly employed to strengthen his volatile sight for the recognition of internal and better rewards.”

D. F.

NOTES ON PASSAGES OF SCRIPTURE.

In templo [*Qu. templum?*] Dei offert unusquisque quod potest.—*HIERONYM.*

Job iii. 6, “ — That night—let Darkness seize upon it.”

Bishop Lowth* properly considers this language “as the strongest indication of passion and a perturbed mind, and as an example of sublime poetic diction arising from the state of the emotions. To illustrate it, he quotes a passage from the Odes of Horace,† which is extremely pertinent and impressive. Speaking of that fine effusion of the pen of the Roman poet, he says, “anger and vexation dissipated, the order of his ideas, and destroyed the construction of his introductory sentence.” The criticism is exact and tasteful: so far, the two compositions throw light upon each other; and thus, in judicious hands, classical learning may be made explanatory of parts of the Jewish Scriptures.

One description of my readers may not be displeased, if I transcribe a further remark of Lowth’s on the words that he cites from Horace: it is, I am sorry to add, a *personal* remark, yet serves to elucidate his own literary history and that of the times in which he lived. After enlarging on the beauties of the commencement of the Ode, the critic subjoins the following sentence:

“But should some officious grammarian take in hand the passage (for this is a very diligent race of beings, and sometimes more than sufficiently exact and scrupulous), and attempt to restore it to its primitive purity and perfection, the whole grace and excellence of that beautiful exordium would be instantly annihilated, all the impetuosity and ardour would in a moment be extinguished.”‡

The individual designated as “some officious Grammarian,” is *Bentley*. He who consults the edition of Horace by that most sagacious verbal critic [*Lib. ii. Od. xiii.*], and Lowth’s Letter to Warburton, &c., pp. 80, 81, will have no doubts in respect of the accuracy of this statement. In matters of pure taste, Lowth was eminently superior to Bentley: but, for the credit of the accomplished author of the *Praelectiones*, &c., we must wish that he had not expressed himself so contemptuously of a scholar of almost unequalled fame in one branch of learning.§

Prov. vi. 6—8, compared with xxx. 25, “Go to the ant, thou sluggard, consider her ways, and be wise: which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest.” “The ants are a people not strong, yet they prepare their meat in the summer.”

On the former of these texts, Poole [*Annot., &c., ver. 8*] observes that “in winter ants stir not out of their holes.” The observation may be accurate enough, in point of fact, but appears superfluous and misplaced; since in neither passage does Solomon mention the inactive or torpid state of ants

* *De Sacra Poesi Hebraeor., &c., Præl. xiv.*

† *Lib. ii. xiii.*, pronounced by Dr. Joseph Warton [*Essay on the Genius, &c., of Pope, ed. 5, Vol. I. p. 250*] “the best ode of Horace.” The received and unquestionable text is, “*Ille et nefasto,*” &c. Bentley, against authority of every kind, would read, “*Illum ò nefasto,*” &c.

‡ Gregory’s Transl. of Lowth’s Lectures, &c., No. XIV.

§ In Warton’s Essay on Pope, II. 200, there seems to be a severe but not disrespectful censure of the style of the *Rambler*, &c.

during winter—and he contents himself with saying that they in fine weather lay up their food, against tempestuous and stormy seasons. Some instructive communications on this subject occur in Harris's *Natural History of the Bible*, and in a note [by the late Rev. Henry Moore] in the *Commentaries and Essays*, Vol. II. 441.

Prov. xxvii. 19, "As in water face answereth to face, so the heart of man to man."

The meaning of this aphorism, on which many refined observations have been made, and which has given rise to some unwarranted verbal conjectures, may perhaps appear in a literal and correct translation :

"As water [represents] the face to the face,
So the heart [represents] the man to the man."

"Let any individual faithfully consult his heart—the state of his motives, his principles, his feelings, &c.,—and it will fully set before him his character; just as the true lineaments of his countenance are reflected from the pure and unagitated surface of water."

I have long regarded this as the proper rendering and import of the verse. In favour of my exposition of it, an appeal may be made to Castalio,* Diodati,† Baver.‡ To the principal translators or expositors who take other views of this memorable proverb, I give references below.§

Prov. xxix. 19, "A servant will not be corrected by words: for though he understand, he will not answer."

On this verse I copy a note [Mr. H. Moore's] in *Commentaries and Essays*, Vol. I. 387, "The LXX. have αἰκεῖν σκληρὸς, a stubborn servant, which is necessary to the sense."

As to such necessity, there may be a reasonable question. I would render the maxim thus: "by words a servant will not be corrected, while he understandeth, and yet answereth not;" i. e. "such contumacy requires much severer chastisement than a rebuke." It is a representation of the character and merited punishment of a sullen and froward servant.||

Matt. xii. 27, "— if I by Beelzebub cast out devils [dæmons], by whom do your children cast them out?"

The Greek verb is in both clauses the same [ἐκβαλλω]. Yet Doddridge¶ varies the corresponding English term: "if I cast out dæmons, &c., by whom do your children expel them?"

This practice is censurable. It leads the reader of a vernacular translation to suppose that there is a diversity of *phrasing* in the Greek text. Additional examples of the impropriety will be found in Doddridge's otherwise admirable translation.** In the two clauses before us, Principal Campbell†† has the verb *expel*.

Matt. xvi. 18, "I say also unto thee that thou art Peter, and upon this rock I will build my church."

Until lately, I acquiesced in a current interpretation of this language, and supposed the rock here spoken of to be *the Messiahship of Jesus*. [See

* Biblia Sacra, &c., in loc.

† Tradott. e comment.

‡ Schol., &c., in loc.

§ The Lowths [Father and Son], Fr. Genev. vers., Dathe, &c., &c.

¶ Dathe in loc.

¶ Transl. in Expos.

** In Matt. viii., for instance, let vers. 10 and 27 be compared with each other.

†† The Four Gospels Translated, &c.

vēr. 16, and Rom. x. 9.] This opinion I no longer hold. I now think that our Lord calls *Peter* the rock of his church. My reasons for taking this view of the declaration will be found chiefly in Campbell's Lectures on Ecclesiastical History.* It is much in the manner of Jesus Christ to employ such an allusion : and the author whom I have just mentioned, exposes, beyond all doubt, the futility of certain pretensions erected on this address to Peter.

Matt. xxv. 35, 38, 43, " — took me in."

Use has rendered this phraseology ambiguous ; though in the age of King James's translators it was perhaps sufficiently clear and definite. I prefer Campbell's rendering " lodge" [and see Schleusner, in verb. συναγω].

John iii. 13, " No man hath ascended up to heaven, but he that came down from heaven."

M. Maimonides informs us that the Hebrew verb corresponding with *αναβαινω* in Greek and *ascend* in English, occasionally denotes " sublime contemplation :

" Quando quis ad res sublimes et præstantes cogitationes suas convertit, dicitur *ascendere*."†

This illustration is not in the number of the passages cited by Wetstein, in loc. ; though it has more pertinency than quotations from the Greek and Roman classics.

Acts xvii. 19, " — they took him, and brought him unto Areopagus."

Was it to the Court so called that the Athenians conducted Paul, or only to the customary place of its sittings ? Again, was he brought thither as a prisoner, or merely with the view of his more conveniently addressing the people on his religious sentiments ? On these points there exists a diversity of judgment.

They appear to state the matter correctly, who suppose that Paul was not arraigned, and did not plead, before the Court of Areopagus. In the Forum he had conversed with many inhabitants of the city, and visitors to it : in the Areopagus he made an oration, which, though it be concise and remarkably pertinent, has yet a popular form. Much depended, nevertheless, on the immediate effect of what he now said. Had he not shewn with consummate skill, and with perfect truth, that he was no " setter forth of strange gods," he would instantly have been subjected to the cognizance of this tribunal, and lost his life under its sentence. The measure now employed by those who had " encountered" Paul, might be designed as preparatory to a serious *judicial* process, in the event of his not satisfying his audience that he was no innovator on the established religion of Athens. It was mainly on a charge of this nature, though without and against evidence, that Socrates suffered death at the hands of his ungrateful countrymen.‡

* I. 161, &c. Yet I am doubtful, whether Peter was " the appointed President of the Apostolical College."

† More Nevochim. [Buxtorf,] p. 14.

‡ Bengel [Gnomon, &c.] on the verse quoted says, *penè tanquam reum ducere*. According to M. Henry, the Apostle was conducted to Areopagus, " not as a criminal, but as a candidate ;" that is, to shew, whether in the judgment of the Epicureans, the Stoics, &c., of Athens, he taught opinions worthy of being called *philosophical*. Doddridge's view of the case [Expos. in loc.] seems quite accurate : and the learned note in Kuinoel [Act. Apostol. illust.] will reward an attentive perusal. Grotius' language is, " non ad judicium," &c.

1 Tim. vi. 12, "Fight the good fight of faith."

This translation is so far exceptionable, that it does not retain the specific image of the original [*αγωνίζου τον καλον αγωνα της πιστεως*]; an image borrowed apparently from one of the games of Greece. Lardner, [Works, X. 244, 245, ed. of 1788,] who well explains the clause, proposes as a more correct translation "exercise the good exercise," &c. This is better than the received version; yet perhaps not equal to Worsley's, "Maintain the glorious combat of faith."

N.

TRADITIONS OF PALESTINE.*

IT gave us great pleasure to see, the other day, a new, enlarged, and improved edition, the sixth, of that very useful little book, Dr. Carpenter's Introduction to the Geography of the New Testament. The extensive circulation of such works is much more to be desired than that of Catechisms and Commentaries. How very indistinct and infantile are the notions of many bodily full-grown readers of the Scriptures, as to the locality of the transactions which those Scriptures record! What a want of reality there is in their conceptions of the events of sacred history! For any thing which they distinctly apprehend to the contrary, those events might have happened in the Island of Atalantis, or beyond the frontiers of Utopia, or even in the moon. It is something, and a very important something too, for them actually to have the latitude and longitude, in numerals, of Jerusalem before their eyes; to measure with a compass and a scale of miles its distance from Jericho, and Beersheba, and Samaria, and Tiberias, and Bethabara beyond Jordan; to learn the height of the mountains, the course of the rivers, the length and breadth of the lakes, and calculate the number of square miles in the Land of Promise; and to trace its boundaries, and the countries from which those boundaries parted it, and identify existing towns and regions which have corrupted or exchanged their ancient appellations. A process of this kind is necessary to bring quite home to many sluggish imaginations the fact that Judea was of this world, and in this world; that it had as real an existence as Wales or Scotland; its soil the same sort of earth; its streams the same sort of water; and its inhabitants the very same species of human beings.

If the great mass of the religious world would but take to studies of this kind, and there is we hope an increasing disposition to do so, many and important advantages might reasonably be expected to result. The better apprehended reality of the scene might perhaps impart a clearer and deeper sense of the reality of the religion by which it is consecrated. They may not have learned the important truth that the Gospel History *is* the gospel; but in every scheme of theology that history is so prominent a portion that a vivid perception of its localities may be expected to reflect some of its vividness upon faith itself, and aid in dissipating that mental mistiness which forms so unfavourable a medium for the power of faith to operate through. There would be pictures in the mind where now there are only words. The

* Traditions of Palestine. Edited by Harriet Martineau. Demy 12mo. pp. 148. Lorgman.

Infidel missionary would have more to obliterate. Another bulwark would be thrown up to impede his advances ; and though not impregnable, nor even very formidable, it might yet so obstruct him as to give the garrison time to rally. And on the other hand, there would probably be a less ready assent given to much of that factitious marvellousness with which revelation has been so injuriously encumbered. In that credence *pro tempore* which one gives to the fictions of ancient romance, how much is the mind disturbed by their location in well-known places ! We can enjoy the recital of many wonders which occurred at a sea-port in Bohemia ; but when Amadis de Gaul sailed to the Island of Windsor, we found his feats exceedingly preposterous. Authenticated as the resurrection of Christ is ; and worthy as that miracle, considered in its avowed design and obvious influences, is of the Almighty Father, we should believe it without hesitation had it happened last year in Wales ; but we think no youth who has reached the upper form of a tolerable Sunday-school could ever be contented with the common notion of the prevalence of diabolical possessions, if he had any thing like as distinct a conception of Palestine as he has of the Principality. He would also be likely soon to settle for himself that great and grave controversy about the Witch of Endor. And the benefit would not stop here. Sacred geography and its kindred studies are the best preparation for the just interpretation of Scripture. They form and cherish the habit of exercising the intellect upon the Bible. They present a sphere in which none can deny that reason may be safely and usefully employed. But will reason long endure the being restricted to that sphere when once it has been excited to activity ? Is it not too powerful a spirit to be kept within any circle which dogmatists may draw ? After clearly understanding the less important, will it not aspire clearly to understand the more important ; and from dissipating the obscurities of allusions, pass to the higher task of dissipating the obscurities of doctrines ? Let it but come to this ; let but the common sense of mankind be fairly and freely employed upon the Bible, and the times of reformation are more than at hand, they are come. The studies in question not only train the mind for the successful investigation of scriptural truth, they furnish in many cases the best materials and facilities for the discovery of truth and the exposure of error. Many an orthodox dogma, as well as many a sceptical objection, is but the perversion of an obscure phrase, the true meaning of which will be obvious to the proficient in these illustrative sciences. Welcome be they, then, as the pioneers of pure Christianity, and soon may they clear a highway for her triumphant progress through the tangled wilderness of Sectarian creeds.

We have often indulged a dream of a Biblical Museum and Institute where all such objects of sense should be collected as would tend to illustrate the Scriptures ; a copious library formed of books treating directly, or incidentally, of the topics in question ; and popular lectures delivered, from time to time, which might have the wide range of every thing scriptural except dogmatic theology. Would the different religious bodies but agree, for the sake of a great common good, to shelve their peculiar creeds for the very limited time and space which would be required for this purpose, and combine their resources for its accomplishment, how speedily might our dream be realized. Maps, models, and engravings, might make the outlines of the Holy Land, the diversities of its surface, the character of its scenery, and the different arbitrary divisions and subdivisions which succeeded one another, from that of Canaanitish nations to that of Roman provinces, as familiar to the mind as the topography of the country or the county in which

we live. Such natural productions as will thrive here might be exhibited in all the stateliness and fair proportion which they can be cherished into ; and the *hortus siccus* and the painting might represent the rest, even to the extent of Solomon's Botany "from the cedar of Lebanon to the hyssop that springeth out of the wall." There the slothful in his studies might see "a lion in the way," not to occasion, but to remove any obstacle to his progress ; and the child might play with asp and cockatrice in their stuffed harmlessness ; and all the beasts of Judea's fields, and the fowls of her air, and every creeping thing, might "praise the Lord," by illustrating the records of his word. There might the idolatrous paintings of the "chambers of imagery" be restored, and the calves of Bethel and of Dan be remoulded, and the star of Remphan shine, and Dagon and other monstrous figures shew to what strange inventions Ephraim bowed the apostate knee and celebrated unholy rites. Books, seals, coins, garments, the implements of peaceful labour, and the weapons of warfare, all might be exhibited, if not in real relics, yet by authentic modelling ; their houses rebuilt and furnished ; and our very children made at home in the ancient abodes of the children of Israel. The verisimilitude of dioramic illusion might give the temple and its service a reality and a richness in the imagination of thousands which they have never yet been inspired with by the verbal record. And the institution itself would be a temple in which men would inquire, and, as they inquired, see more and more of the beauty of the divine word, and become better qualified to answer the question "Understandest thou what thou readest ?"

Pleasant would it be to minister there, in that asylum of peace and knowledge, where doctrinal controversy should never come, and the swords and spears of polemical warfare should be beaten into ploughshares and pruning hooks, wherewith to cultivate the rich soil of Biblical learning and gladden the land by its abundant harvests : and pleasant to go into its innermost sanctuary, where should be stored the ponderous tomes of Rabbinical learning and theological antiquarianism ; the quartos of Eastern travellers ; and, of lesser and lighter dimensions, but in an ever-lengthening line, the works of modern ingenuity which present in an elementary form the results of former learning and research.

Productions of this last description must, however, for the present, be our substitute for the realization of the great desideratum which we have ventured to depict. May they be multiplied so as to come in the way of every body's eyes, and within the compass of every body's pockets. May we have in a yet more cheap, condensed, and popular form, all that Fleury, Harmer, and Burder, have ascertained of Jewish and Oriental habitudes ; and that Michaelis and Jahn have unfolded of Jewish institution. May the illustrative sciences have more such introductions as Harris's Natural History and Carpenter's Geography. Let other Helons be created to make and record their pilgrimages ; and let us have works whose object shall be, even yet more directly than that, to throw light on the modes of thinking, feeling, and acting, which prevailed among those who lived in times and places which have acquired so much of deep and sacred interest to all ages.

The accomplishment of the wish we have just expressed implies the surmounting of more difficulty, but with that the production of greater advantage, than any of the previous enumeration. It presupposes considerable attainment and rare qualities of mind. There should be, together with an extensive acquaintance with the natural, social, political, and educational influences which operated upon the minds of the natives of Palestine, an ima-

gination which can realize the effect of those influences in their various proportions and peculiarities, and give the writer that identification with the persons he describes, and the characters he develops, which constitutes the philosophical truth and worth of the dramas of Shakspeare and the romances of Scott. And this done, we have the best kind of commentary upon the Bible, for we realize not only the physical and animal, but the mental and moral appendages of its scenes; our eyes not only follow the Saviour's finger as he points to the lilies of the field, the house built on a rock, or the city set on a hill; but we enter into the hearts whose thoughts he knew, whose hardness he mourned, or whose love he won; their prejudices, their ignorance, their weaknesses, their wanderings, their conflicts, their predilections and aversions, their discoveries, their strength, all are bared to our inspection, and brought home to our sympathies, and made subservient to our more vivid and influential perception of the meaning, the truth, the beauty, and the power, of the Gospel record.

This is a new field, and a noble one, of literary exertion; and we congratulate Miss Martineau on the graceful daring with which she has ventured into it, and of which the result is now before us in her *Traditions of Palestine*. She has bravely, but not presumptuously, "pressed the untrodden soil," aspired to gather its first fruits, stooped to pluck its first flowers, and so happily blended them, that the grave and the gay, the young and the old, may receive both pleasure and profit from the combination.

Miss Martineau's work is distinguished from Helon's *Pilgrimage* by its more direct bearing upon Scripture history, and by the connexion of its scenes, characters, and illustrations, with the introduction and promulgation of the Gospel; it is distinguished yet more decidedly and very advantageously from Horace Smith's *Zillah*, and the Rev. George Croly's *Sakathiel*, by its freedom from the husky and affected antiquarianism of the one; from the inflation, extravagance, and sheer romance of the other; and by its steady aim at that material and intellectual illustration of Scripture which happily was not contemplated by either the one or the other of those writers. At the same time it is needful to add, that its pretensions are much humbler than those of any of these works. Miss Martineau rather avails herself of, than affects to emulate, the learning and research displayed in the former; and would probably deprecate the institution of any comparison between her light and rapid sketches and the prose epic at the construction of which the others seem to have laboured.

As our object is to recommend, not supersede, this little volume, we shall not impair its interest by any lengthened analysis, or by multiplied extracts. The first tale, *The Hope of the Hebrew*, is already known to our readers, having been printed originally in the *Monthly Repository* for February last. The titles of the other tales are *Life in Death*, *Songs of Praise*, *the Wilderness Gladdened*, *Behold thy Son*, *the Hour of Rest*, and, *Alas! that Mighty City!* The reader will probably anticipate from their mere enumeration, and he will not be disappointed, that they are ingeniously and felicitously descriptive of the stories which they severally introduce. Of these, the first four relate to events which are supposed to happen during the ministry of Christ; the fifth to the day of the resurrection; the next is dated in the sixteenth year from that event; and the last records the destruction of Jerusalem.

The style in which these tales are written harmonizes with their subjects and design. It is slightly, and only slightly, quaint, antique, and stately. There is just a biblical tinge upon it, without any approach towards imitation

or parody. The costume of the time and country is well preserved. Peculiarities of climate, scenery, the vegetable and animal tribes, dress, manners, and customs, &c., are introduced frequently, but never obtrusively; their mention seems rather to flow from the writer's familiarity than to have been intended for the instruction even of the most juvenile reader. There is sufficient of human interest to keep up the attention of those who must have something like a story to fix their minds; some of the characters are excellent sketches, they could be no more; and occasionally they are grouped in situations which are striking, affecting, and even dramatic. The approach to Mount Tabor, Christ walking on the water, the last day of the feast of tabernacles, the return of the Seventy, the solitude of the lepers, and other scenes which we forbear to mention, though even more deserving of praise than these, are very ably and graphically delineated. There are other descriptions which imply a higher species of power, and bespeak a mind enlightened by philosophy and imbued with religion. Such are the progress of an ardent and ingenuous convert, the dogged obstinacy of a follower of the Pharisees, the contrasted characters of the two lepers, the calm austerity of the Essenes, the meek, affectionate, and dignified bearing of an early preacher and martyr, and the conflicting emotions of the aged Christian priest. We only mention specimens; and these are specimens of an insight into human nature, as modified by the various influences which were in such powerful operation at the period of the gospel history, on which we build high hope for the future fame and future usefulness of the writer. The most adventurous step was the introduction of real characters; of which the principal are Pilate, and John, and Mary the mother of Jesus. But they are so appropriately introduced, so characteristically employed, and so speedily dismissed, that the most fastidious can scarcely object; and they must be very fastidious who are not pleased. The Saviour can scarcely be said to be personally introduced; there are only brief and distant glimpses of his presence, which yet seems, invisibly, to pervade the whole. This part of the subject was a difficult one; and it is managed with consummate judgment and delicacy.

We shall only make two extracts, and they are selected on account of the truth and originality by which they are both distinguished.

The Martyrdom of Paltiel, from "THE HOUR OF REST."

"They who beheld the countenances of the people had no hope that life could be saved. The reproaches were loud, and the curses on the blasphemer were bitter; and the murderers could scarce refrain from blood till they had reached the place where Paltiel was to die. To speak was in vain, for no voice could be heard; and when the Nazarene women threw themselves in the way, and besought mercy by their tears, Paltiel made a sign to them to arise and be still. They sat down by the way side, well knowing that they should see him no more.

"Sadoc tarried not, but went side by side with his friend. When he found that the cry of the people was for blood, his heart became fixed like that of Paltiel; his eye was as calm and his step as firm.

"'Is this man no longer thy friend,' said one to him, 'that thou goest to look on his death without sorrow?'

"'Because he is my friend, and I know what is in his heart, I fear not for him,' replied Sadoc, 'but rather rejoice.'

"Paltiel heard the words and smiled upon him.

"As they passed by where Jesus had led forth his disciples to behold how he left the world, Paltiel looked up into the heaven, saying, 'Would it were here!'

"But neither here could he tarry a moment.

"Thenceforth he looked steadfastly on the temple, both when they descended to the valley, and when they crossed the torrent, and when they entered the Sheep-gate, which stood open to receive them. Then the multitude was suddenly hushed, through awe of the holy courts, but not the less fiercely did they gnash their teeth on the man whom they believed to have profaned the holy place.—On the flight of steps which led from the valley to the temple courts, was a Nazarene who had been a slave, but was now a freed-man. By Paltiel had he been instructed in the faith, and established among the brethren. His first-born was in his arms, and he held him forth that Paltiel might bless the child. Paltiel bent his face over the face of the child, and blessed him aloud in the name of the Lord Jesus. When he looked up, there were tears on his face.

"*"Weepest thou, my friend?" said Sadoc. "Thou shalt shed tears no more after this hour. Tears are for us who live."*

"*"Till Jehovah shall wipe them away, must not tears fall even in heaven over the sorrows of our people?" said Paltiel. "I mourn for this child, and for others who will gather together at Bethany at sunrise, and will find me not. Strengthen them, Sadoc, for the tribulation to come."*

"*"Even as thou hast strengthened me, my friend Paltiel. But how appeareth death unto thee? Speak, that I may meditate hereafter on thy words."*

"*"Even as when we have spoken together in the night seasons; even as when we saw the Lord Jesus in the cloud and desired earnestly to depart also. Men of old had faith; but we have knowledge, and there is no place for fear. If thou wilt know more, ask of Lazarus."*

"The people, who were enraged when joy kindled in his eye, fell upon him, and dragged him to the summit of Moriah, where was a precipice of five hundred feet to the valley below. From the windows of the priests' apartments some looked forth; but they shrank back when they met the glance of Paltiel.

"When the girdle which bound him was unloosed, he leaped upon the battlement, and cast one look down the precipice. He turned to the people, and spread his arms over them as the High Priest when he gives the blessing, and, in an instant, lay asleep on the turf of the valley.

"In the stillness of noon a voice mingled with the murmurs of Kedron, sighing forth,

"*"Alas! for the brethren! Alas! for the widow and the fatherless! Alas! for me; for thou art dead, my brother Paltiel!"*

"When the evening star had risen, the funeral chaunt of the Nazarenes was heard among the tombs of Bethany."—Pp. 131—134.

Of this disciple, as of his great Master, it might be said, that "while he blessed them he was parted from them." The skill with which the common places of martyrdom are avoided, and yet all its spirit preserved, reflects great credit on the writer. Our other extract, from "**ALAS! THAT MIGHTY CITY!**" will include the departure of the Christians from Jerusalem in obedience to their Lord's prophetic injunction; an event which, notwithstanding its peculiar interest, we do not remember to have seen made the subject of descriptive effort; and the fall of the holy city, one of the truest of themes. Miss Martineau is alike successful in exploring a new path and in pursuing her career along the beaten road.

"It was the day of preparation for the Passover; and there was gladness in all the Holy City. Music sounded from afar, as companies who came up to the feast entered at sun-rise by the several gates. A cloud of dust was raised towards Hebron, as the feet of pilgrims trod the road to Jerusalem. As the mists drew off from the valley of Ajalon, it was seen that the tents

which had been pitched there at even-tide were struck, that they who had reposed therein might hasten to the feast. The dwellers in Jerusalem came forth upon the housetops to greet their guests, to boast of the multitude of their people: and, save that bands of soldiers went to and fro, there was no sign that the Romans had of late surrounded the city, and might approach to besiege it again.

"As the Galileans drew nigh from the northward, a company came forth from the gate of Ephraim, as if to meet them; but when the musicians who led the march of the strangers poured a louder strain of greeting, they who issued from the gate saluted them gravely and passed on.

"The Galileans ceased their music and stood still, marvelling that men should on this day go out as way-farers, for such they seemed. The men were shod as for a journey, and their garments were girded around them. The women and their children rode on asses, and behind were laden beasts. When some inquired wherefore they left the city before the feast was begun, they pointed towards the north-west. Somewhat was seen on the horizon, glittering in the morning sun. The men of the city were in doubt what it might be; but the Christians knew that it was the helmets and spears of the Roman army, and therefore they departed.

"When they were a few furlongs from the gate, they turned to look once more on Zion. She was fair as a bride waiting for the marriage. The temple was as a mountain of snow in the sunshine, and the golden spikes which covered the roof glittered like stars; and the sky above was of a deeper blue than in all the heaven besides. There were tents on the roofs of all the houses, and the walls and towers were thronged with people.

"The Christians gazed till their eyes were dim with tears; and then the breeze brought to them a voice as from the tombs, which cried, 'Woe unto Jerusalem and the holy house! Woe unto the bridegrooms and the brides! Woe unto the whole people!'

"Thus was there feasting in Sodom, when the decree of Jehovah had gone forth against her,' said one among the Christians. Yet his spirit and the spirit of his companions yearned towards the abode of their fathers. One who pressed her fatherless babe to her bosom, sighed,

"Alas! that we should leave the tombs in the valley of Jehosaphat! Where shall be thy sepulchre, my child?"

"A youth, who had laid down his arms when he became a Christian, looked towards the towers of defence, and thence to the array of spears, which was now distinctly seen on the horizon, and his face was flushed as he cried,

"If our faith did not forbid to shed the blood of these oppressors, mine arm should be strong to defend my people.'

"It would be in vain, my son,' replied an elder; 'the glory of our nation departeth. A better victory is for thee.'

"The smoke of the offering now curled above the courts of the temple. An aged priest, who had joined himself to the Christians and left the city sorrowing, could not now restrain himself. He turned to his children to bid them farewell, purposing to abide in the temple till it should be overthrown. He would suffer none to return with him, because the Lord Jesus had given them warning to flee from the wrath to come; but for himself he said,

"My soul longeth, yea, even fainteth for the courts of Jehovah, where I have served all the days of my manhood. Though the incense should ascend no more, though the sparrow should build in the holy place, and the swallow feed her young on the altar, I will appear in Zion before God. Go ye into the mountains with your wives and your little ones; for ye are not priests; but for me,—I have chosen my lot.'

"So saying, he returned upon his steps gladly. As the wayfarers proceeded, they met many who would have persuaded them to return, saying,

that in the holy city alone was there a sure refuge. But the Christians answered in the words of the Holy One, and passed on."—Pp. 135—139.

The aged priest afterwards escaped from the city and arrived safely at the mountain retreat of the disciples.

"When he saw the last spark of the holy fire blown out, and its ashes scattered by the winds which entered through the breaches of the walls; when he traversed the priests' apartments and found no son of Aaron there; when he looked how deadly foes grappled in the holy courts, he knew that the glory of Jehovah had departed from behind the veil, and that the place where he stood was no longer sanctified. He took his staff and crossed the threshold, casting no look behind. He went forth in his priests' garments, in sight of the Romans; and when they saw that he was a man of peace, full of years also and wasted with hunger, they allowed him to go whither he would.

"'Though I well know,' he said, 'that in all this tribulation the word of the Holy One is fulfilled, and though I believe that in his gospel there is an abundant recompence unto all, my spirit is heavy within me. The blood of my people is before me, and their wailings are in mine ear, and I would fain know the issue of these troubles. Go forth, my son Jonathan, and watch from the hill Teresh whether aught further hath befallen the city.'

"Jonathan departed, not to return till the fate of Jerusalem should be known. Each night, at the first watch, he blew a single blast on the trumpet as a signal to those who listened afar that the besieged were yet unconquered. Though they knew what should come, there was pride in that hour, in the saying of their people that God had made the Hebrews of such a temper that they did not fear death; there was pride that the lion of Judah stood thus long at bay with the hunters.

"The Christians were assembled for worship as they were wont before they should go forth to hearken on the hill-side for the voice of the watchman. The air was sultry, and there was no sound in the grove but of him who read, in the words of Luke, how the Lord Jesus had mourned over Jerusalem because she had stoned the prophets who reproved her in the day of her pride, and must therefore be left desolate. The voice of the reader faltered, and while he paused, the sound of a trumpet was heard from afar. It was faint; for there was no breeze to waft the music; and the worshipers looked one upon another in doubt. Again it was heard, like the voice of a dream; but when the third blast arose louder and clearer, the company bowed before Jehovah, knowing that the first covenant was now fulfilled.

"It was night before they arrived where Jonathan waited for them on the heights of Teresh. The holy city was on the extreme verge of the plain, like a cloud of the sky, or a far island of the sea. Only when the sun shone on the temple at noonday, or the watch-fires were kindled at night, could it be discerned. But now a flame, mightier than all the watchfires of the land, spread itself on the horizon, and sent up a light into the firmament which dimmed the stars.

"The moon still rode high in the heaven when this pillar of fire was become a cloud. The silver beam shone on the grey hairs of Adonijah while his head was yet uncovered; and on the tears of the women ere they drew their veils around them, and sat down to mourn that the glory of Israel was extinguished.

"As Hebrews they thus mourned; but already other thoughts were in their hearts, for they were also Christians. Though the heaven and the earth should pass away, they looked for new heavens and a new earth; for beauty out of ashes, even as they had seen life arise out of the dust. One among them said,

"'When our city sat as a throned queen, a cry of woe was uplifted against

her, amidst her song of rejoicing; but now when she hath been desolate for a while, music shall come unto her on the four winds. In the ends of the earth and the islands of the deep shall she be honoured, because the Holy One hath been within her gates.'

" 'Yet,' said Adonijah, 'she shall have a sanctuary no longer. Moriah shall be a ploughed field, and wild grapes shall be gathered where our golden vine hung forth its clusters. The tabernacle of God is now with every nation. Worship no more towards Jerusalem; for in the heart of every man is henceforth the Holy of Holies.'"—Pp. 144—148.

TAYLER'S SERMON.*

"WHAT is Christianity? the Unbeliever sarcastically demands, after enumerating the various and contradictory creeds of its professors." What is Christianity? he still inquires, when he has witnessed the modes in which it is taught in the cathedral and the conventicle; in the meeting-house and on the hill side. Those modes are various, as the preachers and auditories by whom they are employed, and to whom they are addressed; but all appear to him, in a greater or less degree, inconsistent with the principles of philosophy, calculated to pervert or impair the intellectual strength which he prizes above all things, and discordant with the spirit of the age. From teachings which are prescribed by creeds and bounded by formularies, he expected nothing, and turns from them without disappointment. He joins the multitude who are gathered together to undergo a revival—a revival of tumultuous and unholy passions. He feels pity and disgust at the tears and groans of the sufferers, knows that all this is not religion, and strongly suspects that it is not Christianity. He enters meeting-houses where creeds are abjured and superstition reprobated. He hears assertions of the right of private judgment, and arguments in favour of unlimited freedom of thought and speech in matters of religion. These assertions he believes to be just, these arguments sound, because he maintains them himself: but these are not Christianity. Again, he listens to an exposure of some monstrous popular errors, and a condemnation of various doctrines which prevail in the Christian world. From these he learns what Christianity is not; but is as far as ever from ascertaining what it is. Again, he hears instructions which he knows to be sound, and exhortations which he feels to be forcible, on subjects of eternal importance, on purity of life and the strict discharge of the moral law. Something very like this, he has met with before in Epictetus, Marcus Antoninus, Seneca, and especially in the Old Testament. This is not Christianity. Where shall he seek it next? There are places, a very few—so few that it is well if he can find his way to them, where the teacher has not only discovered the fine affinities which subsist between the spirit of Christianity and the soul of man, but has had the courage to fling

* The Perpetuity of the Christian Dispensation, viewed in its Connection with the Progress of Society. A Sermon, preached before the Supporters of the British and Foreign Unitarian Association, at their Annual Meeting, June 2, 1830. By John James Taylor, A. B. London: 8vo. pp. 39. 1s.30.

away the *caput mortuum*, which is commonly mistaken for the essence. That the Unbeliever has hitherto been unable to institute this process on the materials with which his wanderings have furnished him, is at once a proof and a consequence of his having fallen into the same error with the preachers who have only taught him what Christianity is not. Now is his time to rectify his deficiencies. If he will act upon the religious suggestions of the preacher as readily as the preacher reasons from the *principia* of his philosophy, he may at length obtain an answer to his question, "What is Christianity?"

This answer he must obtain from his own mind; for it is one which no man can advance for another. The preacher himself can only determine for himself. He may teach the principles on which the investigation is to be pursued; he may remove obstructions, clear up obscurities, declare his own convictions, and, above all, describe the invariable effects, the inseparable attributes of Christianity, and thus lead his flock to the apprehension of the truth; but he cannot apprehend it for them. He may strip the essential facts of the gospel from their accessory circumstances, so that the reasoning faculty may be undisturbed in its operation, and the result be predicted with moral certainty; but over the act of assent he has no controul. The power of drawing an inference is not transferable. If the Unbeliever, startled by finding his philosophic principles acted upon, should set about examining the facts of the revelation, and drawing the necessary inferences, it is well. If not, at least it is well to have learned that all Christian teachers do not believe that the vitality of the gospel resides in the apparel with which it is clothed, or even in the body which it temporarily inhabits.

The duty of the Christian teacher is to declare what he apprehends to be "the whole counsel of God;" not bit by bit, at random;—now a portion of doctrine, and now a piece of practical instruction, separated from the fundamental principles on which all sound doctrine and good practice are founded; but in the first place to ascertain those principles, then to announce them, and afterwards to assist his hearers in applying them to the rectification of their errors, to the reformation of their souls, to the guidance of their external, and the invigoration of their internal life. Let no man say that this is philosophizing too much on sacred matters, and mixing human wisdom too presumptuously with divine. Let him observe how divine wisdom stands forth bright and clear when developed by these means. Let him estimate the difference of profit derived from the public reading of the Scriptures according to the different methods pursued. One preacher reads regularly a chapter from the Old Testament and a chapter from the New. They must be such as will stand alone; and they must be, on the face of them, practical. His choice is necessarily very limited. His flock hear what they have heard a hundred times before, in the same manner, and with a view to no ulterior purpose; and the familiar words pass over the ear and are forgotten. A teacher with different views, does not confine himself to chapters, or to one or two portions. He brings together passages from various departments of the sacred volume: passages whose connexion has never before perhaps been apparent to his hearers. New relations are discovered between various facts: many minor truths are combined in the support of a great one: light breaks in on the mind of the intelligent hearer, and a glimpse is obtained of the grand principle which it is the object of the subsequent discourse to set forth in completeness and beauty. That, by this

process, the intellect is exercised and the taste gratified, is a recommendation rather than an objection to its adoption ; and there is no fear but that those hearers whose intellects are sluggish, and whose tastes are uncultivated, will listen to as much purpose as to a moral essay, or a piece of textual criticism. Their little urns are full, and are more likely to be kept brimming than if exposed to the evaporating heats of controversy, or the dry winds of antiquated ethics.

It is a delightful privilege, and one of modern date, to be enabled to describe what preaching ought to be from the observation of what it is. To own the truth, we might not have formed so clear a conception of what it ought to be, if we had not had the experience of what, in a few instances, it is. This conception will probably be originated in many minds ; in many more, exalted and enlarged, by the sermon before us, which, while it amply fulfils the avowed design of its author in the scope and power of its reasonings, answers also the unintentional purpose of a perfect illustration.

The inseparable attributes of Christianity having been described,—those features which preserve an immortal youth and beauty amidst the revolutions of ages,—the institutions of the primitive Christians are shewn to have been adapted to the circumstances of their times, but in no degree to have involved the essence of truth. The mistake of regarding the Scriptures, which are only the records of revelation, as the revelation itself, having been exposed, the two causes from which the Christian dispensation appears to have suffered most in its influence on mankind are declared to be, the concealment of the Scriptures during the ascendancy of the Church of Rome, and the misconception and injudicious application of them subsequent to the period of the Reformation.

“ In the first of these crises we see the spirit of the dispensation buried under the weight of its secular institutions ; in the second, extinguished by a minute and scrupulous interpretation of its historical records : and in both, we perceive Christianity identified with what is really distinct from itself, and is but a mode or a means of its existence.”

Into the first of these errors there is little fear of our relapsing ; but we are far from having outgrown the other. Whatever we may have owed to the prevalence of a rigid and literal principle of scriptural interpretation, the possibility of its producing any advantageous result is over, while it is still regarded by many with respect. The time for it is past, and nothing but evil can arise from the habit of looking to the Bible for rules for the regulation of every thought, word, and action, and for precedents for the decision of minute points of faith and conscience. It is not enough to declare the Bible to afford the rule of faith and practice ; it is now time to discover what is the essence of that faith and the principle of that practice ;—to infer and not to quote that rule.

“ Those who have been educated in the principles of a particular religious system, and accustomed to regard as Christianity, not only the fundamental truths originally taught by Christ and his apostles, but also the practical inferences and applications, which have been deduced from those truths, and blended with them by the experience and observation of Christians in successive ages, will often experience some disappointment, when their studies are first seriously turned to the Scriptures, at not finding them more abundant in particular rules and precepts immediately serviceable to the present wants of life, and discovering that the several texts, which they have been used to consider as the scriptural authority for the various articles of their creed, have

not at first view that obvious relation to the subject which might have been anticipated, and are, moreover, scattered up and down amidst a diversified mass of historical matter and incidental discussion.

"These are difficulties which I presume all must have felt in the commencement of their religious inquiries; and for the removal of them, what explanation can be offered? In what light must we be taught to view the Scriptures? Nothing, surely, is further from their true character than a system of ethical and doctrinal instruction. Were we to say that the books of the New Testament are a collection of historical fragments, we might be misunderstood, as each separate writing is complete by itself; but viewed in relation to the great body of writings, historical and controversial, which the apostolic age produced, and to the existence of which the preface of Luke's Gospel bears decisive testimony, they are only remnants, which time has preserved for us, and which the discriminating knowledge and judgment of antiquity has stamped with its sanction, as possessing indubitable tokens of authenticity. They exhibit extracts of our Lord's discourses, glimpses of his actions and character, and specimens of his history. They contain abundant evidence of the spirit of his teachings, of the tendency of the dispensation which he came to establish, and of the great facts of his death, resurrection, ascension, and spiritual influence, which formed the main subjects of apostolic testimony after his removal from the world: but it is equally evident that insulated texts and detached passages cannot be quoted from them, in the manner they frequently are, for the decision of modern controversies and for the minute regulation of our opinions in the present day.

"This will be still plainer if we consider the medium through which the instructions of the New Testament are conveyed to us. It is a Jewish history of a Jewish reformer, specially raised up by God for the purpose of fulfilling in his person a previous train of prophecies, of carrying into full effect the provisions of a long course of preparatory dispensations, and of introducing amongst men, by direct authority from heaven, those great and eternal principles of religious belief which the subsequent arrangements of Providence have been gradually diffusing, through various agencies, over all the earth.

"The history proclaims its own authenticity in its exact correspondence with the manners, language, and modes of thinking prevalent in Judæa at the time, when the events which it records are stated to have taken place.

"The example of the first preachers of the Gospel conveys a very instructive lesson to us. They spoke directly to the moral wants, to the feelings and opinions, of the age in which they lived. They would have been less powerful and efficient preachers of the truth, had their modes of representing and enforcing it been less Jewish. The very same circumstances which enabled our Lord and his apostles, in conjunction with their miraculous agency, to produce such wonderful effects in preaching to the people, unavoidably occasion embarrassment and obscurity to us, who read, after the lapse of nearly two thousand years, under all the influence of our modern metaphysics and inherited prepossessions, what, at the time of its delivery, found a ready interpretation, and a no less ready application, in the existing state of public opinion.

"If it should be thought extraordinary that we are thus compelled to work our way to the truth through the medium of Jewish idioms and Jewish ideas, let it be recollected that by this means a salutary exercise of the intellect is involved in the pursuit of moral and religious improvement, and that on no other conditions, without a perpetual miracle, could we have possessed the same evidence of the historical truth of Christianity.

By all these considerations I am confirmed in the inference which I have already drawn, that our great object must now be, to separate from what is purely historical and adventitious, the essential truths of the Christian Dispensation; to draw them into all their consequences; to compare them with the actual phenomena of nature, providence, and society; to point out the

beautiful harmony that subsists between the works and the word of God ; and to apply the pure spirit of the Gospel in the sincere and hearty love of truth, liberty, and righteousness, to the improvement of individuals, the guidance of public opinion, and the reformation of social usages and institutions." —Pp. 20—24.

A distinct conception of what Christianity really is, is the first requisite for the work of developing its two pre-eminent proofs, viz. the one derived from its miraculous origin, and the other from its adaptation to our moral wants, and its striking coincidence with all the more prominent indications and analogies of our moral being. In order to obtain this conception, the freest investigation of the historical sources of the revelation, and the fullest participation in its spirit, are necessary.

The labours of the biblical critic, which are too often made to supersede those of the preacher, ought always to be considered subsidiary to them. The second of the grand proofs of the truth of Christianity resides in the heart of every man, and needs none of the resources of biblical learning to bring it to light, though such aid may confirm and extend the evidence in a very important degree. The office of the student is to uncover the springs of truth, it is for the religious teacher to open the sluices and shed abroad the streams of living waters. Let them but be pure, and no thirsty soul will long refuse to drink.

"When we charge individuals with an alienation from religion, we should ask ourselves, whether it be not, in some cases, only an alienation from the manner and the spirit in which religion is too often inculcated. They feel estranged from discussions which seem to terminate in nothing conclusive; and in which the very terms most frequently in use have never been clearly defined. Their understandings are bewildered, and their hearts are not soothed and satisfied. They feel the want of that moral grandeur and pathos, at which the soul of man relents;—they find not in their teachers that illumination of the *heart* which intuitively discerns the wants, the weaknesses, and the woes of a fellow-being, and imparts its consolations with a tenderness and a discrimination which no pride or sophistry can resist. Instead of acquiescing in the great general principles of the Christian dispensation, and practically applying them to the actual condition of mankind, Christians have been unprofitably busy in framing out of the Scriptures a minute and accurately defined system of faith, to which every one's conscience was to be compelled to conform, and to which every text in the Bible, every incident, illustration, and allusion in the Evangelical history, must be made to contribute a direct and positive testimony. Hence the hardness, the artificial precision, and generally unsatisfactory character, of all theological systems. As no form of Christianity has yet appeared, against which some passages might not be adduced from the Scriptures, which it would be difficult, in our present state of knowledge, to reconcile satisfactorily with the distinguishing articles of its creed, the obvious inference is, that we should cultivate a spirit, not indeed of indifference, but of caution and charity; and, following honestly what is plain and clear in the instructions of the New Testament, should leave in the obscurity in which we find them those texts, and there are many such, which history and criticism have not yet furnished the means of completely elucidating.

"Happily the vital spirit of Christianity is affected by none of these difficulties. The light of God's truth, having once been kindled in the world, cannot be extinguished by the partial obscurities of books. The great doctrines of a merciful Creator, a paternal providence, the universal brotherhood of the human race, the necessity of holiness to divine acceptance and heavenly

bliss, the chastening and preparatory character of the present life, followed by an immortal existence, where moral evil shall be for ever exterminated by a more striking manifestation and a completer development of the retributory principles of the Divine government, and where the children of earth, redeemed from misery and sin, shall pursue an endless career of improvement and happiness,—these doctrines find their strongest support in the inward approbation and assent of every pure and virtuous mind, and exhibit a theory of the moral state and prospects of man, which carries its own proof in the clearness, simplicity, and exactness with which it explains the most striking phenomena of the world in which we dwell.

“In whatever degree these doctrines are believed, felt, and acted upon, the sanctifying and saving influences of Christian faith are experienced; a faith, so completely in unison with the teachings of nature as well as of revelation, that all men may be urged to cherish it; a faith, which must survive the caprices of opinion, the transitory modes of fashion, and the perishing institutions of a nation or an age, because it is founded on that which time and vicissitude cannot destroy,—the permanent tendencies and essential qualities of the mind and character of man. Creeds may perish, opinions disappear, and the whole face of society undergo a complete revolution; but man and nature, and that divine will which created both, cannot change, and the truth, which is built on them, must be eternal.

“It is probable, that all existing forms of Christianity will experience some modification with the increase of knowledge and the progress of society, and thus approach nearer to each other and to the truth. Meanwhile, it is some presumption in favour of Unitarian Christianity, that, while it excludes all articles of belief that are founded on obscure and doubtful interpretations, it comprises as essential those doctrines which are most clearly taught in the New Testament, which are the latent source of vitality to the most orthodox creeds, and which are confirmed by the strongest testimonies of the heart, the conscience, and the life. To promote the cause of truth and virtue, in this purest form of Christianity, is the object of our assembling together this day. May our labours and our zeal tend constantly to the one great end of making all men brethren to each other, and of finally substituting for those invidious distinctions which now harass and divide the world, the single and all-comprehensive denomination of Christian!”—Pp. 34—37.

To this great cause the writer of this admirable discourse is rendering the most important aid which it is in the power of an individual to confer. Having employed the powers of a strong intellect in its season of utmost vigour, on the noblest range of subjects which is presented to human speculation, he offers with frankness and with that modesty which is the concomitant of eminent desert, the fruits of his labours, matured by reflection and arranged with grace. His views have obtained, as they richly deserve, the praise of originality: we hope and believe that the time is at hand when they will have become common, and when there will be a fair prospect of their universality. Yet never will due honour be withheld from the first percipients and promulgators of truth. Those who have witnessed the betrothment of philosophy with religion, and who keep their lamps burning for the marriage, shall be the first to join in the nuptial rejoicings, and to interpret the epithalamium, which, sung by the guardian spirits of humanity, shall echo from earth to heaven.

THE WATCHMAN.

No. XIV.

“ Watchman, what of the night ? Watchman, what of the night ? The Watchman said, The morning cometh, and also the night.” Isaiah xxi. 11, 12.

THE death of Mr. Wesley, which took place in the year 1791, was the occasion of throwing the elements of the Methodist body, which, with a strong hand, he had kept repressed, and with an outstretched arm directed, into great and alarming confusion. The head enchanter was gone, and the minor spirits began to strive one with another. Distinctions existed in the Conference which were obnoxious. “ The hundred ” formed an imperium in imperio. Possessing the chief power, they secured for themselves the most lucrative stations. The pre-eminence they enjoyed was scarcely due to their talents, and some aspiring young men, conscious of superior powers, laboured to divide the benefits of their elevation with them. In the end these aspirants got the mastery, and now form the oligarchy that rules the Conference. There was another source of dissension. Wesley had, in a moment auspicious to his ambitious views, been taught that there was no distinction of order between Presbyters and Bishops. After ineffectually coquetting with the English hierarchy and with a Greek bishop, he therefore thought himself at liberty to practise an *imposition* (of hands) not only for America, as we before mentioned, but for England also. “ He set apart (Myles in his history tells us) for the sacred office by the imposition of hands and prayer, Messrs. Alexander Mather, Thomas Rankin, and Henry Moon, without sending them out of England.” Why Mr. Wesley, himself a Presbyter, and convinced that Presbyters and Bishops were the same in the early church, should, or how he could, make one of these a bishop, we cannot explain. But such is the fact. “ The former of these brethren, (says the same historian,) Mr. Mather, he ordained a *bishop* or *superintendent*.” Those who had received the holy unction thought themselves superior to their fellow-workers. The distinction of ordained and unordained became invidious. Holy orders were much coveted. The mock ordinations of the new apostle John were in consequence acted over again and again at the mere will of these apocryphal clergy, till the Conference knowing that the stock of unction possessed by certain of their body was not like the widow’s cruise of oil, or fearing that a good thing might lose its virtue by becoming common, or wishing in this, as in all other cases, to be meddling, decreed that any brother receiving or giving ordination without their consent, did in future, by the mere act, exclude himself from the connexion.

There was, however, one point in which these new-fashioned clergy agreed pretty well. The power which Mr. Wesley had transmitted to the oligarchy was absolute. To become members of the oligarchy, all might in turn aspire, and all were therefore concerned to hold the people fast in the bondage in which they had received them from the “ venerable Father.” It is difficult to imagine a more complete organ of tyranny than was the Methodist Conference in the year 1792. It united in itself the legislative, the judicial, and the executive powers. The Conference made the laws at its annual meetings, the members of the Conference executed the laws, and judged delinquents in their several stations through the country. It possessed the sole right of property in some hundreds of chapels. It had immense

sums of money at its disposal. It was irresponsible except to public opinion, and that it did its best to keep down. There was not one layman among its members. It was a pure hierarchy. Its spirit was the grasping and tenacious spirit of the priesthood, and its rule a priestly domination.

The people, however, were not altogether insensible to their degradation. Symptoms of discontent appeared amongst them. They regarded the Conference with an eye of jealousy. They could with difficulty discern the reasons why the priests should own the chapels which their generosity and enterprize had erected. It seemed to them still more strange they should not even know how the immense sums of money were disposed of, which from year to year they contributed. And, after all, they enjoyed not the whole of their Christian privileges. The Romish Church, in its plenitude of power, forbade not the ordinance of the Lord's Supper, but only one of its symbols, the cup, to the laity. The Wesleyan priesthood went further. They were anxious to be taken into the Established Church, and in consequence abstained, as long as they were able, from administering to their followers the rites of the supper and of baptism. The people were clamorous for these ceremonies. The bulk of them had no desire for comprehension in the church, and could not understand the affected delicacy of their ghostly leaders. But the latter were not to be easily moved from their purpose. Long and steadily they resisted the people's demands. At last a crisis came, and the matter was referred to God. Let not our readers be surprised. One of the worst features of Methodism is to be found in the support which it gives to cant and pious fraud. Pretensions to special guidance from on high pervade the body. The Bible is still with many a book of divination. Dotards, dowagers, and spinsters use it as the oracles of the sybil of old, and comfort or harass their minds by learning the future *ad aperturam libri*. The Conference gave an example in the dispute about the administration of the Lord's Supper. Wesley himself had both practised and defended the use of lots, and the Conference, in imitation of him, put the question to the lot; it was decided that the Lord's Supper should not be administered for the current year; and the Conference, in an address to the societies, had the hardihood to assert that "God was uncommonly present, *and did himself decide.*" This revelation, however, (some will perhaps prefer the term imposture,) lasted not long, and the Conference was compelled to allow the administration of the "Sacrament," which, however, they checked as much as lay in their power. Still the connexion remained in agitation. The priests bore sway—the people were in bondage. An effort for liberty was determined on. Petitions and addresses from the people had in vain been sent. On one occasion a motion passed in the Conference for destroying all such papers without examination. Outraged by the tyranny of the priests, the people assembled in a considerable number at Bristol, at the same time with the Conference, and demanded that some attention should be paid to their rights. The preachers were alarmed—they say themselves—"we trembled at the thought of a division and its dreadful consequences, and therefore (more cant) determined to set apart the first day of the Conference as a day of solemn and *real* fasting and prayer. *God was indeed in the midst of us.*"

A committee was appointed to prepare a plan of general pacification, and the choice of this committee, they tell the discontented, was of God. "We were astonished at the choice, and clearly saw it was of God." The doings of a committee, divinely appointed, the people were, of course, bound to respect, and afraid lest they should seem to fight against God, they

returned content with the scantiest concessions. This occurred in the year 1795. Within two years the holy awe, played off by these presumptuous priests, had subsided. The people began to return to a sane mind, and to ask themselves what they had really obtained. Again they became dissatisfied, and again they left their homes to demand their rights. Two hundred lay delegates assembled at Leeds in 1797 and extorted from the Conference some further concessions. We say extorted, and so it was. The Conference themselves speak of "the sacrifices, in respect to authority, which we have made," and they conceded what little the people got, only through fear. Let us look at these concessions—to prevent which the Conference had laboured foully, fairly, and strenuously. Even from what they gave, their spirit will be manifest. They agreed to publish an annual account of *some* of the monies under their direction. They agreed that the stewards of the circuit (in some sense the organ of the people) should be allowed to audit certain demands for the support of the travelling preachers. They increased in appearance the power of the local functionaries in temporal concerns—in appearance we say, because as the system works these functionaries have really little, if any, more power than the superintendant, that is, the servant of the Conference, chooses to allow. These things, with a few others they gave, acting thereon as a holy alliance ought to act, *giving* a constitution (and such an one!) to the people. And what did they withhold? They withheld that without which all their concessions were but dupery, the right of the people to share in the legislation by which they were to be governed. A demand was made for the admission of delegates from the people into Conference, but it was rejected.

They withheld also, as far as they could, the right of free speech. They limited the number of meetings to be held in each circuit. They defined the business to be therein transacted. They made their nominee supreme in these meetings. They forbade all others, and imposed penalties on such as should venture to call "informal" meetings. They declared they would receive no communication from any meetings but such as they had appointed, and they inhibited their deputy, the superintendant, from putting to the vote at the regular meetings any motion hostile to the discipline of Methodism. They had previously thrown all the impediments they could in the way of circulation of opinion, by letter or by the press, among the members of the connexion. As if the people were not, by these provisions, sufficiently bound and trammelled, they made the decision of Conference, in any disputed case, paramount; and by certain regulations, to which the delegates never acceded, but which the authorities assert to form part of the constitution of 1797; they invested the President of the Conference, for the time being, with supreme power to visit any district, and "to inquire into their affairs with respect to Methodism, and in union with the district committee to redress any grievance." In the whole of this affair the Conference acted on the spirit of the following quotation, made by one now in authority in the body: "Of this we are sure, that the most effectual way to corrupt any society, and to kindle and keep alive passions and feelings inimical to the simplicity and charity of the gospel, is to encourage *the debating propensity*, and to elevate those into legislators and public censors, who have not previously learned to *submit with humility and meekness to proper authority*." To secure the people's acquiescence in these arbitrary enactments they did not, *suo more*, plead divine guidance, but vaunted their generosity, declaring with no small effrontery, "Thus, brethren, we have given up the greatest part of our executive government into your hands."

For ourselves, we feel it difficult to understand how men, who were so far moved by the spirit of liberty, as to leave their homes and brave the holy anger of their spiritual guides in quest of it, could have been satisfied with the arrangements that took place. They could not have fully comprehended the nature of their wants, or the means of supplying them. A child in legislation might have told them that the Conference had, in its pretended concessions, done nothing more than varnish their chains. Nor do we find that the advocates of the rights of the people in the present day, understand very much better than their predecessors the nature and extent of religious liberty. They have so long sat in darkness that their vision is dull; they have been in bondage till the thoughts of perfect liberty have perished in their minds. How else could they waste their time and resources in debating about infringements on a constitution which is framed to enslave the many to the will of the few? There are amongst them, perhaps, some whose understanding is better than their courage, who know what they ought to have, yet dare not ask for it. "It is an awful thing to disturb and divide communities of real Christians, (and especially those by whose instrumentality we have been brought to the knowledge of God,) upon points of doubtful disputation." These and such words, the ever-ready scarecrows of their "reverend fathers," are rung in their ears from their own memories, and their associates' tongues, whenever they speak of vindicating their inalienable rights; and the arm uplifted, under a sense of injuries received and liberties withheld, falls paralyzed at the magic of these terrific sounds. There have been, however, even among the Methodists, men who both understood and asserted their religious rights. At the very time of the concessions before noticed, Mr. Kilham raised his voice to a louder and a bolder tone, demanding admission into the Conference for the delegates of the people. In consequence he was covered with abuse, denounced, expelled, and insulted even in his grave. Many before and after him met with a similar though not quite so severe a fate. And it may serve to add an illustration to the spirit of Methodism to remark, that nearly all the secessions from the rule of the Conference have been occasioned by the defence of religious liberty. Both individuals and bodies of people have been cut off merely for asserting their right to influence that legislation by which they were governed, and the distribution of that money which they largely contributed. The wonder to us is, not that so many have left, but that so many remain in the connexion. We cannot see how men, who are born free, and live under free civil institutions, can endure the pure and all-embracing despotism of the Methodist priesthood. One will only directs the body—the will of the dominant party in the Conference. The exploded absurdity of the *jus divinum* is revived among men who but yesterday exchanged the apron for the black coat. They plead a special call to a special work, and demand, therefore, entire obedience. Who should resist the divinely-appointed messengers of Christ? They go forth, not in their own power, but the power of God, and the people are therefore required to "obey them that have the rule over them." Their pretensions they found not only on their miraculous vocation but on alleged principles of the New Testament. There they find an "*order*" distinct from and paramount to all other Christians. Of that order are they. The assumed rights of that order they in consequence claim. They are supreme under Christ in the church. They can admit of no "co-ordinate authority." Though constructed out of "local preachers," by a change of dress, and the prefix Reverend, they frown the local preachers into silence as they pray for a

share in their Reverences' power. They remind the suppliants of the distinction of "order," and bid them learn to obey before they essay to rule. In their disinterested and comprehensive ardour they extend their care beyond the spiritual to temporal concerns, and ease the "lower orders," the deacons, of much of their weighty business. In a word, they are over all and in all. They are supreme and omnipresent. They have an eye in every member's breast, a hand in every member's pocket, a rod in every member's house. A member cannot marry without their consent, must not eat what they forbid, must dress as they order, must think as they dictate, and speak according to their horn-book. If a Methodist complains of oppression, he is denounced as an innovator; if he tells his tale to the public he is excommunicated as a worldling. If from local oppression he seeks redress at the hands of the Conference, his petition is arrested by his oppressor, or should it by some rare chance escape the plenary power and hundred hands of the local functionary, it finds the oppressor turned judge, and surrounded by assessors alike concerned to maintain an usurped dominion. We have not exaggerated the picture. The following cases are our vouchers. At Leeds, a few trustees and others wished to have an organ in the Brunswick Chapel. The "superintendent" of the circuit, the local "bishop," was applied to, and he recommended the proper course, namely, application to the leaders' meeting. A large majority decided against the proposal, and according to Methodist law the question was set at rest. But the organ party were dissatisfied; they had interest with the preachers, and acting as advised by authority, they applied to the district meeting. Here they met with a second defeat. An application was made to Conference, and Conference in contempt of these two decisions, and therefore in opposition to its own laws, granted leave for the erection of the organ. In consequence of these infractions of the law, and this invasion of the people's rights, disorders began to prevail in the Leeds societies. Irregular meetings were held. These the people justified by the illegality of their opponents' measures, and the only object proposed by them was to gain time for an appeal to the Conference. Overtures made on the part of the people were rejected. Unqualified and immediate submission was required. This being impossible, the authorities are appealed to, a conclave assembles, none are allowed to vote but such as had, in writing, signified their adherence to the priestly party, and one thousand members accused of no act of immorality, whose sole crime was their having dared to complain that Conference had broken its own laws; one thousand members, of whom twenty-eight were local preachers and thirty-five leaders, were, without the least attempt at conciliation, cut off from a connexion which was dear to them, and excluded from places of worship which they had helped to erect. Of these arbitrary proceedings several members at Liverpool thought they were bound to complain. They intimated to the superintendent their intention to introduce the subject at the Quarterly Meeting, with the view of putting the Conference in possession of their sentiments. The superintendent demurred, but being advised that if he refused to entertain the subject, an irregular meeting might be called, he concluded by saying, "Well, then, I suppose we must endeavour to meet the case." A copy of the address intended to be sent to Conference was submitted to him before the meeting took place. This he revised, and what he objected to was altered. Resolutions in the spirit of the address were moved and seconded at the Quarterly Meeting, and the superintendent refused to put the questions to the vote. He promised, however, to call a special meeting for the purpose of discuss-

ing the subject. At the time appointed there was a full attendance. The superintendant occupied the time till nearly midnight in talking of extraneous matters, and concluded by saying, "as to these resolutions I cannot put them to the vote, not that I am afraid they would be carried, but because I cannot put any thing to the vote which *I consider to be unmethodistical*." The address, however, was sent to the Conference, signed by those who were interested in it, and an oral reply was returned to the effect, that "the Conference very highly approved of the conduct of the superintendant in steadily resisting any discussions connected with the vital interests of Methodism, and that his refusal to put to the vote such resolutions was exceedingly praiseworthy." We will mention one more case in illustration of the oppressive spirit of the Methodist priesthood. An address was recently published in the London east circuit calling upon the people to augment the preachers' income. Mr. Russell, a class leader and local preacher, published a pamphlet in opposition to the address, on the grounds that £300 per annum, the income of each preacher in that circuit, was an ample provision, or if that sum was not sufficient, the number of preachers might be diminished without detriment to "the work of God." This scandalum magnatum brought down on his head, as might have been expected, the red-hot thunderbolts of ecclesiastical condemnation. The superintendant began by taking from Mr. Russell his official appointments, and when he attempted to explain, the conduct of his reverence was, he states, "more like a furious lion, or a bear robbed of her whelps, than a Christian minister." Mr. Russell was brought to trial before the authorized judicature and acquitted. Yet two preachers came after the decision had been taken, and pronounced his expulsion from the body. The fellow-workers with Mr. Russell protested against these despotic measures, but in vain. The superintendant refused to relent, except the offender confessed his fault and supplicated pardon. How odious and detestable are these proceedings! In reading them one is almost cheated into the belief that they refer to the details of injustice in a slave colony, rather than to the conduct of Christians to Christians; and who can refuse to concur in the remark of Lord John Russell, "could the Methodists be invested with the absolute power which Rome once possessed, there is reason to fear that, unless checked by the genius of a more humane age, the Conference would equal Rome itself in the spirit of persecution."*

The cause of dissent we identify with the cause of religious liberty, and we charge the Methodists with impeding the latter by impeding the former. Methodism is a covered foe to dissent. It is dissent, and yet it is an enemy to the principles of dissent. It has done any thing and every thing to further its own interests; therefore, and for no other reason it has become, to use the favourite phrases, "a form of partial dissent," "a moderated dissent." While indulging in this "partial dissent," the leaders boast of the services they have done to the Establishment; "these vestiges of attachment to the Church check that tendency to theoretic principles of dissent which level themselves against all establishments." Nor have they yet resigned all hope of a return to the arms of mother church; thus they coquet with the established hierarchy—"our retaining these vestiges of our ancient churchmanship answers the valuable purpose of not absolutely barring the door, under all possible contingencies, to the cultivation of a better understanding with our brethren of the Establishment." It is the principles, however, which they dissemi-

* *Memoirs of the Affairs of Europe from the Peace of Utrecht*, Vol. II. p. 579.

nate that prove the worst enemies of dissent. We hardly need add, that these principles are of the most slavish nature. They make the people nothing—the priesthood every thing. They are of the very essence of priestcraft. “Methodism is as far removed from democracy,” we are told on authority, “as it is from sin.” “A principle uniformly avoided in Methodism,” another authority says, “is, that all power is derived from the people, none from God, save what comes through them.” Now dissent cannot flourish when these principles prevail. They strike at the very root of all secession from established hierarchies. Yet these, and such as these, are the principles with which Methodism has imbued the minds of some myriads of the inhabitants of these islands. It has gone into the strong-holds of dissent—it has gone among the people, and bound those who, in the natural course of things, would have been on our side, with a seven-fold cord; it has done more than any other thing to check the progress of liberal sentiments within the last century; it has pervaded the mass with sentiments, attachments, and fears, all working together to rivet the chains of the human soul. We pray it may not be found to have prepared the way for the increase of Catholicism. We fear it has. We say not much when we affirm, that the Pope has better claims to spiritual dominion than the junto which rules the Conference. The statement of these claims may fascinate minds so constituted as are those of the bulk of the Methodist community.

Of one thing Methodism may boast—it is consistent. Throughout it is a system of slavish principles and lordly rule. There is no spurious mixture of affected liberalism. Methodist preachers are priests, and they avow it; they exact submission, and they justify their exaction; they keep the people down, and they plead their right so to do. They are themselves of the powers that be, and under the influence of an *esprit de corps*, they require from their subjects plenary obedience to all constituted authorities. Thus, in the words of Mr. Watson, they call on the people in spiritual concerns to be “docile, obedient to the word of exhortation, willing to submit in the Lord to those who preside over them, and are charged to exercise Christ’s discipline;” and thus, in the words of the Conference, they, in the stormy times of 1792, charged their body to be politically subservient.—“None of us shall, either in writing or conversation, speak lightly or irreverently of the government under which he lives. We are to observe that the oracles of God command us to be subject to the higher powers, and that honour to the king is thus connected with the fear of God.” And again, in a worse spirit, in 1794, “We most affectionately entreat all our brethren, in the name of God, to honour the king. Let us daily pray for our rulers, and submit ourselves to EVERY ordinance of man for the Lord’s sake.” This time-serving spirit has attended Methodism down to the present moment, and the leading men of the body are now exclaiming against that “false liberalism which bodes no good either to church or state.” Let the friends of the liberties of man look with a jealous eye on the Methodist community. They have been slaves, they are slaves, and they would, too many of them, be tools to enslave others. The preachers have been tyrants, they are tyrants, and they would, too many of them, be tools to enslave others. In making this assertion we only say, that men will act in consistency with their recognized principles.

Our fears of the probable effects of Methodistic influence are much abated by knowing that a change is going on in the Methodist community. Liberal principles are gaining ground in the minds of many. A determination to defend and multiply their actual liberties no few have manifested. Dis-

content with the present state of things is widely spreading. Hundreds have seceded, to the diminution of the influence of Conference; and thousands are prepared to change the aspect of affairs, or to leave Egyptian bondage. We wish all such God-speed. No cause is dearer than the defence of the rights of man—none more holy than the liberty wherewith Christ has made all his followers free. Let those who are justly discontented be true to this sacred cause. Let them be strong and quit themselves like men. In bondage they may be sure true religion cannot flourish. To be pious, men must first be free; freedom and piety are twin sisters; they are born of the same parent, nursed of the same sincere milk of the word, and they pine and die if permanently separated. Their language to each other is that of Ruth to her mother-in-law—"whither thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God my God; where thou diest I will die, and there will I be buried; the Lord do so to me, and more also, if aught but death part thee and me." On account of this indissoluble union we esteem liberty before all other things, and on the same account we have a lasting controversy with the rulers of the Methodists. We forgive them every thing—all their extravagancies; but their wounds on liberty we cannot forgive. These, together with the weapons by which mainly they have inflicted them, namely, pious frauds and holy horror, are our perfect abomination. We quarrel with no man for his creed; we can tolerate fanaticism; but the tyrant, whether on a large or small scale, in whatever sect, however disguised, shall meet with no quarter from us. Let the virtuous indignation that is now kindling in the Methodist community rise to a loud and yet a louder note. Those who feel it have but to resolve to be free, and who or what can withstand them? Let them expand their views—there is need; let them emerge from their former darkness, not partially, but to the full and perfect day; let them grow and speedily into the full proportions of men in Christ, and myriads after them will rise up and call them blessed. The day is auspicious to their exertions. The power of the Conference is on the wane. The rate of increase in their servants is annually growing less. The flow of wealth into their coffers is subsiding to a gentle and shallow stream. In the very symbols of their greatness are seen elements of their decay. They won their way to extended dominion by unpretending and unadorned simplicity. They are losing their hold on the people's minds and their means of swaying the people's affections by the pomp and splendour and dignity which they affect in their forms and places of worship. They are challenging a contrast with the Establishment which will prove their bane, and they are subduing their original fervour, and veiling with gaudy coverings their original plainness, by which they are hastening on their own dissolution. As preachers, anxious to lead men from sin to God, they were irresistible in their appeals to the people; but as "pastors," as "a distinct order," as "possessing inherent rights," as governing *jure divino*—with the much-affected prefix of reverence, or the more aspiring appellation "bishop or superintendent," as a body of men caballing for the fattest stalls,* and seeking the flock for the fleece, as "men of learning," and lovers of splendour and power more than of God, they will find labour enough to hold the ground they have gained, and would do well if they wish to avoid disappointment, to renounce all hope of largely extending their empire. "I read church history," says Calamy, "and could not help observing with many others that have gone before me, that as the fondness

* Myles' History, p. 240.

for church power and pomp increased, the spirit of serious piety declined and decayed among those that bore the name of Christians." This result and its natural consequence, decline of members and resources, would even now have been observable to a greater extent than it is, had it not been for the disinterested labours of the local preachers and of the lay instrumentality generally, which nevertheless the "pastors" underrate, not to say condemn.

We have spoken of change in the Methodist body. In one particular the symptoms of change are very marked. Few need to be told that Wesley was a field preacher, that Methodism advanced considerably among the people by field preaching. Yet no sooner had the system lodged itself in splendid houses, decked in purple and fine linen, and led its advocates to fare sumptuously every day, than it forgot the poor beggar without; nay, more, forbade those who desired to go into the highways and compel them to come in. The minutes of Conference bear testimony too ample to this change, and give evidence too ample in support of a charge of grievous inconsistency. Field preaching was justified by Wesley on the ground of an alleged exigency. It was in his time the way of God's own indication, for thousands were perishing for lack of knowledge. Now it cannot be pretended that with an increasing population and increasing crime the exigency has been or is less. Why then have the Conference excommunicated members again and again for carrying the gospel to those who felt no prompting to come to seek it, forgetful alike of the early history of Methodism and the early history of the gospel? The system of itinerancy is also on the decline. At first a Methodist preacher remained at most but a few months in a place. This time was then extended to one year. Afterwards, with a view to the accommodation of certain influential preachers, permission was given by that "most perfect aristocracy on earth," the Conference, to the few who have influence in congregations, to petition for the continuance of an acceptable orator for a second year. But now the rules of the oligarchy manage things still more to their own advantage. A circuit may contain five preachers and consist of one large town. B., the secretary, or perchance the president of the Conference, wishes to remain in this large town, where he is well "accommodated" as to "provision and labour." In consequence he changes his place upon "the plan" without changing his locality in space, and remaining snugly lodged in the same abode, circulates, as a preacher, year after year, round a circuit limited by the circumference of one town. And this to him, and to all beside who are of "the powers that be," is *itinerancy*, these are "*travelling* preachers." Could Wesley himself rise from his grave and appear before the chief men in the chief stations of Methodism, Wesley, who, for fifty years, travelled, preaching and writing incessantly, about four thousand five hundred miles every year, and see them making speedy progress to rival the incumbents of the church in their incumbency, how would he feel the ardour rekindle in his bosom in which he flogged, when he first began his public ministry, the lazy and sleeping servants of the establishment!

These several tokens of change and decay would, we are free to confess, occasion to us much regret, were it not that the spirit of Methodism is a spirit of despotism. The work of evangelists we should rejoice to see the Conference carry on in triumph from one extremity of the kingdom to the other. It is a work that is greatly needed, and for what they have done therein we thank them; but when we think of the slavish principles and despotic rule of the Methodist hierarchy, we rejoice that change and decay are visible in their institutions; and in anticipation of the events of another century, we take up the "proverb" uttered of old in exultation over the

fall of the King of Babylon, and say, "how hath the oppressor ceased!"* And the rather are we disposed to think with complacency of the fall of the Babel which the Conference have erected, when we call to mind that in doctrinal intolerance also the Methodist rulers have departed from their primitive simplicity. Wesley himself required from his followers the pronouncement of no shibboleth. "The Scriptures," he says, "are the only rule and the sufficient rule both of our faith and practice." True he did not always act in strict consistency with his own declaration, yet he was no bigot. He required chiefly, if not solely, that his assistants should be earnest for the conversion of sinners. But now all who would act in the Conference must think with Conference on each and every disputed point, and to certify the purity and completeness of their orthodoxy are required before they are admitted "into connexion" to signify their belief—in what?—in the Thirty-nine Articles? no;—in the Assembly's Catechism? no;—in something somewhat longer than either of these lengthy symbols, *in the eight volumes of Mr. Wesley's Sermons, and in Mr. W.'s Notes on the New Testament*. Whatsoever is contained in these, all "ministers" are to profess, and to teach, and to vary in the least from all and every thing therein contained, brings down on the rash offender the punishment of excommunication, except where, as in one or two cases, the power and talent of the individual render it convenient to overlook his heretical pravity. This is another and a gross offence against religious liberty. We know that Methodism has done good service in the field against the monstrous dogmas of Calvin. The minds of thousands it has liberated from the strong agony which these tenets occasion in all who, earnest in their religious convictions, sit at the feet of the Gamaliel of Geneva. So far we recognize the leaders of Methodism as friends to religious emancipation. But for one shackle they have taken off, they have put on and rivetted ten, and in no instance more firmly than in the dread of mis-called heresy which they have inspired, and in the repression of religious inquiry in which they have, alas! too well succeeded. A better spirit is, however, even in this particular beginning to prevail. There are many in the body tired and disgusted with traversing the dull and tiresome, because unvarying round, marked out by Mr. Wesley's sermons. They are weary of meeting at every turn with prison bars. They are beginning to ask why they should thus be cabined, cribbed, and confined; why they may not extend the range of their minds, and rove at large in quest of truth over the ample domains of God's works and God's word. And a few there are who have spoiled the proportions of that worthy figure which the labour of ages has been needed to construct, and which in all the multiplicity of its Protean forms has still been designated Orthodoxy. Others still more bold have done better service than lop an extremity of the image by denying the Eternal Sonship of Christ; they have ventured even to remove the basis on which it stands, by impeaching the doctrine of Original Sin. The spirit of inquiry which has manifested itself, the recent arbitrary acts of the Conference, and the operations of the Schoolmaster, will foster; and a purer form of Christianity may be the reward of those who are now struggling with the powers of darkness.

In the state of things of which we have spoken, the path which the Conference ought to pursue with a view to their own interests is manifest. If they wish to retain and perpetuate their power, they must loosen the reins of their government. Let them venture no farther. It is the last drop

* Vide Isaiah, chap. xiv.

which causes the cup to overflow. Their subjects have borne as much as they can, and as much as, in their present state, they *will*. They know and feel they are oppressed, they are alive in part to a sense of their rights. Many have indignantly flung from their shoulders the yoke of bondage, others yet bearing it feel their cheeks mantle with shame. Let the Conference then see to its future measures.

Periculosæ plenum opus aleæ
Tractas ; et incedis per ignes
Suppositos cineri doloso.

Let it abandon all Jesuitical dealings, and all forced constructions of law. Let it abate somewhat at least of its lofty notions. Let the priest sink into the brother ; it is a more honourable and a more endearing relation ; and, as brethren, let those who are now rulers in Israel treat with the people in a spirit of Christian equality. Thus may the Conference retain all the influence which it ought to possess, and still carry forward to the satisfaction of good men of all sects the great work which its Founder began.

CONVERSION OF A CATHOLIC PRIEST.

Heidelburg.

THE following is a narrative of a conversion from the Catholic to the Protestant faith, which is remarkable chiefly as having commenced in the rejection of a doctrine which still darkens the creed of almost every Protestant Church. It is interesting as the history of an honest and devout mind, long struggling under an overwhelming weight of superstitious terrors, and rising at length into better views of the doctrine of the grace of God. This history, written by himself, was first published in Dr. Paulus's *Sophronizon*. It was inserted in a number of the *Allgemeine Kirchen Zeitung*, from which some passages of his life are now extracted. Charles Jais, formerly a Catholic parish priest in Munich, was minister of a Protestant Church in Gutingen when he wrote his narrative, and is probably still living there. He was born in 1775 at a place in Bavaria, where few of the inhabitants had ever seen a Protestant. He was twelve years old when he was placed in a convent school in Bavaria. At the end of two years he became thoughtful, inquisitive, and (to use his own words) extremely scrupulous. This was remarked in a catechetical lecture of one of the Professors, and that hour he describes as the date of all his subsequent distress, and at the same time the first step to his conversion to Protestantism. The Professor's lecture was on the eternal duration and intensity of hell torments. He said, "If every thousand years a bird should come and drink out of the sea, it would at last become dry, but the torments of hell are always but begun. If every million of years he should sharpen his beak upon that mountain, (they were in view of one half a league high,) it would at last become dust, but eternity is always but begun, and every deadly sin plunges into hell." "I began," says the biographer, "to tremble in my whole frame, for many a deadly sin lay upon me which now pressed heavily on my heart. Often on the Sunday I had been inattentive at mass, once I had not been present, and though I confessed regularly, yet I might not have been diligent enough in the duty of self-examination, and might have omitted to confess all. Also I had once eaten flesh on Friday. Still all was not lost ;

since the mercy of God gave me time for repentance, I would repent, confess, and sin no more. But my distress of mind reached its extreme point, and at the same time the first ground of my conversion was laid, when the good Franciscan proceeded to say, 'How happy are we Catholics who were born in the true faith; for all Jews, Turks, Pagans, Lutherans, Calvinists, especially all Heretics, without doubt perish everlastingly.' A malefactor expecting every moment the fatal stroke does not suffer greater mental agony than I endured. In our library were Gellert's Fables, Sturm's Reflections, Stilling's Lives. I knew that the authors were Protestants, and I held them to be good and pious men; and these are children of hell, because they have not the true faith. And who are there of the Catholics that have never committed a deadly sin? Who then shall be saved? In my distress I was tempted to curse existence; I lamented our wretched race, and thought the beasts were happy. Peace of mind was gone for ever; and if a thought of pleasure entered, I dismissed it with dismay. That faith in the God of our fathers which I had in childhood, when surrounded by the glorious scenes in nature, existed in me no more. Not that I really considered God as a most cruel tyrant; this my conscience forbade; but the conflict between piety to God and my present faith, was a source of such misery as one would pity in the worst of criminals. When I expressed a doubt, and sought relief from the Professor, his sole reply was, 'You are an inquirer, you must believe; would you be wiser than the church, and so many thousands of the most learned and pious of men? Do you not know that it is written, 'has not the potter power over the clay to make one vessel to honour and the other to dishonour?' And what are you that you should dispute the right against God? The judgments of God are unsearchable. Believe, and explore not.' I did indeed believe, but as doubts continually returned, the conflict within me still existed; and it was the more alarming because it was no longer limited to this single point, but extended by degrees to many others." The writer proceeds to state that his mental agony was too strong for his health, and that he suffered long under its effects in his chest and stomach. Thus passed his youth, spoiled of every pleasure. During seven years of misery, he often wished for death in vain. In his twentieth year, hoping to find rest in solitude, he entered on a noviciate in a monastery, and for the first year he found what he sought; but in the second he became weary of the uniformity of his life, and felt that his health was not restored as he had hoped. He left his cloister, and after some time went to Munich and became preacher there at St. John's. "In this character, he says, I thought it right to examine more nearly the doctrines of the Catholic Church, that I might be the better qualified to explain and to defend them; and again the doctrine of eternal torments took possession of my thoughts." The result of his reasoning "was a persuasion, that since God is our Father, and all religion stands upon this universal relation, a relation which reason and nature declare to us; against this great truth, no writing, which is always capable of a different interpretation, may be considered as valid. Thus," he says, "I reasoned, and there was light in my soul, and God stood before me again as a benevolent parent. My heart was again open, embracing all things with affection, and through my darkness I looked out joyful to the starry heavens, and exclaimed, No! there is not such a hell as I have been taught to believe." The change had now begun which was to end in better views of the government of God and the doctrine of Christ. At length, after more than twelve years of mental suffering and conflict, he resolved to separate himself from the Roman Catholic Church; and he con-

cludes by saying, "that much as it had cost him, he had never repented of his separation."

It is manifest that the Protestant convert disengaged himself from his first faith by placing himself on the ground of rationalism; indeed, it may be inferred from his own account of his previous studies, that he was ill-prepared for a biblical examination of the question. The name rationalism is perhaps new to some of your readers, but it occurs continually in the religious polemics of these parts, and seems to be used to designate an opinion or set of opinions directly opposed to supranaturalism. It is, however, to be believed, that different shades of opinion, and even different opinions, are included under it. It often denotes, what is often called in England, anti-supranaturalism, but it is also descriptive of those who, without rejecting the Christian miracles, constitute reason the arbiter of what is to be received as revealed truth. Of the last class of rationalists again, some maintain that nothing can be revealed truth which is either contrary to the reason of man or above it; while others would exclude only what is contrary to his reason. As the battle between supranaturalism and rationalism still rages, especially at the University of Halle, where it may end in something more offensive and ponderous than the smoke of controversy, some occasional notices of the origin, progress, and present state of the dispute will not be unacceptable perhaps in your Repository. In the *Theologisches Literaturblatt* of the *Allgemeine Kirchenzeitung*, the subject is introduced for the first time in the year 1824, in a review of an inquiry into the Christian doctrine of the holy supper, by Dr. David Schulz, Theological Professor in the University of Breslau. The following passages are extracted from that treatise: "It seems to be as ungrateful as it is impious to say that the Creator, in giving reason and revelation to man, has bestowed upon him two mutually hostile, and conflicting gifts, one of which can be beneficial to him only in proportion as he withdraws himself from the deceitful light of the other." "Had we not the divine seed already within us, and were there not in our nature a medium of communion with God through our reason, a revelation absolutely strange and external to us would be no more fitted for our use, than a mathematical or metaphysical lecture for the instruction of the brute creation. Between existences in no way akin, there can be no understanding." "Above all human thoughts, inquiries, and knowledge, with a sure and rapid march, came forth the revelation by Christ; but it is not, therefore, necessary, that it be either above the reason of man or against his nature." "The just view of the subject appears to be this. Both the thinking power which we are wont to consider as purely human and natural, and the revelation which we acknowledge as an extraordinary gift of Providence, far from being essentially divided, are in harmony with one another, confirm, supply, and illustrate each other, and ought to be regarded as resolved into a perfect unity. No view can be rational which contradicts the plain word of God; and no exposition of the divine word; above all, no history of a revelation which is opposed to sound reason can be valid. They are alike in error who would exalt the value of either by the rejection of one of them."

Between the author's opinion of the office of reason in religion and that of the editor, Dr. Zimmerman, of Darmstadt, there is a broad but not well-defined line of distinction. According to the latter, "all religion proceeds from revelation, for the spiritual eye has as little light in itself as the corporeal. It would be arrogance in reason to consider itself as the source and discoverer of religious truths; but since revelation is intended for man, and since it, as well as reason, comes from God, between them there can be no

contradiction. Reason has the right and the duty to examine (*ανακρίνειν* is the expression of the Apostle Paul) what is offered to it as revelation. It will not, indeed, pretend to comprehend perfectly what is above human sense—it will hold itself bound to receive much that surpasses its power of comprehension; but it neither may nor can receive what is opposed to its own inherent laws. That which endures the test it receives into itself, not because it is founded upon an exterior revelation, (for then the door would be open for superstition and enthusiasm to come in,) but because it corresponds with the seeds that exist in itself, and with the receptive power which God has given it, and satisfies the highest wants of human nature. Thus then the true rationalist is in fact the only true supranaturalist. The true rationalist acknowledges the supranatural essence and source of religion, but he examines, constructs, and forms it in himself, in conformity with his own rational nature (subjectu rationalistische in metaphysical phrase).” The Reviewer adds, “That which is named rationalism purposely, but falsely, by the zealots for the faith of authority of the present day, in order to bring into bad repute the highest and noblest power in man, *that* will have not only the spiritual sight to be in us, but also the supranatural light, and rejects a revelation coming to it from without.” I subjoin an extract from a more recent publication, because, in connexion with the foregoing, it seems to furnish a clue by which it is not difficult to trace the steps of progression from rationalism to what may be called ultra-rationalism. Dr. Schultess, not being able to be present at the third Centennial Reformation Festival in Berne, dedicated to his brethren, “De uno planissimo plenissimoque argumento pro Divinitate disciplinæ ac personæ Jesu lucubrationem, judiciis fraternis cunctorum ecclesiæ patriæ ministrorum subjectam.” His argument is built upon a proposition which will be given most satisfactorily in his own words. “Si quod ponitur verbum, necesse est hominibus cum Deo societas orationis, sin orationis etiam rationis et intelligentiæ; ita ut homines, quodcunque verbum Dei ad ipsos factum sit, facultate nativa, i. e. ab summo parente ingeneratâ, quoad ejus oporteat percipiant ejusque divinitatem ignorent, i. e. credant.” The import appears to be this: that if a word of God is given to men, there must be a language of communication between God and men, and if a language a reason also, and an intelligence which is mutual. So that whatever word of God is communicated to men, by a natural faculty implanted in them by the Supreme Parent, they may be able to perceive and understand all that it concerns them to know, and to recognize the divine origin in the truth revealed, i. e. to believe. What this faculty is, is farther thus explained: “We may distinguish with certainty the human and the divine reason in ourselves and others; for as mortals, children of Adam, we possess the ratio humana, (*ψυχική*), but as besides the fathers of our flesh we have a heavenly Father, the Father of our spirits, (*τῶν πνευμάτων*), we have a double origin, and even as Christ, (John iii. 3, 6, i. 1, 12, 13; James i. 18; Rom. i. 3, 4,) we also have a divine reason.” The time is not come for a complete and dispassionate history of the religious opinions of the present day in Protestant Germany. The most cheering view of the whole is, that beneath every colour and shade of opinion there is a deep ground of heartfelt conviction, that, whether the sources of religion be sought in reason, feeling, or faith, in a light within, or a light coming from without, an interior or exterior revelation, it has objective truth, and is a great reality that it comes immediately from the omnipresent God, in whom we live, and think, and feel, and that it is the sole guide to the great end of our being, to constant and still progressive virtue, and to a holy and happy immortality.

MISCELLANEOUS CORRESPONDENCE.

Additional Remarks on the Nature and Evidences of the Resurrection of Jesus.

LETTER II.

To the Editor.

SIR,

IF the belief in shades or apparitions had no foundation in external reality, it must have been the effect of certain excitations of the fancy under particular circumstances; and in order to produce substantial evidence of *realities*, in some respects bearing a resemblance to those illusions, it must be requisite that the mind should be so circumstanced and pre-occupied, that the objects presented to it *could not be* the figments of its imagination, but *must have been* produced by actual appearances. Now, it is evident that the *general* state of mind of those who were well acquainted with Jesus, without being in any degree accessory to his crucifixion, was much more suitable for witnessing any manifestations of his person, after his resurrection, than that of those who had concurred in his destruction. His disciples, in particular, besides a far more intimate acquaintance both with his person and mind than any of his enemies, had no expectation of again beholding him alive, at least within so short a period, and were under the influence of none of those guilty apprehensions which, in the minds of his enemies, were liable to create the injured form of him whose murder they had instigated. These latter, on the other hand, were aware that he had predicted his resurrection, on the third day after his decease, and were perhaps in no instance so exempt from the apprehensions of beholding either his living person or his injured shade, as to be in no degree liable to mistake appearances of one or both for realities. The supernatural darkness which intercepted the beams of the sun during the three closing hours of his earthly existence, and the entire resignation and firm reliance on God which he manifested up to the moment of his exit, together with the rending of the sacred veil on the occasion, were circumstances sufficiently awful to give pause to the most unreflecting, and to shake the stoutest spirits; and accordingly they drew forth from the chief of

his executioners a concession in the highest degree honourable to his character; and "all the people" who witnessed the manner of his decease, and the scenes with which it was accompanied, "smote their breasts" with conscious guilt and horror at the outrage to which the great body of them, at least, had been accessory. It is difficult to conceive that the Chief Priests and Pharisees themselves, in bringing to recollection his prophecy, that "in three days he would rise again," should, under all the circumstances, have been free from apprehension of the accomplishment of the prediction. The circumstance of their so far giving credit to the very extraordinary and unsatisfactory statement of the guards as to bribe them to circulate a report most disgraceful, not only to those employed, but to themselves as their employers, in inventing it, could only have proceeded from a conviction of their inability to deny the truth of the original statement, and must surely have proceeded from some of the facts, at least, being too well known, not only to the guards, but to many others in the crowded city, whose observation would be attracted to the spot at the time predicted, and whose attention would be summoned by the earthquake, or shaking of the elements, which preceded the resurrection. All these causes must have concurred to put the minds of the enemies of Jesus, in general, in a state of extreme apprehension; they must have been disposed to anticipate the sight of him from whose indignant aspect and keen reproofs they wished to escape; and any temporary manifestations of his person to men in this state of mind, must have been extremely liable to be confounded with the creations of their guilty consciences, brooding over the memory of their murdered benefactor, now miraculously withdrawn from their power, and ready, perhaps, at every moment, to present himself to their observation. Indeed, it was perhaps impossible that any such appearances of Jesus could have been presented to persons under the influence of the apprehensions which must have been in no slight degrees universal among his enemies, for a considerable period subsequent to his resurrection, without falling strongly under the sus-

picion of being no other than illusions of their minds. I confess it appears to me a circumstance deserving of the highest admiration, that no reports should have arisen among that numerous body of conscientious offenders, who were "pierced to the heart" with compunction at the testimony of Peter, concerning any appearances of that grossly-injured "Son of Man," in the fulfilment of whose predicted resurrection they had so much reason to believe from the moment of his disappearance from the sepulchre. The same miraculous power which so frequently presented his person to the view of *unapprehensive*, and on this and other accounts suitable, witnesses to his resurrection, must have interposed to prevent his being seen, or *imagined* to be seen, by those who were strongly disposed to *anticipate* and *apprehend* his appearance. And it seems to have been almost as necessary that *no* fallacious or dubious reports should have been circulated respecting his having been seen, as that a sufficient number and variety of his personal manifestations under circumstances of the most unexceptionable description, should have been presented, and placed upon record by faithful historians.

The proofs that the disciples of Jesus had no anticipations of his resurrection previous to its being brought home to the evidence of their senses, are no less manifest than that his enemies strongly apprehended it. After having committed his body to the sepulchre, the attention of his female disciples was directed wholly to conferring upon him some additional honours of sepulture, while the minds of the apostles were absorbed with sorrow at his unexpected destruction. The first person to whom he was presented was, as we have seen, one whose thoughts were intent on no other object than the discovery of the body, from the search after which his living person could with the utmost difficulty withdraw her attention;* and he was soon afterwards most unexpectedly met by some of her companions, who, indeed, had, in a like unexpected manner, been informed of his resurrection, but whose minds were wholly occupied with the expectation of meeting him not *there* but in *Galilee*.† The minds of the two disciples going to Emmaus were, from the operation either of natural or miraculous causes, in a state the reverse of that of anticipating his appearance; and it was

only by dropping the air of a stranger and assuming his wonted office at the table, that their attention was sufficiently drawn upon him to enable them to recognize his person.* Had he continued with them afterwards, and parted with them in an ordinary manner, they would have made no other conclusion than that he was restored to the present state; but this was precisely what they must have expected; and nothing could have been more remote from their anticipations, than that the person who had so long accompanied them, and whom they now clearly recognized to be Jesus himself, the same who had been deposited in the sepulchre, and, after having left it, now presented himself to them alive, could have suddenly become invisible. Their thoughts could have been intent on no other subject than that of offering their joyful homage to their re-animated Master who had just revealed himself to their observation. That he should at this interesting moment cease to be an object of their sight could have been no work of their imagination, any more than his previous appearance and the long and instructive conversation by which he had before opened their minds to the understanding of some predictions applying to his sufferings and resurrection in the ancient prophecies. Unexpected, however, as so extraordinary a circumstance must have been, and surprising and inexplicable as it may appear even at the present day, it entirely coincides with the miracle of his disappearance from the sepulchre, and with his re-appearance to Mary Magdalene; forming with them a necessary part of the proof of his translation to a state in which he is no more liable to death or corruption.

It is observable that, when the two disciples reached Jerusalem to acquaint the apostles with the facts they had witnessed, they found them already arrived at the conviction that "the Lord was risen indeed," and consequently their narrative up to his being "known to them in breaking of bread," where it broke off, by his sudden appearance, must have tended to confirm the same conviction; nor would any circumstance appear more probable to the apostles than that he would shortly arrive and unite with them in company.† This would have entirely coincided with their ideas at the moment, nor would his arrival in the ordinary manner have excited any

* John ix. 14—16.

† Matt. xxviii. 7—9.

* Luke xxiv. 13—31.

† Ibid. ver. 33—36.

other emotions in their minds than those of respectful congratulation and joy. But they appear now to have entertained the same ideas respecting the mode of his existence as those of the two disciples at the moment preceding his disappearance; they had not the most distant conception that their master had left the ordinary form of humanity, and would resume it only on certain occasions, for the purpose of making himself known to them. In fact, nothing probably was more remote from their conceptions than that a living man should alternate to the state of an invisible spirit, and again resume the nature of ordinary humanity. If "they thought they beheld a spirit,"* it must have been accompanied with the persuasion that the man of whom it was the shadowy vestige was deceased. What a revolution, therefore, must have been effected in the minds of the apostles, when, from the full conviction that their master was risen alive from his sepulchre, they mistook his person for a phantom of one that was deceased! That this was their notion of "a spirit," is evident from our Lord's definition of it, "a spirit hath not flesh and bones as ye see me have." But what led them to embrace such a supposition? It could have been no creation of the imaginations of so many persons at once, all of which were, up to the moment immediately preceding, intensely occupied with the opposite persuasion that he was what he now shewed himself to be, a living person having real flesh and bones. It could have proceeded from no other cause than the extraordinary manner of his presenting himself before them. "While" the two disciples were proceeding with their narration and had just mentioned the circumstance of his "becoming known to them," thus giving confirmation to the assurance of the apostles that he was now a living person, and *before* they had proceeded to relate his miraculous disappearance, so as to convey ideas similar to those which were now excited by his appearance, "Jesus himself stood in the midst of them;" or, as John has more distinctly related, "The same evening, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst."† In the same manner the latter Evangelist describes the appearance of Jesus a second time to the apostles, when Thomas was added to their number, and after an interval

of eight days in which he had been withdrawn from their view;* and, as on each of these occasions he appears to have been intimately acquainted with what had passed in his apparent absence, and with the precise states of mind of the disciples at the moment which he selected to present himself, it appears evident that he must have been invisibly present previous to the manifestations of his person. Now all this is a continued confirmation of the foregoing statements that the resurrection of Jesus was accompanied with a transformation of his person to an invisible state; and that from that time forward he selected such occasions only for the manifestations of himself, as were best adapted to prove the reality of the facts both of his ordinary invisibility, and of his actual presence whenever he was manifested to the cognizance of mortals. In all the cases which we have instanced, it will, I trust, be clearly seen that the states of mind of those to whom these extraordinary phenomena were presented, were the very reverse of anticipating or imagining such phenomena; and consequently, that they could have proceeded only from the reality of the principle, that the same Jesus, from an inanimate corpse, had become "a quickening spirit," who, however, evinced the identity of his person by occasionally resuming his "animal" nature, and again alternating to his spiritual state. With respect to the last-mentioned appearance, it being under the same circumstances as the foregoing, to those who had been present on that occasion, it could operate only as a confirmation of what they had before witnessed; but, in this point of view, it must have been extremely acceptable, after his having been for the space of eight days withdrawn from their observation, especially as at this second interview they must have been prepared to witness the mode of his introduction with much more coolness and composure, than when, in the first instance, they mistook him for an apparition. Their remaining in Jerusalem so long after they had received a message from him to meet them in Galilee, and in a room secured from the ingress of their enemies, may indicate also that their convictions were not yet sufficiently settled and confirmed; and the incredulity of Thomas, after so long an interval, was, there is reason to conclude, risen to its height, so that nothing could have

* Luke xxiv. 37.

† John xx. 19.

* John xx. 24—27.

been less anticipated, much less *imagined*, by one so slow and difficult of conviction, as that the very opportunities of proof which he had made the conditions of his belief were known by Jesus, and would thus be presented before him. What, but the strong force of reality, could have thus produced in a mind so unprepared to the admission of either, a conviction of such opposites as that the person of his Master was first presented to him from an invisible state, and then afforded him every possible proof that he had resumed the state of ordinary humanity? The opposite natures of matter and spirit, and that the presence of the one indicated the absence of the other, is very deserving of attention; more especially, if it be admitted that it is only by such a transformation of the person from an animal to a spiritual state, that an immortality of being can be realized; and that on the other hand the then almost universal, and the present prevailing, opinion of the separation of an immortal spirit from the body *in* death, is an illusion which is opposed to the doctrine of a resurrection *from* death to life and immortality.

We may here observe how very unsuitable and unsatisfactory such appearances as those we have been considering must have been to any of the enemies of Jesus at the time. If his disciples at a moment when they had every reason to believe he was about to meet them alive, and in the spirit of kindness, were introduced to him in such a manner, that "they were terrified and affrighted, and thought they beheld a spirit," what would have been its effect upon those who, under the influence of rage or conscious guilt, which last appears to have been the general state of their minds, were in continual apprehensions of his appearance? Could they under the violent agitation of the passions which must thus have been excited, be in any suitable condition for examining the proofs of his corporeality and his identity, supposing them to have been before well acquainted with his person? Allowing them to have been chiefly influenced by rage and bent upon his seizure, would not his sudden disappearance or removal from their power have been construed into an evidence that what they beheld was a mere figment of their diseased imaginations, or, at most, the shade of the murdered Jesus, and consequently a proof, not that he was risen from the dead, but that his departed spirit had resumed a momentary form without the

substance of humanity, for the purpose of reproaching them with their cruel outrage upon his person? Admitting the sense of conscious guilt to have been predominant at any manifestations of his person, must not the effects upon their fears have been so overwhelming that no reliance whatever could have been placed upon the report of men thus affected, respecting facts requiring so much coolness and closeness of examination, as well as such a perfect previous acquaintance with the individual, as those which were requisite to evince his ordinary invisibility, and his occasional resumption of the animal nature? Those who smote their breasts with remorse on beholding the circumstances of his decease, and who were pierced to the heart at the apprehensions excited by the mild statements of Peter, must have been wholly disqualified for witnessing and bearing testimony to such facts as those which he was commissioned to make known to them, and to establish by miracles much better suited to convey conviction to their minds and those of mankind in general. No other proofs of the translation of Jesus to an invisible, spiritual, and celestial state, could have been afforded through his enemies so satisfactory as those which were actually afforded; in the circumstances of his having *never been seen*, nor *imagined to have been seen*, by any of them, at or near the time of his resurrection, though watchmen on peril of their lives were stationed around his sepulchre at the moment of his disappearance, who beheld not *him*, but an angel from heaven effecting his deliverance. The reality of these facts is supported not only by the circumstance of his constant removal from the view of persons of this description, from this time forward, and his occasional returns, introduced by celestial companions, to the observation of more suitable witnesses, but by the self-confuting report so eagerly circulated by his chief enemies, and quietly received by the Jews in general. It is further confirmed by their ineffectual attempts to *suppress*, instead of offering any confutation of the preaching of the apostles; * by thousands quickly yielding a formal submission to the authority of this invisible Sovereign; † by the great esteem in which the apostles were held by multitudes of the people; ‡ and in a short time by "the number of the disciples multiplying in Je-

* Acts iv. 16—18.

† Ch. iii. 41, iv. 4.

‡ Ch. v. 13.

rusalem greatly;" and even "*a great company of the priests becoming obedient to the faith*,"* who could not but have well known the original statement of the guards, and thus bore their testimony to its truth.

P.

On Distressed Unitarians.

To the Editor.

SIR,

PERMIT me, in the pages of your interesting and valuable publication, to become the advocate of those sufferers, who, from the uniform propriety of their conduct and the peculiar circumstances of their distress, are, in an especial manner, worthy of our assistance.

Since I am myself an Unitarian, and write principally to Unitarians, I shall, at present, plead only for the unfortunate of the same household of faith.

That there are, from time to time, worthy members of our community, who, from untoward and inevitable circumstances, are so reduced as to demand the sympathy and assistance not only of their acquaintances and fellow-townsmen, but more generally of the members of our body in various parts of the kingdom, is a fact attested by the past experience of every Unitarian. And I think it may be affirmed, that, whenever a case of this kind occurs, and is fairly brought before us, and well authenticated, it will be listened to, and will excite in us an anxious desire to relieve the sufferer. There are among the laity, connected with our body, a number of influential, worthy, and liberal men, to whom a brother in distress is still a brother, and, from whom, when his case is made known and authenticated, the worthy sufferer will receive liberal assistance. But many of these persons are actively engaged in commercial pursuits; they are called on to contribute towards liberal institutions of various kinds; they hear the voice of distress in their own neighbourhoods; and, from their various avocations and the numerous cries for their assistance, they are totally unable, on every occasion, thoroughly to investigate the claims of the applicant for their assistance and support. Nor, indeed, is it advisable that in every case such investigation should take place. It would be irksome, occasion considerable delay, and frequently require a correspondence with

persons resident in distant parts of the country. The parties thus addressed might justly complain of inundations of letters, and the inconvenience resulting from this change in their literary pursuits. But the sufferer himself!—he is kept in the midst of his affliction, and in the bitterness of hope deferred, unwilling to present himself, probably three or four times, before the same parties in the character of a suitor. The persons thus importuned, occupied by other considerations, and anxious, perhaps, respecting the result of important undertakings, are in a state of mind diametrically opposed to that required for the patient hearing of a tale of woe, and for administering to a mind distressed. How must this circumstance militate against the worthy, the unobtrusive, and the sensitive;—the man of refined taste and cultivated mind, who has, by inevitable misfortunes, been reduced in his circumstances! The bold, the headstrong, and the importunate, would, under such circumstances, feel less, and probably be more likely to succeed. It hence becomes a matter of importance that some means of ready application should be adopted, by which the deserving may obtain a passport to the hearts of our people, and the benevolent be secured from imposition and deceit. And here is one instance, among a multitude, in which the utility and importance of our ministers are strikingly displayed. They, from their public situations and the nature of their duties, are especially qualified to judge of the circumstances and deserts of those who apply to our body for relief. Accordingly, we find that, with their recommendation or with their names, a distressed Unitarian procures easy access to the sympathy of the body. I am not about to imply that there is any backwardness in our ministers to assist and recommend the characters of whom I speak. On the contrary, so far as my own experience goes, I have reason to believe them extremely liberal, and that in proportion to their incomes they contribute more than the generality of us. But what I complain of is, that they, particularly the most eminent amongst them for piety, talents, and kind-heartedness, suffer themselves to be worked upon by a tale of distress, not only to contribute of their own substance, but to lend their names to persons of whose characters and circumstances they personally know nothing. The parties thus relieved have, in numerous instances, employed the names thus obtained in a most unwarrantable manner. They have frequently proved impostors, and have

* Ch. vi. 7, which compare with Matt. xxviii. 11.

converted what was intended as a private charity into a recommendation, with which they have traversed the country, and, possessing the hand-writing of two or three of our ministers, of whose characters and private history they have obtained some information, they are enabled to levy contributions in every town where an Unitarian congregation is found; and to carry on an extensive system of imposition and fraud on the benevolent, to the manifold injury of the distressed, who should hereafter be necessitated to apply to us for assistance.

* * * *

The evil is not so much the extortion practised upon us, but the injury—the great and lasting injury inflicted on those who should hereafter stand in need of our assistance, and the diminution of that influence which the names of our ministers ought to possess. The remedy I would propose is, that our ministers, though they may privately assist individuals, should, on no consideration, lend their names either by way of recommendation or subscription, to persons with whose characters and circumstances they are not personally acquainted. This is a plan which I know is followed by some of our ministers, and its universal adoption would be productive of the most beneficial effects. It would prevent much imposition and deceit—it would relieve our ministers from the necessity of characterizing those whom they had previ-

ously sanctioned by their names, as sturdy beggars—persons unworthy of assistance, and least of all from Unitarians—and it would afford to the truly deserving, who come with the recommendation of a minister, a welcome reception among the benevolent.

I am the more impressed with the importance of giving publicity to these sentiments, in a journal extensively circulated amongst Unitarians, at the present time, because there is now a person traversing the country, and levying contributions on Unitarians, who, though unconnected with us, is employing the names of several of our ministers in a manner which they never contemplated, and of which they highly disapprove. At the same time that I would submit these suggestions to the consideration of our ministers, I hope they will serve as a caution to your Unitarian readers, and particularly to those of Liverpool, who may shortly expect a call; if, indeed, the warning voice is not uttered too late. They should investigate any claim that may shortly be made upon their liberality, and not be led away by the authority of high names and long lists of subscribers. I hope that the suggestion here proposed, may be adopted by our ministers, and that, whilst it renders more difficult the practice of imposition, it will further the interests of the truly deserving.

D—.

OBITUARY.

WILLIAM LISTER, M. D.

1830. Feb. 3, at his house in *Lincoln's Inn Fields*, WILLIAM LISTER, M. D., in the 74th year of his age. He was born on the 5th April, 1756, at Ware, in Hertfordshire. He married Elizabeth Solly, one of the daughters of Isaac Solly, an eminent merchant in the city of London, who, with a numerous family, have survived him to cherish his memory and to mourn his loss, not however as those who have no hope.

The character of Dr. Lister was particularly calculated to inspire confidence and hope; in this world, confidence, from the high-minded and unbending course of conduct which he adopted in every situation in which he was placed; and hope

that in another world he might receive the rewards of a well-spent life, and there be joined in communion with the spirits of the just made perfect.

It is not, however, our intention, and it would have been far from the wish of our departed friend, to send forth to the public a mere panegyric of his character.

Dr. Lister, with a modesty peculiar to himself, particularly requested that no eulogy should be paid to his memory, and that no funeral sermon should be preached from the pulpit.

On such a subject we hold the request of a dying man to be sacred; but having complied with such a wish, we hold it to be a duty, that we owe to ourselves, to the public, and to the rising generation,

that we should not let a good man sink into the tomb without one expression of respect for his character, or regret for his loss, as though he had never been.

It is this—the recollection of the character of a good man, that connects the living with the dead—the man sown in weakness with the spirit risen in glory.

It is this that inspires us, engaged in a tumult of perpetual business, to dismiss for a while the contending passions, the conflicting interests, the selfish principles, which so much prevail, and to look with one steady and unbroken view upon the glorious prospect of eternal happiness presented to us in the gospel of Jesus Christ.

Dr. Lister was acute in his observations, ardent in his inquiries, and cautious in his conclusions. He had an elevation of mind which raised him above self.

His disposition was cheerful. He was a man of the most acute sensibility, regulated by the soundest reason. He had a heart to feel, but he had a mind to think, and though his feelings might induce him to palliate an offence, and, as far as he himself was concerned, to forgive an injustice, yet his sense of right and wrong was so powerful, that he could not but express his disapprobation. He was too high-minded to look upon what is mean in any other light than as something beneath the dignity of man's moral character, and therefore impossible for an upright man to commit. His was a particularly elevated notion of morality—difficult for himself to satisfy, and difficult to be attained by others.

His professional character it is not our intention to dwell upon. Of that there are better and more competent judges, but we can speak with confidence of the skilful and liberal manner in which he exercised his honourable calling. To those who were acquainted with our late friend, with the extent of his literary attainments, the taste that he had for classical writings, the accuracy of his views, and the power that he had of expressing them in correct and beautiful language, it may appear strange that he did not write more for the public eye. But this may be explained. Besides the modesty of Dr. Lister's character he for a considerable part of his life was aware that he had a complaint which might subject him to a sudden death.

This constant idea, the correctness of which was proved by a post-mortem examination, had, and indeed should have, a corresponding influence upon his character. A man, with the image of death

continually before him, must be thoughtful, thoughtful not of life, but of his own destiny, and the being and nature of God, subjects too difficult to write upon, and past finding out. Such a temper of mind must give a peculiar colouring to a man's life, it may make him different from the rest of mankind, but if we know the cause it should induce us to look upon him with a sense of greater reverence and respect, and bind his memory about our hearts with a stronger bond of affection.

Dr. Lister was a true friend of civil and religious liberty.

The following extracts, from a letter which he wrote only last October, give such a correct notion of his own ideas upon religion, and are such an excellent specimen of his powers of composition that they may be interesting to your readers. He is speaking of Wollaston's *Religion of Nature Delineated*:—"Your business with religion is as with something affecting the heart and conduct, and as such this work would be of no use to you, and perhaps might be of some disservice by weakening the impression of the truths of revealed religion, in consequence of drawing off your attention from them. The Bible, and such writers as Leighton, Jeremy Taylor, Doddridge, and Channing, will bring home religious truths more to the heart and life, and afford better comfort and consolation, when you read them, than the finest exposition of natural religion. When you come home, which I hope you will soon, I shall ask you to read the *Watchman* in the last *Monthly Repository*, and we will talk together about the religion of the mind and the heart, and I have little doubt that we shall be of one mind. I wish you to be religious, and a Disseuter upon the principle of thinking for yourself in the matter of religion, and to maintain that principle modestly but fearlessly as the best way of becoming and continuing rationally and vitally pious. Do not be rational from the love of novelty, and afterwards indifferent from the love and fear of fashion."

He thus continues, in another part of the same letter, after supposing himself in company with a relation who was in a distant and almost uninhabited part of the globe.

"Nature, in all its silent grandeur, surrounds me and possesses me. I see the works of God and nothing else, and feel his power. I have got the start of man, and fancy myself witnessing the play of Elements previous to his creation. The thunder and lightning, the torrents,

and the whirlwind, and the earthquakes, are all of them acting their parts, while there is no human being to be dismayed by them, and that Being, of whose power these are feeble indications, was then, and ever was and ever will be, unchangeable, an object of astonishment and admiration, not of knowledge to all rational, finite creatures, to be adored, not to be comprehended, but this Being we are encouraged to address as our Father in heaven."

There is a time for all things—a time to live, and a time to die, a time to mourn, and a time to cease from mourning, a time when we can look only with regret upon the spirits of departed good men, and a time when the first sad burst of grief is over, when we can contemplate such beings as the objects of glory and honour, and as the recipients of those blessings which are prepared for the righteous in the mansions of eternal bliss. If such contemplations can wean us from the love of this world, animate us to a more active discharge of the duties of our station, and make us throw away the warmest wishes of our hearts, when we believe them to be inconsistent with our duty to mankind, we may be well satisfied with such an employment. May this be our lot.

MR. R. F. RICHMOND.

May 13, at *Stockton-upon-Tees*, in the county of Durham, aged 46, Mr. FRANCIS RICHARDSON RICHMOND, iron merchant in that place, and a member of the Unitarian congregation there. A high sense of honour, unbending integrity, and undeviating regularity, characterized his habits of business and the general tenor of his life. His early education was in the Church of England, which he quitted from personal conviction of the truth of the more simple system to which he continued attached until his death. His attendance on public worship was uninterrupted, and his fellow-worshippers, by attending his funeral in a body, testified their sense of the loss which the congregation has sustained by his early death. He had also acquired a title to the respect of his townsmen in general, by his services in public offices; and the illness which terminated in his death was supposed to have originated in over exertion and fatigue in the discharge of one of his public duties. His disorder was attended with violent pain, and confined him to his room for about three months, and after it had apparently subsided, and he was pronounced nearly convalescent, a relapse hurried him off within a fortnight. The Rev. Mr. Meeke delivered a judicious discourse relative to the melancholy event on the Sunday after the interment.

INTELLIGENCE.

Fifth Anniversary of the Opening of the Chapel at Wellborne.

THE Fifth Anniversary of the opening of the chapel at Wellborne, one of the Missionary stations belonging to the Students of Manchester College, York, was held on Monday, May 24th, when the Rev. Joseph Ketley, of Whitby, preached from Prov. xxii. 6. The Reverend Gentleman dwelt particularly on the advantages of Sunday schools, and concluded with an affectionate address to about seventy children, who are indebted to some highly-valued members of the congregation for instruction. At the conclusion of the service the children retired to a room, where they were regaled with tea; and after sixty other persons had par-

taken of a similar refreshment, the meeting was adjourned to the chapel, where about one hundred and sixty had assembled. Mr. Henry Wreford having been called to the Chair, the interests of the surrounding congregations and schools were proposed as sentiments, and spoken to by Messrs. Rowntree, Webster, Fox, and Hands. The Rev. Joseph Ketley and Mr. Anderson, of Whitby, severally addressed the meeting; the former alluding, in a pleasing manner, to the connexion which he had recently formed with the congregation at Whitby. Messrs. H. Hawkes, Baker, Heaviside, Maurice, and Corcoran, spoke respectively on the following subjects:

"The general Diffusion of Knowledge a Cause for Rejoicing."

"The Progress of Unitarianism in America."

"May Difference of Opinion never interfere with the Exercise of a Spirit of Christian Charity and Co-operation."

"The British and Foreign Unitarian Association."

"Free Inquiry without Scepticism and Rational Religion without Enthusiasm."

This very interesting and satisfactory meeting concluded with a hymn and a prayer. It was a subject of great regret that the majority of those who were expected to attend, were prevented by a heavy and continued rain throughout the day; but the number of such as were present, was a lively proof of the interest which our sentiments have excited in Wellborne and the neighbourhood; and the spirit of Christian union and moderation which pervaded the meeting affords a bright hope of increasing success.

H. W.

Rochdale, Newchurch, Padiham, Todmorden, and Oldham Unitarian Association.

THE Annual Meeting of this Association was held at Todmorden, on Thursday, June 3, 1830. The Rev. Henry Clarke conducted the devotional services in the morning, and the Rev. Franklin Howorth, of Rochdale, preached from 2 Cor. x. 7. The preacher insisted on the awakening and elevating nature of the truths of Unitarian Christianity, and the consequent necessity of exalted purity, benevolence, and holiness, in the lives of its advocates.

At one o'clock the friends of the Association dined together at the Golden Lion. At half past two o'clock they adjourned to the chapel. The Rev. J. R. Beard, of Manchester, was called to the Chair. After singing a hymn, the meeting was addressed by Messrs. Howorth, White, Ashworth, Taylor, Clarke, Robinson, Duffield, Fielden, and Edmund Taylor. The speeches were animated and edifying, and seemed to indicate the existence of elements that need but little to bring them into much more vigorous and efficient action than has manifested itself for some years in this district. Mr. John Ashworth, who may be justly styled "The Patriarch of the District," stated, that but twenty years ago he did not know a Unitarian in the world; now, within the circuit of a few miles there are hundreds that embrace our faith. He sometimes wondered, however, that there were not many more when he considered how simple, how beautiful, and how

blessed are the views we entertain of Christian doctrine.—Mr. Robinson, of Padiham, stated, that the congregation and Sunday-school were in a gratifying condition, considering the nature of their circumstances. The pulpit was only supplied by himself and James Pollard, another poor weaver, and occasionally by strangers. It was somewhat arduous, after labouring for the small pittance of four shillings during the six days, to stand up in the middle of much uncharitable opposition as the heralds and defenders of gospel truth on the seventh. But they and all their brethren in affliction and poverty found abundant consolation and joy in the blessedness of that gospel which was originally preached to the poor. Let this fact, proceeding from the lips of men almost reduced to the grave by famine, for ever silence the calumny that our doctrines are not fitted for the poor. There is a ground-rent of £10 per annum on the Padiham chapel, which the members, by joining their half-penny and penny subscriptions, and by the utmost efforts on extraordinary occasions have paid, whilst they were able themselves. They at present suffer much anxiety, because they are a few pounds in arrears. It is to be hoped that the Unitarian public will not allow so worthy a people to be long thus embarrassed, and to feel the malice of some *orthodox* neighbours, who exultingly exclaim, "Your Unitarian chapel will have to be sold yet." The evening service was opened by Mr. Duffield. The Rev. J. R. Beard delivered a masterly and excellent discourse, containing a powerful statement of the *positive* views of Unitarians respecting the character of Christ and the blessedness of his religion, on the words, "To you who believe he is precious," 1 Pet. ii. 7. This closed the services of the day; all seemed to have been edified and delighted; prejudices, we trust, were removed from the minds of many who differ from us in faith; and those who embraced our views retired to their homes, we have reason to believe, with an increased zeal for the propagation of Unitarian Christianity, and a holy determination to exemplify its heavenly power by their future practice.

Students' Missionary Society, Manchester College, York.

SINCE the last published notice of this Society, Malton and Selby have been relinquished as missionary stations, on the ground of being competent to maintain settled ministers. Wellborne and Jub-

bergate, York, have been supplied as usual; and the room at Barton has been kept open, though the small number of missionaries has prevented the services there from being so frequent as at the other stations. The summary of the cash account for the present session is,

Received.....	£22	13	9
Expended.....	22	4	0
Balance in hand	0	9	9

The present aspect of the stations is encouraging. At Jubbergate, the Sunday-school and the library connected with it are in a flourishing condition. At Wellborne a Sunday-school library has recently been established, in addition to the congregational library; and, with the assistance of the Rev. Joseph Ketley during his late residence on the spot, the number of hearers has been so much increased, that for the greater part of the present session the chapel has generally been nearly filled, and frequently crowded. Our friends at Barton have had great difficulties to contend with, especially from the active and unremitted opposition they have experienced from members of the Established Church; but they still remain unshaken in their belief as Unitarians, and avow it with exemplary openness.

Though the number of missionaries from amongst the students has been considerably diminished, and will shortly be still more so; this circumstance will probably not be altogether adverse to the interests of the society or the stations. For some of our Baptist lay friends, of the Jubbergate Society, have zealously assisted in cases of emergency, whose services have hitherto been very acceptable to their hearers; and they are disposed to continue them as circumstances may require.

HENRY HAWKES, Treasurer.

Manchester College, York,
June 21, 1830.

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Manchester College, York.

On Tuesday, Wednesday, and Thursday, the 22d, 23d, and 24th, of June, was held the Annual Examination of the Students in this College, in the presence of Daniel Gaskell, Esq., *President*, Samuel Shore, Esq., Olley Shore, Esq., John Bell, Esq., Joseph Hone, Esq., of Dublin, and G. W. Wood, Esq., *Treasurer*; and the Rev. Professor Henry Ware, of Harvard College, U. S.; Joseph Hutton, LL. D., Messrs. R. B. Aspland, Beard, Hawkes,

Hutton, Johnstone, Lee, Turner, Jun., Williams, and Turner, *Visitors*: in the course of which the Students were severally examined in Hebrew, the Latin and Greek Classics, the Mathematics, Ethics and Political Economy, Ancient and Modern History, the Evidences of Natural and Revealed Religion, and Theology; and Orations were delivered by Mr. Baker on the Desire of Fame; by Mr. Maurice* on the Character of Christ as an evidence of his Divine Mission; by Mr. Heaviside on the State of the Jews in Judæa and their various settlements at the time of the coming of Christ, according to the writings of the New Testament; by Mr. Corcoran on the Diffusion of Useful Knowledge as auxiliary to the spread of True Religion; by Mr. H. Hawkes on the Character of Paul and the wisdom of his appointment to the Apostleship; and by Mr. H. Wreford on the Case of the Dæmoniacks of the New Testament.

The Visitor then proceeded to distribute the College Prizes for diligence, regularity, and proficiency. With regard to the first prize he observed, "the Tutors had reported that they had found such difficulty in determining the comparative claims of Mr. William Rayner Wood, Mr. Henry Higginson, and Mr. Charles William Robberds, that it was agreed to record them all three as First-Prize Students; that Mr. Wood being a Lay-Student, and therefore not likely to stay beyond the three years prescribed for the course of students of this class, should take the prize-books, and that Messrs. Higginson and Robberds should receive the advantages enjoyed by First-Prize Students in the fourth and fifth years. The second prize was adjudged to Mr. Classon Porter; the third to Mr. J. R. Commins. Mr. Phillips' prizes for Classical eminence were awarded to Mr. Commins, in the second year of his course, and to Mr. Robberds, in the first. The Mathematical prizes, offered in like manner by "A Friend to the College," to Mr. Porter, in the second year, and to Mr. Higginson, in the first. Euclis' prize for the best Translation into Greek prose of a passage selected from the History of Greece lately published by the Society for the diffusion of Useful Knowledge, was awarded to Mr. Mark Rowntree. The prize for the best-delivered oration to Mr. P. Corcoran.

* Mr. Maurice also read an Essay, to which an extra prize had been adjudged as the best composition on Lord Bacon's aphorism "Knowledge is Power," offered by "A Friend to the College."

The Visitor, after having distributed the prizes, proceeded to express the high satisfaction of the Trustees in the very favourable report which had been received from the Tutors of the general conduct and consequent proficiency of the Students during the whole session, and in the highly creditable result of the examination just concluded: he particularly adverted to the laudable spirit of emulation which had this year shewn itself with regard to the prizes which were the subjects of competition, in the much greater number than usual of sealed papers given in, and also that this emulation had shewn itself quite clear of jealousy, by the cordiality with which the names of the successful candidates had been received. He then proceeded to observe, that as neither the Tutors' report, nor any thing which had occurred during the examination, had furnished him with any subject on which to ground admonition or caution, still less reproof or censure, he would avail him of the opportunity of giving them a few thoughts on a general subject connected with the exercise of their ministerial duties. The subject which he chose was public prayer; but as the thoughts were hastily put together, he thinks it better to keep them back for the present: they may probably furnish, in a more matured state, an article which may solicit insertion in a future number of the Repository. He concluded by adverting to the late Meeting at Manchester, and particularly to an important suggestion by their friend Mr. Robberds, and to a resolution grounded thereupon, "That it be most earnestly recommended to the Committee of the Association to consider, whether they cannot effect the establishment of City Missions, on a plan and for purposes similar to those detailed in the reports of the Rev. Dr. Tuckerman, of Boston, U. S.;" and by earnestly recommending it to those of his young friends who were about to leave the College with an immediate view to the exercise of the ministry, to consider the poor and ignorant inhabitants of the places in which they should settle as a part of their special charge; and to endeavour, by schools and conferences, and occasional missionary preachings, to enlarge their knowledge and stimulate their sense of the importance of the great truths of the gospel, as connected with their good conduct here and their happiness hereafter.

Three young ministers are this year leaving the College. Mr. H. Hawkes is engaged on trial at Norwich; Mr. Cor-

coran at Malton; Mr. H. Wreford is not yet engaged.

Southern Unitarian Society.

THE Annual Meeting of the Southern Unitarian Society was held at Chichester, on Wednesday, June 23d. The Rev. E. Kell introduced the service, in the morning, by prayer and reading the Scriptures; the Rev. Russell Scott offered the general prayer, and the Rev. J. P. Maleson, B. A., of Brighton, preached an excellent sermon from Luke xxiv. 11, in which he exhibited in a striking manner the circumstantial evidence in favour of Unitarianism from the conduct and preaching of the Apostles. In the evening the Rev. C. P. Valentine, of Lewes, delivered an interesting discourse from Philippians i. 9: "And this I pray, that your love may abound yet more and more in knowledge and in all judgment." Between the services the members and friends of the Society dined together at the Swan Inn, Abraham Clarke, Esq., of Newport, in the Chair. At the business meeting of the Society, the Rev. J. Fullagar presided, and the Secretary read the Report of the Committee, from which it appeared that the state and prospects of the Society were encouraging. Reference was made to the proposal made by the Dorsetshire Association of Independent Ministers to the Southern Unitarian Society to appoint three of its members to confer with the Rev. Messrs. Durant, Gunn, and Keynes, as to whether the persons now in possession of the Old Meeting-House in Wareham are entitled in equity to retain the same, and the reasons which had induced the Society to decline a conference in which there were not the slightest grounds for expecting that any impartial decision could have been obtained.* The Unitarians of Wareham had, in the spirit of meekness and wisdom, withdrawn from a contest which could only have increased and prolonged feelings of animosity, and were erecting for themselves a commodious chapel capable of holding three hundred persons. Thus the efforts made to crush Unitarianism in that town have, under the Divine blessing, been the means of exciting an increased interest in the cause of truth, and establishing Unitarianism on a solid and permanent basis. May it continue to flourish there in a manner equal to the fervent interest

* Vide Resolutions of the Southern Unitarian Society, Mon. Repos. for 1829, p. 888.

taken in its prosperity by the neighbouring Unitarian churches.

EDMUND KELL.

Hull, East-York, and North-Lincolnshire Unitarian Association.

THE Sixteenth General Meeting was held at Hull, on Wednesday, June 25th and the two following days. On Wednesday evening divine service was conducted by the Rev. W. Duffield, of Thorne; and the Rev. H. H. Piper, of Norton, preached from 1 Cor. ii. 5, "That your faith should not stand in the wisdom of men, but in the power of God." On Thursday morning, the Rev. R. K. Philp, of Lincoln, conducted a devotional service; and the Rev. J. Platts, of Doncaster, preached from Dan. x. 21, "I will shew thee that which is noted in the Scripture of truth." After service the members of the Association met for the transaction of business. The report of the Committee for the last year having been read, a new committee was chosen, and such sums of money voted to various local purposes as the Funds of the Society allowed.

This day the friends of the Society dined together to the number of about forty. In the evening, the Rev. Edward Hawkes, of Pendlebury, near Manchester, opened the service at the chapel; and the Rev. J. R. Beard, of Manchester, preached from 1 Pet. ii. 7, "Unto you therefore which believe he (Christ) is precious."

On Friday evening a public religious meeting was held in the chapel. After singing and prayer, Mr. Philp was called to the Chair, when the report was again read, and the following resolutions were moved and seconded in suitable speeches:

The Rev. H. H. PIPER moved,

1. "That the members of this Society, regarding the Christian religion as the greatest blessing of God to man, and considering their own views of that religion (as every sincere professor of religion must consider his own views) to be the most accordant with truth, and the most holy and efficacious in their practical influence, are sincerely anxious for the dissemination of the religious principles which they profess, and would consider the universal reception of Unitarian Christianity as the greatest spiritual blessing that the world could receive."

MR. GARDNER, of Hull, seconded the resolution.

The Rev. J. R. BEARD moved,

2. "That the members of this religious body see with satisfaction, and acknowledge with gratitude to Divine Providence, the increasing success which attends the various efforts made both within and beyond the range of the Society itself for the diffusion of Unitarian sentiments."

Seconded by Mr. BLUNDELL, of Hull.

The Rev. W. DUFFIELD moved,

3. "That in the opinion of this body, however, the progress of Christian truth is not to be estimated by the number of professors, nor by any visible circumstances merely. That the kingdom of God cometh not with observation; that the operation of truth is silent, but its progress nevertheless is sure and constant."

Seconded by Mr. J. BLUNDELL, of Hull.

The Rev. J. PLATTS moved,

4. "That, while the members of this Society regard the principles of Unitarian Christianity as at once the most accordant with the Scriptures, the most intelligible to the understanding and the most animating and consoling to the heart; they cheerfully accord to every fellow-Christian and every fellow-being the most unbounded right of thinking and inquiring for himself on matters of religious faith and practice; and they confidently trust the time is not far distant, though it yet tarrieth, when good and conscientious men will cease to be oppressed or excluded from civil privileges on account of religious belief."

MR. W. HOLDSWORTH, of Hull, seconded the resolution.

The Rev. EDWARD HAWKES moved,

5. "That this Society regards the Scriptures as in fact, and not nominally, sufficient for religious instruction and for salvation. That they consider the principle of the sufficiency of the Scriptures as a fundamental principle of Protestantism, and yet more of Protestant Dissent; and that they think this principle to have been virtually violated or nullified by the framers of every human creed, and the inventors of every unscriptural phrase, for the designation of alleged Christian doctrines."

MR. MOAT, of Thorne, seconded the resolution.

The Rev. E. HIGGINSON, Jun., moved,

6. "That the members of this Society, regarding faith, hope, and charity, as the permanent gifts of the Christian church, further regard charity as the greatest of the three. That they, therefore, cannot contemplate without feelings of regret, the discussions which prevail

in the Christian church, and more especially those indications of a want of charitable indulgence and brotherly feeling, which are frequently manifested towards themselves."

Mr. JOHN HARLAND, of Hull, seconded the resolution.

The Meeting concluded, as it had commenced, with singing and prayer.

It was highly satisfactory to observe the numerous audiences collected both at the religious services and at the Friday evening's meeting, as evincing an unabating interest on the part of Unitarians in the well-being of their religious body, and as shewing a disposition, on the part of their fellow-christians of other denominations, to inquire candidly, and judge fairly, respecting the doctrines so much misrepresented.

EWD. HIGGINSON, Jun.

July 5, 1830.

Eastern Unitarian Society.

THE Eighteenth Anniversary of the Eastern Unitarian Society was held at Bury, on Wednesday, June 30, and the following day. On Wednesday evening the service was introduced by the Rev. — Selby, of Lynn; and the Rev. — Melville, of Ipswich, delivered an excellent sermon from Gal. vi. 4, on the Exercise of Reason. On the following morning, the service was introduced by the Rev. W. J. Bakewell, of Norwich; and the Rev. J. Esdaile, of Framlingham, preached an excellent sermon founded on 2 Cor. iv. 6. After the service, Mr. Robinson was called to the Chair, and the business of the Society was transacted. The Report was read, received, and ordered to be printed. The Treasurer's accounts were audited; the officers of the Society were appointed, and the next meeting was fixed to be held at Ipswich on the last Wednesday in June, and the following day. Nearly fifty gentlemen dined together; Mr. Silver, of Woodbridge, was in the Chair. The company were addressed by Sir T. Beevor, Bart., and Messrs. Silver, Esdaile, Alexander, Melville, Selby, King and Elias Fordham, Alger, Bakewell.

W. J. B.

Kent and Sussex Unitarian Christian Association.

On Wednesday, July 7, the Eighteenth Anniversary of this Association was held at Cranbrook. The Rev. William Stevens, of Maidstone, introduced the service by prayer and reading the Scriptures,

and the Rev. Edward Talbot, of Tenterden, offered up the general prayer. The sermon was preached by the Rev. Edward Tagart, of York-Street Chapel, London. The text was Acts iv. 32, "And the multitude of them that believed were of one heart and of one soul." From these words the preacher took occasion to point out what ought to be the objects of a Christian Association, and what were the duties of its members. In his discourse, he alluded to Dr. Channing's "Remarks on the Disposition which now prevails to form Associations, and to accomplish all Objects by Organized Masses." He mentioned the objections brought against many associations by this powerful writer and independent thinker, and shewed that none of them applied to the institution, the anniversary of which we had met to celebrate; the practical exhortations at the close of the discourse could not fail to be highly beneficial, being founded on reasons which brought conviction to the mind. The sermon was preached to a numerous and very attentive congregation, and as there were individuals present of almost every sect and party, it is to be hoped, that even those of opposite sentiments who were there, would learn to respect our motives in thus assembling together; our object being to bear an open testimony to what we believe to be the truth, and to vindicate for every one the right of doing the same.

After the religious service, Mr. T. Pine, of Maidstone, was called to the Chair, and the business of the Association was transacted. The Committee in their Report stated that two Societies, Headcorn and Biddenden, had received considerable assistance in consequence of the combined labours of neighbouring ministers and lay preachers; they also stated that books and tracts had been sent to the following places, Dover, Canterbury, Maidstone, Headcorn, Northiam, Battle, Bessel's Green, Rolvenden, Biddenden, Benenden, and Tenterden.* The thanks of the meeting were voted to the British and Foreign Unitarian Association, to the Yorkshire West Riding Tract Society, and to the Rev. J. Fullagar, for the books and tracts which they had presented to the Association.

This business having been dispatched,

* Tracts were not sent to Chatham, because five pounds' worth were given to that Society by the British and Foreign Unitarian Association last year; nor to Cranbrook, because they will receive a grant from the same body this year.

many of the friends present, to the number of 113, dined together at the inn, and after dinner the company was joined by upwards of fifty more. The Chairman at the dinner was Mr. John Green, Jun., of Maidstone, who added much to the gratification of the day by the ability and good feeling with which he discharged the office. The company was addressed by Messrs. Holden, Tagart, Talbot, Saint, Buckland, Blundell, Taplin, and Groves. To be convinced of the great and good effect produced by our associations, it is but necessary to state that the influence of the Manchester Meeting extended even to this south-eastern corner of the island, and that the relation of the noble sentiments which were uttered there, produced here a corresponding thrill of emotion, warmed our hearts, and strengthened our hands, and gave a brighter glow to the hope that the day is not incalculably distant when "there shall be one Lord in all the earth, and his name shall be one."

E. T. T.

Sussex Unitarian Association.

THE Annual Meeting of the Sussex Unitarian Association took place at Brighton, on the 7th instant. The devotional parts of the service were conducted by the Rev. R. Ashdowne, of Horsham, and the Rev. C. P. Valentine, of Lewes; the Rev. R. Aspland preached from Phil. iii. 3: "For we are the circumcision who worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." The sermon was a fine specimen of Mr. Aspland's argumentative style of reasoning, combining elegance of diction with eloquence of thought. The first part of the sermon contained proofs of the identity of Apostolic and Unitarian Christianity, the second was a beautiful and pathetic appeal to the reason and feelings on the grounds which Unitarian Christians have to rejoice in *Christ Jesus*. Perhaps one could utter no better wish than that the sentiments embodied in this part of the discourse might be duly and generally appreciated. This, however, as Mr. Aspland himself intimated, must be a work of time; before any great impression is made upon the public mind it is necessary, he said, that the present popular theological vocabulary should undergo revision. Terms and phrases must be used as faithful representatives of the ideas they are meant to convey—an indispensable step in the progress of truth, but of too great magnitude to be speedily

accomplished. Still we cannot and must not despair, with such auxiliaries as we possess, and the Divine blessing going with us. What is to resist ultimately the influence of our repeated applications to the human mind?

Omnia veritati, datâ virtute, obedient.

At the conclusion of the religious service the Report of the Committee was read, detailing an account of the missionaries' labours at Skaim's Hill, and the distribution of Tracts. More than sixty persons dined together at the Ship Hotel, the Rev. J. P. Malleon in the Chair.

Several persons addressed the Meeting, among whom were Mr. Aspland, who gave a highly interesting account of the state of religious inquiry in France; and Mr. Duplock, who, in reference to the emancipation of the Jews, made a lively impression upon all present by the expression of sentiments congenial with the good old toast, "*Civil and Religious Liberty all the world over.*" It was proposed to hold a half-yearly meeting of the Society at Cuckfield, in October; the Rev. J. C. Means to be invited to preach; and the subject of conversation after the sermon, the "Tendency of Unitarian Christianity to promote Virtue and Piety."

C. P. V.

Lewes, July 18, 1830.

General Meeting of the British and Foreign Unitarian Association at Manchester.

(Concluded from p. 494.)

AFTER the cloth was withdrawn, the CHAIRMAN rose and spoke as follows:—Mr. Vice-President and Gentlemen, in proposing the King as the first toast on this occasion, I should be doing violence to my loyal feelings, as well as to yours, if I did not solicit your sympathy for the King under his severe indisposition, and the expression of your wishes for his recovery. I am sure that you will all feel that his Majesty is peculiarly entitled to your gratitude, because it is during his reign that the cause of civil and religious liberty has made the most important advances (*cheers*). I have long been convinced, that the best friends of liberty are the staunchest supporters of the British throne; and I think so, because they view the King as the representative and trustee of the rights and power of the people (*cheers*). For this reason it is that the people of England are more attached to their sovereign than the inhabitants of any other country, and have

acquired the habit of drinking the King's health in all their social meetings—a custom which prevails, I believe, in no other country. We have an especial reason for drinking the health of George the Fourth, because of the important measures which have been passed during his reign. I will not detain you by any observations on those measures, as you all understand to what I allude. I will therefore at once give the toast:—

“The King: may his health be restored and his days prolonged.”

The CHAIRMAN.—In accordance with the same feeling, I now beg to propose to you,

“His Royal Highness the Duke of Clarence, and the Royal Family.”

The CHAIRMAN.—Having laid the corner-stone of our social structure in loyalty to the throne, I propose to place on it, and I am glad that it is in that order,

“Civil and Religious Liberty all the World over.”

The CHAIRMAN.—Having founded our social structure in loyalty and in civil and religious liberty, we shall conclude and finish the edifice by religion, I shall therefore give,

“The great principle of National, Social, and Individual happiness—an enlightened, cheerful, and benevolent religion.”

The CHAIRMAN then proposed the following sentiment:—

“The true Missionaries of Christ—all, in every Church and every Clime, who are labouring to diffuse among mankind a filial spirit towards God and a brotherly love towards their fellow-men.”

Dr. CARPENTER rose and spoke to the following effect: Mr. Chairman and Gentlemen, although I feel that it would have been presumptuous in me to present myself first to the notice of the meeting, yet, as some one must begin, and as I have been requested to undertake that duty, I the more readily offer a few thoughts connected with the sentiment you have just now welcomed. I consider the present meeting to be one altogether unexampled in its character and composition. We have seen in London, I believe,—at least some who are now present have seen in London,—meetings of Unitarians nearly, if not quite as large as the present; but in the country such a circumstance has never happened; and if those who think unfavourably of the progress of Unitarianism will cast their eyes back for the last twenty, thirty, or forty years, and reflect

on the impossibility of collecting together, at that period, by any means, or by any attraction, a number such as that by which I am surrounded, they must be convinced that we stand on widely different grounds from what we ever did before. Those who can go back to the history of the period when the London Unitarian Society was commenced, will find that the times are changed *in toto*; and though I do not mean to say to the young persons whom I see around me, that they will not have to fight battles for truth, yet they will be of a different description to those which occurred in 1791, and other subsequent periods. It was in the year 1791, that the society was established to which the present association traces its origin; and what a difference there is in its condition and its prospects! At that time, not only every kind of public obloquy, but even direct persecution, had to be encountered with no small share of personal risk. I wish those who are now assembled here with so much cheerful feeling, to remember, that there are some present who have gone through those days of darkness; and those who have passed through them must have a peculiar pleasure in observing how light has gone forth. And in emerging from a darkness, which may well be termed Egyptian darkness, I hope that those who are young in the struggle will take that station which the times demand. As they have only seen Unitarianism in its present condition, they may think unfavourably of the time when only the skeleton existed; but I would have them to recollect, that if there had not been the skeleton there would now be no vitality (*cheers*). Allow me to say, in the presence of one of our American brethren, whom we honour for their worth and value as able coadjutors, that we must not forget the struggles of the Priestleys, the Lindseys, the Belshams, the Kenricks, and others. The sun, as they know, rises in the east before it goes to them; and when it moves to the westward, it does not stop there, but again comes round and revisits us. The time must sooner or later come when Unitarian Christianity will, in the same manner, encircle the globe, for prophecy distinctly points out that such a period will come. I see multitudes doing our work, whilst they imagine they are acting against us. They are preparing the way for that simple system of Christianity which we profess. When I see numbers of churches building throughout the country, my first impression is, how

error is supported ! But when I look further I consider that they are all building for us, (*cheers and laughter,*) and I cease to regret my share of the two millions which have been levied for their erection. They are doing good among multitudes whom our efforts could not reach ; and they will all eventually come to us, to that great and universal church which will embrace the whole earth. Our friends who mix in the world more than I do, often see great difficulties and discouragements ; but, looking on as an observer, I see abundance to animate and encourage. All sincere Christians, of whatever denomination, are tending to one common centre of light and blessedness : they may now be widely apart ; but in proportion as they approach it, they approach each other. This is also felt by the liberal among other denominations of Christians, and there are liberal in all denominations. (*Cheers.*) They shrink from us as Unitarians, because we are called Unitarians ; because they think we do not possess the same views and feelings with themselves ; but as soon as they know us fully, their prejudices will fast wear away. Dr. Channing's works have done more good in that respect than any other publications. Many persons would not look into a book written by an English Unitarian, who feel no objection to read Dr. Channing's writings ; and from what they there see, venture, on some occasions, to act with Unitarians. When they begin to act with us, they perceive that we have not the cloven foot and the horns, with which their imaginations have invested us. (*Great laughter.*) They then see, that Unitarians are something like Christians, and they may afterwards discover that they really are Christians. As soon as a man gets rid of his exclusive doctrines, he is ready to embrace us as brethren and as fellow-Christians. The mode of teaching Christianity adopted by the missionaries of different denominations, might often be employed by Unitarians without any dereliction of principle. The accounts I heard given by Mr. Ward of his method of instructing the Hindoos, brought nothing into view which I should not myself have gladly taught them ; and those who have examined the work of Mr. Ellis, on the South-Sea Islands, (*Polynesian Researches,*) may perceive, that in them the simple principles of Unitarianism are essentially taught ; and such men are preaching those doctrines more effectually than we often now do, because they are more in the habit of addressing men through

their affections. I beg to impress it upon our missionaries, that Unitarianism has to make its way among those who think ill of us. I will add that all may, in effect, be missionaries. If not by direct instructions, all may teach the gospel by their Christian conduct, in the general tenor of their lives ; and it never happened that a person so living was living merely for himself. He does more to pave the way for Unitarian doctrines, than we can do by our preaching alone. There should be such missionaries in the domestic circle, and in all the relations of life. But we look principally to the rising generation to be our missionaries, when we are withdrawing from the scene of life. It is gratifying to look around and see so many young men who are taking an interest in the success of the cause. It is not a barren system of speculation, but one adapted to regulate and amend the heart and life. There are many among us, some in this room, who have rendered great services to our cause with which the public are little acquainted—I refer to such men as Mr. Gibbs, Mr. Ashworth, Mr. Philp, &c. And though I hope we shall never be without such a ministry as we now possess, yet we most gladly take the unlearned by the right hand of fellowship, and welcome them as our friends in a common and a holy cause. (*Great applause.*)

THE CHAIRMAN.—Gentlemen, having had the honour to declare to you the sentiments which indicate the principles upon which this Association is founded, and you having heard from the learned Doctor these principles amplified, I have now the pleasure and the duty to call your attention to one of the means by which the great objects we have in view are to be accomplished. I allude to the British and Foreign Unitarian Association. Gentlemen, if eloquence be expected from your Chairman, or be necessary to defend and advocate these great objects, I am afraid a lamentable mistake has been made in appointing an individual so destitute as I am of these qualities, to fill so responsible a situation. But I feel no apprehensions on that score, when I see around me so many learned and eloquent advocates of the cause, who are able to supply all my defects. I shall therefore be brief in the observations I have to offer. Gentlemen, a noble cause, the cause of heaven, demands your zeal. I wish all present to feel that such is the cause in which we are embarked. For it is the cause of loyalty to the throne—of gospel

truth—of civil and religious liberty—and of peace and good-will towards men; and these are sufficient to excite zeal in the breast of every Englishman. But the learned Doctor has said that there are difficulties in the way of the rising generation. There are, however, encouragements also; and one of the greatest is, the difference between our present prospects and those which presented themselves thirty or forty years ago. There are difficulties; for to be a Dissenter, and an avowed Dissenter of our denomination, requires no small zeal and courage of a kind that is not common—the zeal of perseverance, and the courage of endurance. (*Cheers.*) We have to contend against all the prejudices arising from the impressions made upon the infant mind, and which it is often almost impossible to throw off; against the persuasion that the essence of the Christian religion consists in mysteries, ceremonies, or unintelligible tenets. We have also to contend with the worldly-mindedness of others, who are afraid that the success of the Unitarian faith would endanger the possession of their temporalities. These are some of the difficulties which are to be met, and which it requires no small degree of zeal to overcome. But we have encouragements—and the presence of such a company as this is no trifling one (*applause*) to induce us to persevere. I was admitted into the Christian Church among the last of those who received the rite of baptism from Dr. Priestley. (*Cheers.*) I am, therefore, old enough to recollect the occurrence in 1791, when that reverend individual, for his advocacy of the cause of civil and religious liberty, had his house burnt to the ground, with all its contents, and he and his family narrowly escaped with life. I saw that illustrious individual on the very Sabbath after that event, in the chapel in which my friend on my right (Mr. Madge) presides, and the sight made an impression on my mind which I shall never forget. (*Loud cheers.*) There was a calm dignity and composure—an intellectual superiority in his manner, which indicated peace within—that peace which the world cannot give, and cannot take away. (*Cheers.*) He was the finest example of that peace I ever beheld. (*Cheers.*) In comparing these events with what we now see, the difference is obvious. An Act of King William made it penal to deny the divinity of any of the persons of the Trinity; but in the reign of George the Third that act was repealed, so far as related to denying the

Deity of Jesus Christ. In the reign of our present Sovereign, first one shackle and then another has fallen off, and we can now enjoy civil rights in common with our brethren of all Christian denominations, and, as Dissenters, are at liberty to serve our country freely, without being liable to pains, or penalties, or tests. (*Applause.*) I see in this, one great cause of our loyalty to the throne; and that throne, as well as the civil institutions of the country, have acquired infinite strength by the measures which have been adopted. (*Cheers.*) In advertent to these events, let us ask, what are the means by which they have been accomplished? The simple circumstance, that we have exercised moderation, and resorted to truth. Truth has been our armour and our shield, civil and religious liberty our banner, and good-will towards men our motto. (*Great applause.*) Gentlemen, I have detained you too long. (*No, no.*) Under the impression of these sentiments, I have the greatest pleasure in giving

“The British and Foreign Unitarian Association—may its success every where be as complete, as our welcome to its representatives is cordial.”

The loud applause with which the toast was received having subsided,

Mr. RUTR rose to return thanks. He said, I am persuaded that I shall speak the sentiments of those friends who form the deputation from London, when I state that we feel ourselves highly honoured by the notice which you have been pleased to take of the Association, and in the sentiments of cordiality which you have expressed towards us its representatives. Gentlemen, from what I witnessed yesterday, when I heard my valuable friend (Mr. Fox) express the sentiments of devotion which he entertained for the cause of truth—when I heard him so well exemplify his principles, I felt that I should be very ungrateful to an indulgent Providence which has preserved me to this day, if I did not feel the highest gratification. That I have been preserved, while so many of my contemporaries, able and zealous in the cause which has brought us here, have been called from the labours of life to the recompense of eternity, is indeed to me a matter of thanksgiving. A quarter of a century, with all its hopes and disappointments, has passed away since my attention was first called, by an excellent friend, recently deceased, (Mr. D. Eaton,) to a design which he had of uniting the Unitarians to do more justice to their principles, by inviting the attention of

the people at large to the simplicity of the Christian doctrine. I honoured his zeal, but knew not how to encourage it, for I feared that his scheme would not be successful. But I was mistaken, and he was right. I rejoice in the progress which has been made since the first meeting of the Unitarian Fund, at which I had the honour to preside; and I feel it to be a striking circumstance, that I was called on to preside to-day at the meeting in the chapel of this most valuable Association, for joining the country with the town in the same common cause. I may, perhaps, be allowed to recapitulate a few well known facts, as I see so many young persons around me, who will have to do with the work when we have done with it. I shall, therefore, I hope be excused, if I take up a few minutes in stating the details of the Unitarian Association, until they assumed their present aspect. It has been noticed by my friend at the foot of the table, (Dr. Carpenter,) almost venerable, but I am happy to say not quite so, (*a laugh.*) that in 1791 a society was formed for the distribution of books, which should aid the Unitarian cause, and promote the practice of virtue; and in justice to my friend on my left hand (Rev. W. Turner) I ought to state, that I have in my possession a letter from Dr. Priestley, in which he mentions that he (Mr. Turner) also proposed this multiform society, which we see so happily completed; and as I was diffident when my deceased friend spoke to me, in 1805, I am happy to shelter myself under such authority as Dr. Priestley and Mr. Lindsey, as they also said that the time was not yet come. That society performed its operations successfully for several years, and was the means of forming other societies; until at length it was thought, as the books circulated, that we should relieve the Unitarian religion from the existing prejudice, that it was merely a genteel and learned religion. We wished to send it to the poor—to barns and cottages, as well as to those who were more enlightened; and we found excellent helps. I am happy that the name I am going to mention is to be found in this room. It is due to the first Secretary of the Unitarian Fund, whose uncertain health has prevented us from seeing him here to-day—it is due to Mr. Aspland (*cheers*) to say, that no other person could boast of the zeal and knowledge which he possessed, and devoted to the cause. We had also an able supporter in Mr. Richard Wright, who laboured night and day, at all times and in all seasons, in our ser-

vice. The progress of the cause led us to see, that as Unitarianism became more widely known, it was the more exposed to the interference of government, and we therefore formed what was called the Unitarian Association, to protect the civil rights of Protestant Dissenters. It is due to that body with which I have acted so long in London, for the Protection of Protestant Dissenters, to state, that in every question that came before them, whether relating to Unitarians or to others, they wished to do the former as much justice as any other denomination that predominated in their body. It was thought desirable, about five years ago, to collect together these scattered societies, and that they should be united, and form the British and Foreign Unitarian Association; and every subscriber who contributed to each of those three societies, was equally bound to support the joint society. I shall detain you no longer, than to express my thanks to this company for their good wishes. I trust that this Association will be progressive; that while uniting in our principles, we shall go with the Greek and the Jew, the Catholic and the Mussulman, and with all others *usque ad aras*, and give them our support in every thing that is just, pious, and honourable. (*Cheers.*) I trust that some of the persons in this room will live to see the time, when the British and Foreign Unitarian Association will cease to exist, because it will be no longer necessary. (*Cheers.*) I trust that we shall help to urge on our own extinction. (*Laughter.*) I trust the time will come when we shall view the religion of Christ, not as the tool of the great, or as the engine of corruption, which ambitious men may render subservient to their own advantage; not when the cross of Christ shall shine on palaces and churches merely, but shall rule over the passions, dissipate prejudices, and bring glory to God in the highest, with peace on earth, and good will to all men. (*Cheers.*)

The CHAIRMAN.—I have now to propose the health of one of the warriors and workmen in our cause. You will recognize him and his works too when I name

“The Rev. W. J. Fox, with our best thanks for his valuable services.”

The Rev. W. J. Fox.—Mr. Chairman and Gentlemen, when I look around me on those who are met together in this room, I must say, that I have never addressed any assembly, the appearance and constitution of which were more adapted to oppress, and even to over-

power the mind. I feel, Sir, the importance, the incalculable importance, of this meeting, being, as I trust it is, the first of a series of meetings of a similar description, the result of which will be to give to our cause an energy which it has never before possessed, and to send it forth "conquering and to conquer," in our own and in other lands, with a splendour which has never yet attended its exertions. (*Cheers.*) Were it merely the sight of so many men of intelligence and of piety, whose hearts are all beating with one emotion, whose views are all directed to one common object, and who by this meeting are consecrating their minds and their powers to the most glorious work which God has given men to do—that of promoting the well-being of their fellow-creatures—(*cheers*)—were I only to view the meeting as thus combined, its approbation were enough to overwhelm one; and one's sympathy with its feelings were almost strong enough to prevent a connected utterance. (*Great applause.*) I see before me many of the young who have been so judiciously, so kindly appealed to, by my friend at the other end of the room (Dr. Carpenter); and I see many fathers in Christ, men who have borne the toils, and heat, and burden of the day, through many a revolving year, "rich in the spoils of vanquished time," and enjoying the fruits of their early exertions, the realization of more than their youthful anticipations. I see also around me all classes, from the wealthy merchant of Manchester, to the more humble, but not less worthy and honourable operative of Padiham and Rossendale. (*Cheers.*) I see many who are unaccustomed to come so far south as the meetings which I am in the habit of attending, but I look upon them as so many proofs that

"Souls are ripen'd in this northern sky,"

and that they can achieve equal, or even greater, triumphs than we can boast of. I see, too, gentlemen coming or deputed from Ireland and America, and inspiring the hope of our seeing the time when our meetings shall be attended by deputies from France and Spain, and even from Hindostan. (*Loud cheers.*) But, Sir, I apprehend and receive the honour so liberally bestowed by this meeting, as rendered not so much to the individual, as to that cause of which I am one of the humble advocates; and I take it as a solemn pledge of devotion to our common cause, and of a determination to support it and act on its principles, and

to extend its interests in connexion with that institution whose anniversary has brought us together; and thus to hasten the time when the knowledge of the Lord shall cover the earth, as the waters cover the channels of the great deep. That institution, I feel, does deserve the best aid of this numerous and respectable assembly. It does deserve all the enthusiasm which has been manifested, and all the exertions that have been or shall be made on its behalf, for it is identified with the cause of Unitarian Christianity, that is, with the cause of the gospel and of humanity. The comprehensiveness of the objects of this institution, and the nature and variety of the means it employs, are such as to recommend it to our cordial approbation and best support. It speaks in all those ways most adapted to impress mankind. Now it sends forth its missionaries, after the apostolic example, declaring truth to willing or unwilling ears; and now it appears among congregations at home, extricating them from difficulties and shielding them from dangers. Now it appeals to the Legislature of the country, by petitions for the preservation or extension of our civil rights; and now it speaks to the people of our country, and appeals in behalf of the truth and power of our religious principles. It summons up even the mighty dead, and makes them missionaries in our cause, and sends them forth in the writings of Milton, Locke, and Newton, to co-operate with our living advocates in the enlightenment of the world. (*Cheers.*) Sir, I enter with my whole heart and soul into the measures of the Society, because it was my lot, especially in early life, to know, partly by experience and partly by observation, something of the extent of the evil which we had to overcome; something of the magnitude of the nuisance which we would remove; something of the virulence of the plague which we would stay; and I trust that those who have been educated in another and a better age, and in a purer faith, and whose religious life has flowed on clear and unruffled under the sunshine of divine truth, I trust that they will excuse what may seem intemperance of language in those who, like me, have had painful demonstration of the mischiefs produced by Calvinism, in the name of Christianity. Recollections of this description are on my mind, which can never be erased. I have seen the anxious mother stand by the cradle of her sick and suffering child, and doubt the salvation of her own infant if it expired. I have seen men who believed that their

day of grace was past; that there was no room for repentance left for them upon the earth, and who were consequently driven to despondency, to gloom, and to repeated attempts at self-destruction. I have stood by the bedside of the dying and sincere, but not consistent, believer in these creeds, and I have heard his screams of anguish in the anticipation of a speedy dismission to the torment of eternal fires. I have stood by the bedside of the Infidel, and have seen him departing this life strong in his infidelity, because he could not believe that any Being deserving of veneration would act as orthodoxy told him that God, whose name is Love, did. (*Applause.*) I do not say these things are universal. It would be absurd to represent orthodoxy, or rather what is called orthodoxy, as a complete mass of despair, and corruption, and prejudice; but they do exist; and they never will be banished from the country till these creeds are exploded also. Much there no doubt is that we should love and venerate in the professors of orthodoxy; and we know that there are amongst the votaries of that creed many, whose esteem would be to us more bright than a crown, whose friendship would be a well of affection in the soul, whose companionship we would covet as our best privilege, and of whom we would pray that our souls might be near to theirs in the day of retribution and the kingdom of heaven. But the intelligent amongst them who may lament, cannot put these things down. They need us and our zealous and active exertions, although they may disclaim the aid, to strengthen them, to repress the over-weenings of bigotry, and successfully to struggle with ignorance and fanaticism; and therefore we must wage an unceasing war against that bigotry and despondency which the best among them lament as well as we, but cannot remedy or suppress without our co-operation and aid. But have we not something more than a mere antidote to these worst evils of a corrupt system of doctrine? Have we not principles distinguished by their simplicity, beauty, and grandeur, the clear apprehension of which, and their devout reception, must be a blessing to the strongest and the noblest minds, of which any faith or country can make its boast? Are there not glad-tidings to be proclaimed to all nations? Do we not bring emancipation to that reason, of which so many demand the prostration at the door of the temple before man enters to worship? Do we not bring the emancipa-

tion of the heart from that bigotry which forbids them to love their neighbour as themselves when their religion differs? We bring them that religious freedom, by which they are permitted to speak out their minds without being banished from the societies or churches which they prefer. We bring their hopes emancipation from that selfishness which thinks of a heaven, the joys of which are rendered more keen by the contrast of everlasting misery. The times invite us to redouble our exertions; and the progress of improvement shews us, that religion must purify itself, and have more of expansion and elevation than creeds and articles of faith exhibit, to keep pace with the advancement of the human mind: and the fact that education is advancing, and that the lower classes are becoming more enlightened, should stimulate us to give them that truth, without which the information which they acquire would be of comparatively little avail. A mighty change is taking place, by the diffusion of knowledge and the extension of education, among the lower classes (as they are called) of the community, which will tend to the elevation of their character, and the security of their interests. They have indeed been its lower classes. Like the strata which have been forming in the bottom of the ocean, the waves of wealth and of rank have rolled over them for ages; but the principle of knowledge in them, like the central fire of which geologists tell us, will heave them up to the surface, (*loud cheers,*) and when this redeemed land appears, we claim our portion to build thereon the temple of truth, and to sow it with the seeds of righteousness and joy. (*Great applause.*) What more can we, as a religious denomination, require before we go forth to the world, to seize the opportunities that may present themselves, and render them subservient to our purpose? Is theological learning needful? And is not ours the Lardner, whose works are a storehouse of erudition? Is classical literature in request? And have we not a Wakefield, who, when he had rifled all the treasures of Egypt, cast them down at the foot of the cross? Is physical science necessary? Ours is a Newton, whose mind has unfolded the principles of the universe. Is mental philosophy? Ours are a Locke and a Hartley, who opened the *principia* of mind, and the laws of the human understanding. Are unbounded versatility of talent and variety of knowledge required? Ours is a Priestley. Are zeal and energy of intellect? Ours is a

Belsham. Are courage and heroic sacrifice? Ours is a Theophilus Lindsey, who, leaving all his prospects, went forth into the world like the Patriarch of old, for the sake of truth, not knowing whither he went. (*Cheers.*) These are powers, and it is time for us to use them. These precious talents ought not to be buried, but we must gain other talents with them. The truth, which has hitherto too often only glimmered like a lamp in a sepulchre, must shine forth as the sun in heaven, that all nations may rejoice in its light. The influence of such institutions as this is indescribable. If it is said, that before we aim at reforming others, we should reform ourselves, I say so too; and that that which brings us from a dormant and isolated state to one of energy and union, accomplishes a most needful and valuable reformation amongst us. I exult in the symptoms of this being realized yet more and more. I venerate the Unitarian body. I have had opportunities of comparing it with others; and I rejoice every Sunday that I enter the pulpit, in that freedom of thought and speech which prevails amongst us, and which is the best accompaniment and support of truth and godliness. Thus united, the obstacles alluded to by the friends who have already spoken, will soon dissolve; and when the resources of wealth and talent which we possess are brought to this great work, we shall find them all vanishing at their touch into thin air. We shall go on with a progress, the ratio of which will be still accelerated. The union and energy of Unitarians will be the reformation of England, and the reformation of England will be the regeneration of the world.—(The reverend gentleman sat down amidst long continued cheering.)

The CHAIRMAN.—I have now to propose the health of

“The Rev. Thomas Madge, with our best thanks for his valuable services, and our hearty wishes that he may long and successfully carry on the work of his illustrious predecessors, Lindsey and Belsham.”

The Rev. T. MADGE.—I am much gratified with this expression of your approbation, for next to the pleasure arising from the consciousness of doing one's duty is the pleasure of knowing that you have done so to the satisfaction of those with whom you are associated. I come here as the substitute of a gentleman who is personally known to many of you, and to all by his fame and character; I mean the Rev. Henry Mount-

gomery. By the manliness and independence of his character, by the zeal and eloquence with which he defends our cause in Ireland, combined with the sound judgment and the firmness and discretion with which he has acted in the most trying circumstances, he has earned for himself “golden opinions” from all who love the ways of honesty, sincerity, independence, and gospel simplicity. We regret the want of his services on this occasion; but if I have in any way repaid the loss of his absence, it will add to the gratification I now receive. Such meetings as this are very encouraging; and, notwithstanding the thoughts and feelings of despondency which occasionally come over us, excite brighter hopes for the future. Though amid the storms and conflict of religious opinion, mysticism and fanaticism may seem for a time to prevail, yet there are signs that these cannot long continue. It is impossible that religion should not participate in the improvement that is going on in every branch of human knowledge; it is impossible that religion should long escape the glance of the inquisitive eye of enlightened reason. Men are naturally more concerned to know the truth on this subject, than on any other; and it is not to be believed that the mind will not display the same energy here, as in other branches of knowledge. Unitarianism has the agency of God on its side, which shall prevail over every opposition and every obstacle. (*Applause.*) It is well known, in the common transactions and affairs of life, how much good is done by union and association. These put new spirit into man; make him aspire to the high places of the earth, and scatter flowers in the path which before was obstructed by thorns. It is an acknowledged maxim, that “knowledge is power.” The same thing may be said of the union and combination of the moral and intellectual efforts of man; for it is this that gives the human character its expansive force, and carries its efforts and dominion to the uttermost boundaries of the earth.—Mr. Madge concluded by observing, that he could say for himself, and he believed for all who were present, that they should go away from that meeting invigorated, and resolved more than ever to serve the cause of Unitarianism, which they believed to be the cause of God.

The CHAIRMAN.—We have now to address our attention to one who is great in our monetary system—

“The Treasurer of the Association,

with our wishes for a speedy and great increase to the weight of his duties."

Mr. HORNBY returned thanks. He observed that such aid as he could render to the Association he would give with great pleasure, because he firmly believed that it tended to promote the cause of truth and liberty, and to diffuse peace on earth and good will among mankind. More contracted views than these his judgment could not sanction. He would not interrupt the hilarity of the meeting by going into any details connected with his office of Treasurer. At the same time he felt it his duty to state, that in that capacity he required their aid and support. Such of them as had heard the reports read at the meeting in the morning must know, that on the one hand the sum at the command of the committee was small, and on the other that the demands upon them were various and extensive, as fresh fields of usefulness were continually opening. He had taken the liberty, in the morning, of suggesting one or two instances of the means by which the funds of the Association might be increased; and he had no doubt that such an increase would take place. His only wish was to receive with the one hand and to give with the other. After congratulating the meeting and the town of Manchester on having a local treasurer so valuable as Mr. Richard Potter, Mr. Hornby concluded by saying, that he had attended many meetings, but never any where so much spirit was infused. He hoped that that was but the forerunner of many other meetings equally honourable to the county of Lancaster.

The VICE-PRESIDENT, Mr. G. W. Wood, now rose to propose the health of the Chairman, whose friendship he had had the happiness of possessing from his earliest infancy. He (the Chairman) had been bred in those principles which had ever marked his career. He had always been ready to take the place which his rank in society gave him in advocating the rights of his fellow-men, to secure their liberties and to promote their happiness. He (Mr. Tottie) was likewise descended from a nonconformist minister, eminent in his day, and had always shewn himself a firm and consistent Protestant Dissenter. (*Cheers.*) He then gave,

"The Chairman of the present Meeting."

The CHAIRMAN returned thanks, observing that he had no other claim upon their notice than that he had been, was, and should continue to be, a steady

friend to civil and religious liberty. The Chairman then gave,

"The Secretaries of the Association."

Dr. BOWRING.—Mr. Chairman and Gentlemen, if those with whom eloquence is a habit, and whose thoughts we have been accustomed to follow along the golden chain of their intellectual superiority, feel embarrassed on occasions like this, we, who are not accustomed to such occasions, may well crave an excuse and ask your candid reception of the few words we have to utter. For myself and my colleagues it is impossible to express the delight we feel at witnessing a meeting like this, and if any spur were wanting to encourage us to pursue the holy work in which we are engaged, the sympathy this day exhibited would be an abundant motive. We come to tell you the honest tale of our doings, and in that tale, though there is much to please and encourage, there is something to disappoint. Societies, as well as individuals, have salutary lessons to learn from depression; and we have had occasion to reflect, that the uses of adversity are sweet to associations as well as to individuals. But to whatever part of the globe we turn there is much to reward us for the past and to encourage our exertions for the future. One great object of this Association has for the present been defeated. The removal of some from Calcutta, and the death of others,—for death has there extended its empire as well as to other places,—have thrown for the present a cloud over that part of British India. But if there our expectations have been disappointed, far more have they been realized in other parts of the Eastern world. We have had the unspeakable satisfaction to see temples raised to the one God in the midst of polytheism and idolatry. It has been from your funds that those temples have been raised, and it has been by your encouragement that light has gone forth to those dark parts of the earth; and our success has, compared with our means, been greater than that of any of our Trinitarian rivals in the field of Christian exertion. You have done much also for knowledge. You have erected schools in the midst of ignorance; and among the Hindoos, men have come forward who have had the sagacity to perceive, amid the efforts made by every class of Christians in that part of the world, the superior advantages of Unitarian Christianity. Even among them there are men who hail knowledge, come from what quarter so-

ever it may, who feel that this cause is the cause of moral improvement, of religion, and of God. Not only in the East, but nearer to us, the signs of most remarkable events have presented themselves during the past year. If there ever was a country in such a state of abandonment and helplessness, as to resemble no other nation in Europe, but rather Africa, to which it is adjacent, that country is Spain. But those who know Spain, as I do, know that there are great men there; that there are the hands to handle and the tongues to utter Christian knowledge. Even there, out of that extreme darkness, we have some light; and spontaneous communications have been made to the committee, which tell us, that errors have been committed in their attempts at freedom; that religious improvement has been lost sight of in political struggles; but that they have learned wisdom out of the past, and when again they make up their accounts with futurity, religious toleration and reformation will be a part of their demand upon power. (*Cheers.*) There have occurred events in that country which seem to mark the hand of a particular Providence. That individual (whose name I shall not mention, for the mention of it would embarrass his future operations) who has attempted to introduce Unitarianism into the Spanish dominions, was a member of the Cortes, and was actually on his way to execution when released by the cry of liberty, which for a moment redeemed that country. This individual is the son of one of the most illustrious families of Spain; and after overcoming these and other difficulties, he was chosen to represent in the Cortes one of its most populous provinces. His whole history is one of suffering and of zeal; and so great and so earnest were his exertions, that since the formation of a committee at Gibraltar, no less than four pamphlets on the subject of Unitarian Christianity have been translated into the Spanish language. The name and influence of this Association have already surrounded the coasts of the Mediterranean, and an extensive field of usefulness has been created mainly by the extraordinary exertions of that singular and valuable man to whom I have alluded (*applause*). I have been greatly delighted with the reception of this deputation on the present occasion. It shall be treasured up in our minds, and we shall make it a part of our future recollections. I only say, Give us means; give us the power of moving the world; and if the moving of

the world depend upon the Unitarian Association, the world shall be moved. On another point I feel grateful to you; for as I had the honour, in London, of proposing a resolution in favour of the Jews, I had the pleasure of finding that it was seconded by a spontaneous resolution of the association in this town. I am surrounded by friends who are members of the United Committee; and they know that we protested, and appealed, and struggled against the introduction of that clause, which, while it offered freedom to ourselves, went to rivet the chains of others by introducing the words "on the faith of a Christian." We attempted to erase those words, but without success. We held, that government had no right to enter into the sanctuary of a man's religious opinions, and say such and such must be your opinions before your services are permitted. But I am bound to state, to the honour of our Chairman this morning (Mr. Rutt), that he declared he could not join that association which would throw off the fetters from yourselves while they manacled your brethren. I see much to venerate in that friend, and when he is departed, his name will be remembered with gratitude. What should we do as to the Jews, but lend them our best exertions to rid them of the infamy which this new law has introduced? For such a purpose we shall look to you for cordial support. If I could point to any portion of the history of man as pre-eminently glorious, I would point to the history of the Jews. In their days of liberty and self-government, they were great and glorious. They had their sublime poets and profound philosophers. But when slavery was introduced and they were led off into Babylonish captivity, they hung their harps upon the willows,—they sung not the songs of Zion in a strange land (*cheers*). Shall we not string their harps again, and enable them once more to recover their freedom? Have they not brought their contributions to the service of the state, whenever society has done them the justice of equal laws and equal liberty? Trace the history of the Jews. When suffering under the Roman yoke, when the Messiah appeared among them, and when enduring the agony of oppression, then indeed they were worthless. But look to their later history, to the revival of their freedom under the benevolent auspices of the Mahometan rule in Spain, and folio volumes would not contain the titles of the works which, in that period, they contributed to Spanish literature

and science. Have they not had their Maimonides, their Mendelsohn, and their Meyer, one of the profoundest jurists of the Netherlands? Since I have alluded to Holland, I may state, to the honour of that nation and to the shame of ours, that when the constitution of Holland was about to be remodelled, and when twelve deputies were sent from Belgium and twelve from Protestant Holland, being embarrassed as to the person upon whom the direction of their proceedings should devolve, as the inhabitants of Belgium were divided into three millions of Protestants and three millions of Catholics,—they had the wisdom to say, "Our secretary shall be a Jew." (*Hear, hear.*) The doings of that commission shall for ever be held in honour; and as long as the name of Meyer shall exist, it shall be held in grateful remembrance by his country. The Jews have uniformly repaid the kindness they have received from society; and I think they have a special claim to the sympathy of our body; first, as being the great depository of one important truth, the vindication of which is the essence of Unitarianism,—the absolute unity of God; and secondly, as we have been the unwilling inflictors of injury upon them. We ought, therefore, to persevere, till we have established for them, by an honest and sincere advocacy, the principle of perfect freedom of conscience, that we may prove by our struggles that it was not for ourselves, nor for our own particular interests, that we were contending, but for the establishment of religious liberty.

The Rev. BENJAMIN MARDON also returned thanks at some length. In the course of his address he alluded to the circumstance that the present Bishop of London, in a dissertation introduced in the middle of some practical discourses, argues that all the tenets of the Athanasian creed are to be found in the creed of the Apostles, and that consequently, the Athanasian creed is that of the New Testament. The reverend gentleman's subsequent observations were principally directed to the refutation of this remarkable position.

The next toast given from the Chair was,

"The Rev. Robert Aspland and the Rev. Dr. Rees, former Secretaries of the Association, with our thanks for their important exertions in its behalf."

Dr. REES, in returning thanks on behalf of himself and Mr. Aspland, who was absent in consequence of indisposi-

tion, pronounced a high panegyric on the talents and virtues of that gentleman. He dwelt particularly on the quickness of perception, the accuracy of taste, the capaciousness of understanding, the comprehensiveness of mind, the strength and solidity of judgment, the intellectual and moral courage, all of which were displayed by Mr. Aspland in an eminent degree. When the Association was formed, the members were anxious to obtain the name and aid of Mr. Aspland; and under his fostering care, as Secretary, they speedily rose into active and energetic operation. It was now, too, no secret to Unitarians, that to his personal exertions they owed the establishment of the *Monthly Repository*; a publication which, for twenty years, he conducted with eminent zeal and talent, and for the support of which, at various periods, he made many pecuniary sacrifices. Dr. Rees concluded a speech of considerable length, by recapitulating the chief circumstances in the history of that zealous Unitarian missionary, William Roberts, of Madras.

The CHAIRMAN proposed, as the next sentiment,

"Our cordial wishes for the prosperity of the American Unitarian Association."

I shall avail myself (continued the Chairman) of this opportunity of making a remark or two in reference to America. I believe that there are one or two gentlemen from America now present. Let them carry across the Atlantic the benevolent feelings which this meeting entertains towards that country. (*Cheers.*) If they have heard on that side of the ocean the expression of any feelings of dislike towards Britain, they have evidence before them of the kind feelings entertained towards them by us. (*Applause.*) I say this in a Christian sense, in the sense of civil and religious liberty, and in a commercial sense. (*Cheers.*) It is of the greatest importance, that a country's free as that is, should be in cordial union with a country so free as ours. (*Great applause.*)

The last sentiment was received with the most cordial enthusiasm; and the meeting looked with earnestness to the Rev. Professor H. Ware, whose improved state of health had been observed with great satisfaction. As he desired a short pause before he rose, Dr. Carpenter took the opportunity of expressing the conviction, that the time is now fully come, when all who are united in the great principles of Unitarian belief, respecting the character and worship of God, and his absolute unity and unrivalled supre-

macy, should, both in the employment of the term Unitarian, and in the system of their various Associations, which is the case in the British and Foreign,) waive all minor points of difference, regard these great principles as the bond of union, and direct their exertions to the support and diffusion of them. He was of opinion that this would contribute essentially to bring the English Unitarians into closer union, not only with their American brethren, but also—what they earnestly desire—with their brethren in Ireland, where, at least in the North, greater difficulties seem at present to exist.

Professor WARE, of Harvard University, United States, returned thanks. After expressing the gratification he felt at the appearance of the present meeting, he said he should attend to the recommendation of his worthy friend, the Chairman, and should carry over with him the benevolent feelings which had been manifested by that meeting, to his brethren at home. He could not give expression to his feelings in the manner he could wish. He came from a land which was blessed with civil and religious liberty, and rejoiced to meet its friends here. As a member of the Unitarian Association in America, he rejoiced in the prospects of the British and Foreign Unitarian Association, and took an especial interest in their welfare; for the two institutions were twin-sisters, born on the same day. He trusted that, like twin-sisters, they would cordially exist together, resembling each other as those who, on the same day, come from the womb of a common mother, and directing their operations to the same useful and benevolent ends. (*Cheers.*)

"Our friendly greetings to our brethren in Ireland: may every effort of an intolerant and persecuting spirit be as nobly and triumphantly defeated as in the instance of the venerable John Watson, of Grey Abbey.

The Rev. JAMES MARTINEAU, of Dublin, rose to return thanks, and after some introductory observations he proceeded:—Incapable as I am to express the feelings of my brethren in Ireland, I may be permitted to be brief in the expression of their sentiments, so far as I can give them utterance. The feelings with which I have attended this meeting are those of mingled exhilaration and despondency;—of that Christian exhilaration in which every lover of piety and truth must have participated, on witnessing the proceedings in Manchester during the last two days; but of despondency, to think how

long a period must elapse before the Unitarian cause can receive such a greeting in the land in which my labours are cast. Our Unitarian friends in England are in danger of over-estimating our infant cause in Ireland, as we have to contend with obstacles which have disappeared in this land of greater intelligence. The English Unitarians would mistake, if they judged of the strength of our cause, by the existence among us of two such leading advocates as Dr. Drummond and Mr. Montgomery. These are men whom the times have called forth. These are not among the men whom Providence sends forth in times of tranquillity; but are those lights that are elevated in the days of convulsion and darkness, to serve as prophetic intimations of the spirit of an age yet to come. (*Loud applause.*) We therefore entreat our friends here, not to mistake the power of the advocate for the strength of the cause;—not to mistake those brilliant, but transient lights, for the steady lustre of the summer's sun. The cause in Ireland has had to contend with many difficulties, which are unknown here. It is not possible for any one who has not resided there, to understand the ramifications of that violent political feeling, which has long convulsed that unhappy country. It is not only heard in the parlour, but in every cabin of the country, and it has troubled the whole land. The inmost recesses of society have been profaned; the smile of domestic peace and love has been banished; and it will take many years before the fruits of Christian and friendly intercourse among contending parties, may shew themselves even in the promise of a blossom. The effect of the discussion of that great question, which has now been for ever set at rest, has been to divide the country into two great parties—the Protestant and the Catholic. All parties have oppressed the Catholics; and even the Dissenters, so far from coming forward to assist the injured Catholics, have stood close to the church, and supported them in their unrighteous domination. This has retarded the steps by which Unitarian Christianity must advance. It is not to be expected that the effects of agitation, and of a factious spirit, will easily or speedily subside. The early history of Presbyterianism has spread those habits of crouching to power, which are inimical to universal liberty. (*How!*) A century and a half ago, the Presbyterian church comprised all the gentry and nobility. Since that time, the Establishment has, like a vortex, swallowed up this influence: but the

ministers of the gospel, according to their usual practice, instead of leading public opinion, have followed the ebbing tide, and prepared to plant their feet in a dry place. They have endeavoured to build the pyramid of religion from the top, instead of going first to those classes that form its broad basis. The name of Dr. Cooke must no doubt be familiar to all of you. He and others have done all in their power to the injury of religious liberty. They are men who scruple at no means to attain their unholy ends; and who would command the sun itself to stand still, while they glut their thirst for vengeance. Such men, however, are doing our work for us. They have raised up against themselves men who are powerful advocates of our cause, and before whom they must ultimately fall. It is impossible that men like Mr. Blakely and Mr. Montgomery can ever be suppressed by such men as Dr. Cooke and his associates. (*Applause.*) The times of antiquity, when men were persecuted for the sake of their religion, have been invested with so much attraction and romance, that we are at times almost tempted to wish ourselves back to those days of trouble. If any Englishmen, however, have such feelings, we have only to invite them across the channel, where their longings may be gratified to their fullest extent. But the times are different now from what they were, when a man was threatened with the pillory for publishing a book, full of piety, on the doctrine of the Trinity. Such a man would not now lie six months in a dungeon, without a single visit from any of his clerical brethren. (*Hear.*) We have now a Drummond, the very flower of Christian chivalry; who is always ready to break a lance with the redoubtable foe; and we have the noble, the rich-minded Montgomery. They talk of the enchanter's wand, when they cannot resist the power and force of his eloquence; but we would rather compare his eloquence to the prophet's rod, at whose touch the flood of bigotry divides, whilst the emancipated hosts of truth pass through in triumph. (*Loud cheers.*) The welfare of Ireland cannot be better advanced, than by a more intimate union of the two islands. The English are not understood in the sister island; and they are misunderstood because they are superior. (*Cries of No, No.*) I mean to say they are superior because they have had more experience, and are further advanced in the arts of civilization. We are only in the vestibule, the porch of Christian liberty, but have not yet entered the re-

cesses of the temple. Were a more intimate connexion established between the two islands, we should no longer be obliged to look to England as the highest, and to Ireland as the lowest point of Christian liberty and truth. We should be more upon an equality, so that your brethren in Ireland might be made blessed by that spirit by which you are made free yourselves.

"The Tutors of Manchester College, York, and success to the important institution over which they so ably preside."

The Rev. JOHN KENRICK said, that, in rising to thank the meeting for their kind expression of feeling towards the institution to which he belonged, he had to regret that the duty of representing that institution on the present most interesting occasion had fallen exclusively upon him. Mr. Hincks was necessarily detained at home by the duty of superintending the institution; whilst the state of Mr. Wellbeloved's health and spirits did not permit him to attend. He (Mr. Kenrick) always felt great pleasure in presenting himself before assemblies of this nature, and he had a peculiar pleasure in doing so on the present occasion; for he could not but recollect the obligations of the institution to which he belonged, to the county of Lancaster. He could not but recollect, that in this county the plan first originated of providing for the children of Dissenters, unaccompanied by the exaction of subscription to articles of faith, or any other impediment to free and ingenuous inquiry, those advantages of a learned and liberal education which were withheld from them by the unjust institutions of their country. It would have given him great pleasure if he could have stated that the number of students was increased; but he was sorry to say, that instead of increasing, the number had been reduced. This was owing to a variety of causes; some of which were far from being sources of regret. The principal cause was no doubt to be found in the establishment of another institution in London, in which that same principle of a free and unfettered education for which the founders of Manchester College had been among the first to contend, was fully recognized. Another cause of diminution was to be found in the fact, that students from the North of Ireland, who were once compelled to resort to the College at York, had now the opportunity of studying in a similar institution, which, owing to the progress of liberal opinions, had been established in their own coun-

try. God forbid that he or any man should regret circumstances like these, whatever effect they might have upon the institution to which he belonged. In favour of that institution, however, he might now be permitted to say a few words. He might, perhaps, be a little blinded by the partiality which any man would naturally feel under such circumstances; but he certainly thought there never was a set of young men of greater promise than the present students at the College; and if any persons doubted the accuracy of his estimate, he could only say to them, in the language of Scripture, "Come and see." The examination of the students would take place on the following Tuesday, Wednesday, and Thursday; when the Tutors would be most happy to have the presence of as many of their Lancashire friends as could make it convenient to attend; and when all who doubted might have an opportunity of seeing and judging for themselves.

The CHAIRMAN, after a suitable introduction, proposed the health of

"The Vice-Chairman of the present Meeting."

Mr. WOOD, in returning thanks, observed, that amid the chequered circumstances of every man's life, there was none in his lot that gave him greater satisfaction than that it should be cast among the Protestant Dissenters of England. He considered that he could enjoy no honour greater than that of being descended from a Protestant Dissenting clergyman. With regard to the institution at York, he had placed his only son there, under the care of his friend who had recently spoken, (Mr. Kenrick,) knowing that he could there derive every advantage that contributes to the formation of a scholar and a gentleman, and a friend to liberty and civil and religious truth. He could wish for no man a greater privilege than that his son should enjoy the advantage of being under the tuition of such a man as Mr. Kenrick, and of enjoying the opportunities which the College offers.

The next toast given by the CHAIRMAN was,

"The Local Treasurers of the Association."

Mr. R. POTTER said, I feel highly honoured by the kind manner in which the Chairman has introduced my name to the meeting, and by the way in which the services of the local treasurers are appreciated. I wish they had all been present to witness the proceedings of this and the preceding day, for I am sure they would have been stimulated, as I

hope I have been, to continued and increased exertions in behalf of this Association. (*Cheers.*) I rejoice, for many reasons, that this anniversary has taken place in Manchester; but for none more, than that it will shew to the Dissenters of our denomination, in the North of England, the splendid array of piety and talent which exists among the Unitarian ministers, and the Unitarian body generally. (*Cheers.*) Much has been said of the advantages which are likely to result to our cause from this anniversary; and I confidently anticipate, that one of those advantages will be, a considerable increase of the funds of the Society. I have received the names of several new subscribers, and I hope to receive many more. To me the result of this meeting will be highly gratifying, by filling, as I expect it to do, this book [holding up the subscription book]. (*A laugh.*) My district is very extensive, comprising the whole hundred of Salford. I shall be happy to give every information in my power respecting the objects of the institution, to distribute tracts, and, above all, to receive subscriptions. One thing I wish to impress upon country congregations, I mean the vast importance of their connecting themselves with the British and Foreign Unitarian Association, by annual subscriptions and collections. With regard to the *Monthly Repository*, which has already been alluded to, it is connected with the British and Foreign Unitarian Association. You will do well to support this publication, because you will not only increase the funds of the Association, but you will also acquire a great fund of knowledge. Much of the talent you have this day heard is displayed in the pages of that Repository, and that should induce you to support the publication. (*Cheers.*) I beg further to express a hope that this is only the commencement of the provincial meetings of the Association; and my firm belief is, that such meetings as this will very greatly promote its interests.

The next toast proposed was,

"The Lancashire and Cheshire Provincial Association," which the Chairman, in announcing, by a *lapsus lingue*, called the "provisional" association.

The Rev. J. G. ROBBERDS said, he believed it was agreed that when this toast was given, he should say a few words respecting it; and he was confident the meeting would agree with him that those words should be very few. Indeed, the kindness with which he had been received when he first presented himself to their notice, arose most probably from

the confidence they felt that he would not abuse their patience by any lengthened observations at that late period of the evening. The Chairman, in giving the toast, had entitled the institution to which he (Mr. Robberds) had the honour to belong, "the Lancashire and Cheshire *Provisional Association*." This he at first supposed to be a mistake; but, on consideration, he was inclined to think the appellation was extremely appropriate. The institution was indeed provisional. It was intended to make provision for preaching the gospel in remote villages; to make a provision of suitable books for the use of the schools in the district over which it extended; to make a provision of help for their poorer brethren, and of encouragement for their active friends; and, in short, to provide all things which might tend to smooth the way for the general diffusion of a true and benevolent religion. Though from its nature and object the Association might properly be called an infant daughter of that whose representatives had now visited them, apprehensions had, he believed, been entertained, lest it should grow into a monster of a very terrific description. Some of those who had been alarmed by the proceedings of Synods and Presbyteries on the other side of the channel, had fears at first, and perhaps not unnatural fears, lest the Association should become a sort of Synod, and assume the power of calling congregations and ministers to account for the doctrines which they entertained. He trusted he need hardly say that there was no ground for those apprehensions. The young institution had none of the bumps which indicated an inclination for such an assumption of power. Like the parent institution, instead of being a monster, it was rather qualified to be the destroyer of monsters, and had already stretched forth its infant hands to assist in protecting religion from the viprous brood of ignorance and sin. (*Cheers.*) He was glad to hear the members of the London deputation express the gratification they had experienced from their present visit to Manchester; and he hoped they would not forget that it was in their power to repeat that gratification when they pleased: he was quite sure that, whenever they came, their friends at Manchester would give them as cordial a welcome as that which they had experienced on this occasion.

The following are the remainder of the toasts:

"Our brethren in every place and of

every name, whether Catholics or Protestants, Churchmen or Dissenters, Trinitarians or Unitarians, who have shewn themselves the friends of justice, charity, and mental independence."

"The moral and religious education of the Poor: may our Schools, our Missionary and Tract Societies, be all combined in their subserviency to this great object."

"The Stewards, with our best thanks for their services."

Mr. S. D. DARBISHIRE returned thanks.

[At this period of the evening a conversation, which occupied the attention of the meeting for a considerable time, took place, in consequence of a proposition by the Rev. W. Turner, that the sermons preached at this anniversary by the Rev. Messrs. Fox and Madge, should be published by the Association. Two gentlemen offered to guarantee the expense of publication. Mr. Fox, however, objected to the publication of any sermon preached before the Association, unless the measure emanated spontaneously from the London Committee; one of the rules of the Association being specially designed to prevent the publication of sermons under such circumstances. Some diversity of opinion on this subject appeared to prevail in the meeting; but it was ultimately agreed, that the deputation should report to the Committee the substance of the discussion which had taken place, and leave the matter to them, to be disposed of as they might think proper.]

A few minutes after eleven o'clock the Chairman and Vice-Chairman left the room, and were immediately followed by the rest of the company. Thus terminated the proceedings of the first anniversary in the town of Manchester, of the British and Foreign Unitarian Association.

General Baptist Assembly.

THE General Baptist Annual Assembly was held on Whit Tuesday, the 1st June, 1830. The meeting was commenced by prayer. The business was transacted in the Chapel at Worship Street: John Evans, Esq., of Islington, was called to the Chair, which was taken at ten o'clock. Letters from the various churches in connexion with the Assembly were read, detailing their present state, their prospects, and their hopes. On the whole they presented an encouraging aspect, and some especially proved, that active and well directed exertions cannot be made in vain.

At eleven o'clock a public service was commenced. The Rev. C. P. Valentine, of Lewes, from Philippi. i. 9, preached an excellent Discourse on the Importance of the Diffusion of Knowledge to the Spread of Christian Truth. He instanced those parts of human learning which have the most direct bearing upon religious investigation; especially adduced inquiry into the nature of the human mind, on the one hand, and the study of Hebrew antiquities, rather than verbal Greek criticism, on the other; directed the attention of his hearers to the well known and animating fact of the progressive extension of information on all subjects, and exhorted them to take advantage of the state of the public mind, which is seeking new impressions, to diffuse more widely those principles which they believe to be the principles of truth and righteousness. The discourse, while zealously Baptist, was free from any taint of bigotry.

After the religious service, the business of the meeting was resumed by reading the Committee's Report, which, among other matters, stated that several opportunities of useful exertion presented themselves, if the Committee were in possession of the pecuniary means. It may, perhaps, be allowed to say here, that the Committee for the current year have availed themselves of two of those opportunities. The Report also announced the change from close to open communion, which has happily taken place in the General Baptist Church at Horsham, in Sussex, where there is a good and respectable congregation. The Committee could not fail to notice, with the praise that it deserves, the Rev. B. Mardon's excellent little work, "shewing that Believers' Baptism is a reasonable service, is founded on Divine command, and calculated, in its proper observance, to produce the most important practical results." Nor could they withhold their approbation from the list of objections and their answers, appended to the work, and which prove that the same hand which could crush a metaphor, can overturn an ill-founded objection.

After the report had been received various resolutions were passed connected with the object of the meeting; as correlative to which the following resolution was unanimously agreed to:

"That this Assembly learns with regret the failure of the measure for the relief of the Jews from their civil disabilities, conscientiously believing that every faithful citizen should enjoy all the civil rights which are possessed by his fellow-

countrymen, and that to deny them is to invade the conscience, which is the sanctuary of God."

The meeting was closed by prayer; after which, about forty persons adjourned for dinner to the White Hart Tavern, Bishopsgate Street, where J. Brent, Esq., of Canterbury, was called to the Chair. The usual toasts were given expressive of loyalty, love of liberty, desire for the spread of truth, and for the increasing practice of all Christian obligations. Some of the persons present left about an hour after the cloth was removed to attend a Juvenile Missionary Society at Worship Street, and the remainder broke up at an early hour, both carrying away with them a grateful sense of the urbanity of the Chairman and of the bodily and mental refreshment which they had received.

Meeting of the Remonstrant Synod of Ulster.

(Continued from p. 501.)

Mr. NEILSON then moved,

8. "That (having, ineffectually, endeavoured, for two years, to obtain a repeal or even a modification of those obnoxious regulations, we are now compelled, in obedience to the dictates of conscience—in vindication of our own rights—in support of the inalienable privileges of Students, Licentiates, Ministers, and Congregations—in defence of religious liberty, and to avoid being accessory to the suppression of what many of us believe to be the truth of God—to separate ourselves from the Synod of Ulster, and to remain separated until that Body shall have returned to the scriptural principles and usages of Presbyterianism."

JOHN ALEXANDER, Esq., seconded the resolution; which was unanimously agreed to.

The Rev. ARTHUR NELSON shewed that they were, in reality, the individuals justly entitled to the appellation of the Synod of Ulster, as having adhered to the principles upon which the body had been founded. They would be satisfied with the name of the *Remonstrant Synod of Ulster*, a name to which, he conceived, they might justly lay claim. He would, therefore, move—

9. "That we now, in the name of the Great King and Head of the Church, and earnestly imploring the blessing of Almighty God, solemnly associate ourselves, under the designation of *The Remonstrant Synod of Ulster*—a designation to which we consider ourselves

justly entitled, as faithfully adhering to the original principles—the solemnly enacted laws—and the salutary customs of our Church.”

JOHN STITT, Esq., seconded the resolution, which passed unanimously.

The Rev. DAVID WHYTE said, as the different topics upon which he would have dwelt, had been so well explained, he would merely congratulate the Body on the harmony and brotherly love that existed among them. He regretted leaving the Synod; and if that Body return to their own principles, as laid down in the Code of 1825, he might hope for a re-union with them. He would move,

10. “That we adopt the Code of Discipline, sanctioned by the General Synod of Ulster, in 1825, as the law of Discipline in this Church: and, to shew that we are not guided, in pursuing this course, by any view to promote the advancement of any set of doctrinal opinions, to the exclusion of others, we hereby publicly and solemnly guarantee to the congregations which are under our care, and to those which may hereafter form a portion of our church, the full, free, unrestricted exercise of their unquestionable right to elect, on all cases of vacancy, ministers entertaining such views of Divine Truth, as the congregations may themselves approve.”

The Rev. JOHN MULLIGAN seconded the resolution, which passed unanimously.

The Rev. THOMAS ALEXANDER dwelt, at considerable length, on the rights and privileges which all should enjoy in matters of religion; and concluded by moving the next resolution, which was unanimously agreed to.

11. “That, to secure the exercise of this great privilege in its fullest extent, the Ministers and Licentiates of the Church of Scotland, of the Synod of Ulster, the Synod of Munster, and the Presbytery of Antrim, together with the Ministers and Licentiates of any other churches, who may be sufficiently recommended to us by their character and talent, their education and their aptness to teach, shall be eligible to the vacant congregations under our care.”

The Rev. H. MONTGOMERY would not, at present, detain the meeting long. He was persuaded that these late measures would eventually lead to good. The elements required to be agitated that they might be purified; states sometimes sunk into political apathy from which they were roused by agitation, and the late disputes might tend to purify religion. The greatest evils had already

passed. Misrepresentations and calumnies were beginning to lose their effect; there would be a retributive re-action; and the people, having ascertained the groundless nature of the calumnies uttered against us, would come round to our side. All the societies which had been formed to produce darkness and exclude the light, would be overturned. There was a mathematical axiom, that the whole is greater than a part of it; but, in reference to the General Synod of Ulster, this does not hold good. There is a Committee called the Presbyterian Society of Ireland, which is only a part of the Synod, but which is far more powerful than the Synod. It, too, will be put down; it is already losing its power. He believed that nine-tenths of the Body abhorred the measures into which the state of the times had forced them; and he believed that both people and clergy were ripe for a revolt. It was a very extraordinary thing, that the men who now join so readily in abhorring Arians, were formerly the obsequious attendants upon Arian leaders—that they bore the dictation of Arian masters—and were “leashed in like hounds, to do the bidding of their lords.” Arians were then exerting themselves, in opposition to civil and religious liberty; and those men, true to their principles, joined in the cry. The masters are changed; but the crouching of intolerance remains the same. It had been often urged against the Remonstrants, that they were friends to literary Committees; but, that so soon as religion came to be named, they objected. This had been published no less than three times. We believe that it is necessary that young men should get a good education, to qualify them for the office of the ministry, and, therefore, we have prescribed a course of study. But, believing this, we do not concede that any Committee has a right to interfere with the faith of a young man. We would have a Committee to examine, for the purpose of ascertaining whether a young man has read his Bible—whether he has studied it, and made himself acquainted with its contents; but we would have no Committee to fix the precise extent or limitation of his belief. Let the baseless calumny, therefore, never be published again; or, if it be, let it go to the world, with the brand of falsehood marked upon it. As an example of the state of the times, Mr. Montgomery referred to the case of the Coothill congregation. In the year 1828, the minister of that congregation, whether from his own inefficiency or

otherwise, was about to separate from his people. They had chosen another minister; but there was an arrear of stipend due to the former minister, which the people were not able to pay, and the young minister was, in consequence, not in the receipt of bounty, as the other still retained his right. This case came forward at Synod, just after the passing of the Overtures. The minister and congregation were orthodox. Mr. Montgomery opened a subscription to relieve them, and all the Remonstrant ministers contributed liberally; and yet this very congregation, the next year, sent forward a memorial demanding that these their benefactors should be expelled from the Synod. The case was trifling, but it shewed that there existed a deplorable spirit, which they should labour to remove from the country. He then moved,

12. "That, in order to cultivate, as far as lieth in us, a spirit of Christian liberality and good-will, the ministers of the religious bodies referred to in the preceding resolution, may, at all times, be invited to sit and deliberate with us in our Church Courts, and to join with us in the affectionate intercourse of ministerial services and Christian communion."

The Rev. FLETCHER BLAKELY seconded the resolution, which passed unanimously.

The Synod adjourned till ten o'clock next day.

(The conclusion of the proceedings is unavoidably postponed till our next No.)

General Synod of Ulster.

The Annual Meeting of this Body was held at Omagh, in the County of Tyrone, on the last Tuesday of June, and five following days. The Remonstrant ministers were no longer present as members of Synod; but a deputation from them attended for the purpose of adjusting some matters of detail left unsettled in the late separation.

The first business of any importance, which came before the meeting, related to the clerkship. It will be recollected that this office was held by the Rev. William Porter, of Newtownlimavady. When the General Synod had passed and formally refused to repeal a law for preventing the ordination of any ministers hereafter, in congregations under its charge, except such as should give satisfaction to a committee empowered to inquire into their belief of the doctrines of

the Trinity, Original Sin, Justification by Faith, and Regeneration by the Holy Spirit,—Mr. Porter, as one of the Remonstrants against the Overture, declared his intention of surrendering up his office as clerk and retiring from all connexion with the Body. This resolution has now been carried into effect. It reflects honour on the times in which we live, that it has been resolved, *by men of all creeds and classes*, not to permit him to suffer a diminution of income by the loss of his situation. We understand that considerable progress has been made in raising funds for purchasing an annuity equal in value to the salary which he has resigned, and that he will soon be waited on with a request that he will accept of this indemnity.

The following address delivered by Mr. Porter, on this occasion, cannot fail to interest our readers.

The Rev. WILLIAM PORTER, in resigning the office of Clerk to the General Synod of Ulster, spoke to the following effect:—

"It will be recollected, Moderator, that at the *last* meeting of this Reverend Body, I announced my determination to adopt a certain procedure at the *present*; and, according to the established course of Synodical business, now is the proper time for carrying that determination into effect. During the intermediate space, the moment which has now arrived, has been to me the subject of many a painful anticipation. The moment has arrived, when a regard to principle, and a wish to preserve consistency of character, constrain me to resign the official situation which I hold, and to say, 'farewell!' to the General Synod of Ulster—to dissolve a connexion which has subsisted for nearly thirty-four years—to separate myself from a church, for whose ministry I was educated, and whose very name I was reared to reverence—a church with which my early views, and plans, and ideal prefigurations of success in life, were intimately associated—a church, under whose care my best and happiest days have been spent; with some of whose members my sweetest and most confidential intimacies have been formed, and the recurrence of whose annual meetings was always a refreshment to my spirit;—the rending asunder a connexion such as this, gives a wrench to some of the most sensitive fibres that twine themselves around the heart of man. But, Sir, the peremptory call of duty must be obeyed. Where principle is involved, feelings must be suppressed. Neither conscience nor

honour will allow me to remain in communion with a body of men by whom regulations have been framed for the effectual though gradual suppression of doctrines, which I regard as doctrines of the Gospel; a suppression to be achieved, not by the fair force of reasoning, but by the coercive operation of ecclesiastical enactments. And here, Moderator, I must do you the justice to state, that you were by no means disposed to cast out those Unitarian ministers who had actually entered the Synod. You were willing enough to let them 'die off' quietly, knowing that it would then be in your power to fill up the vacancies made by their decease, with men according to your own heart. In other words, you were willing to connive at their remaining amongst you, on condition that they would act a time-serving part. You were willing to concede to them a species of toleration, provided they would shew themselves utterly unworthy of being tolerated. It grieves me to say, that some of them have been so unmanly—I had almost said, so unprincipled—as to accept of the degrading indulgence. Yes, several of those persons who repudiated the Trinitarian declaration, are still constituent members of the Orthodox Synod of Ulster. But, on the other hand, I rejoice to think, that most of the ministers who declined taking the test, have discovered another and a better spirit. The men with whom I deem it my honour and happiness to be associated, scorned to languish out their lives in a state of inglorious sufferance, and then leave their congregations as a legacy to Calvinistic successors. After using every expedient for obtaining a repeal of the obnoxious regulations,—after waiting from one year till another,—after remonstrating and remonstrating,—after trying the effect of attendance and of non-attendance on your meetings,—after doing all these things, and doing them in vain, they renounced connexion with you as an ecclesiastical body, and formed themselves into a Synod, constituted on principles truly Presbyterian—a Synod, whose only creed is the Bible, and whose only head is Christ. As to the Clerkship, it is nothing more than a *secular* office, and might, no doubt, have been retained, notwithstanding my renunciation of *ministerial* communion with the General Synod. In fact, no sooner was it known that I had determined to join the Remonstrants, than certain leading members of this assembly, spontaneously and earnestly, urged on me the propriety of continuing to

hold the secular situation; and deputed an aged and much esteemed gentleman, on whom my eye is now fixed, to assure me of effectual support. The members to whom I allude were so numerous, their respectability is so high, and their influence so extensive, that no doubt could be reasonably entertained with regard to the practicability of the recommended arrangement. To these kind-hearted men, I take this public opportunity of expressing thankfulness, which I shall never cease to feel; and their intentions were most friendly. But I think they themselves must have been convinced, on reflection, that I acted right in declining their proposal. It was one to which I could not possibly accede. Would it have been possible for me to stand up like a statue in the place which I have now evacuated, and hear doctrines which I hold sacred, denounced as damnable—hear them impugned, reviled, and perhaps misrepresented, without being at liberty to open my lips in their defence? Some of your future enactments will, of course, be directed against the cause of the Remonstrants. Those enactments it would have been my duty, in the capacity of your Clerk, to render as efficacious as possible, by clothing them in precise and determinate language; and do you imagine that I could be so mean-spirited as to undertake, for the sake of fifty pounds a year, an employment which must have been to me most disagreeable and ungracious? Let us suppose a case, by way of illustration. Suppose that I hold the situation of a subaltern in the army: by what appears to me the unjust and cruel decision of a court martial, one of my nearest and dearest relatives is doomed to death—it is my duty to superintend the execution of the sentence, and give the fatal word which is to stretch my brother on the ground a mangled corpse. In what light would I appear to the *world*—in what light would I appear to *you*—in what light would I appear to my own *conscience*—were I to be so unfeeling—so base, as to go through the soul sickening task, rather than resign my commission?—I trust, then, my friends—and, thanks be to God, I have many friends, even in this house—will not condemn the line of conduct which I have felt myself called on to adopt. But, Sir, though I can no longer officiate as the confidential servant of the General Synod, yet I owe to the members of this body, in their *collective capacity*, a debt of gratitude, which it will never be in the compass of my ability to discharge.

There is only one lucrative situation which they have the power to bestow; and that situation they bestowed on me, though it was sought for by men, to be placed in competition with whom, was in itself an honour. I have now been your Clerk for nearly fourteen years. With what degree of *ability* the duties of the office have, during that time, been executed, it is not mine to say; but I do say, that with greater *faithfulness* they never have been, and never will be discharged. In addressing you, on the present interesting occasion, it has been my study to avoid, as much as possible, every expression or allusion calculated to give offence. Most sorry should I be to wound the feelings of a single individual in this assembly. I can safely declare, that, at this moment, I am not conscious of entertaining one unkind or unfriendly feeling. So far is this from being the case, that I now look back with regret on the little bickerings and contentions in which I have been occasionally involved with certain members of Synod. Perhaps there were faults on each side. I am free to confess, that natural temperament may have sometimes caused me to feel and speak with more warmth than I ought to have done. At present, however, all former hostilities are forgotten. They are lost in emotions of a very different character. Most sincerely am I disposed to hold forth the hand of reconciliation, and exchange forgiveness for every thing that is past. We are now going to part—in the name of God, let us part in peace. There is one circumstance which has brought some early and affectionate recollections into my mind, and given, in all probability, a deeper and softer tone to my feelings. I cannot refrain from mentioning it. This Meeting-house is the first whose walls I ever entered—and the one which I continued to frequent, during the happy and innocent days of boyhood. Many, many years have rolled over my head, since it was last covered by this roof; and scenes of our youth—from which we have long been absent, revive, in all its freshness, the memory of former times—of times that are past, never to return. Well do I remember walking, when a mere child, down the alley in which I now stand, conducted by parental hands that have long since been cold, and accompanied by three affectionate sisters. Well do I remember standing up on the seat of the pew on which I now rest my arm, and gazing with reverence at the venerable

looking man who then filled that pulpit. That man, under whose ministry I was reared in early life, and who was the first clergyman by whom I was examined in the Shorter Catechism, was one of the eldest members of your body. Thus, Sir, it has come to pass, by rather a singular coincidence of circumstances, that my connexion with the General Synod of Ulster, is terminated on the very spot, where, in a certain sense, it may be said to have commenced. Here it began—and, after lasting for half a century, here it ends. Here we first met—and here we part. To you, Sir, and to all, once more farewell. (Mr. Porter was very much affected in the delivery of this speech; and its effect on the house was such, that we observed many of the members shedding tears.)

Several candidates having offered themselves for the vacant situation, a lengthened discussion, but of no general interest, took place respecting the conduct to be observed by the Synod. It was at length agreed that the salary of the clerkship should be divided among the poorer members of the Body, and that the duties of the office should be performed gratuitously by the Rev. James Seaton Reid, of Carrickfergus, assisted by other ministers.

Memorials were presented from certain members of congregations, whose ministers have joined the Remonstrant Synod, stating their desire to continue under the care of the General Synod, and praying for advice and assistance. That from Cairncastle congregation, of which the Rev. Thomas Alexander is pastor, was signed on behalf of ninety families, who declared themselves ready to contribute £47 a year towards the support of a minister; that from Ballycarry, (Rev. W. Glendy,) by 210 families, who engaged to raise £50 per annum; and that from Templepatrick, (Rev. R. Campbell,) by 120 seat-holders, who stated that they could raise the annual sum of £50, including £20 per annum, kindly offered them by Lord Templeton, together with ground for the erection of a meeting-house.

It was inquired whether the Presbytery of Templepatrick were aware that threats had been held out by Lord Templeton, to cause the people to come over to the Synod from Mr. Campbell's congregation.

Rev. Mr. DOHERTY had heard such things. Notices to quit their farms had been served on Mr. Campbell and others. This was pretty generally the case over

the estate; and he believed it was not unusual, as the tenants hold at will. He had heard, however, that the cause, in some cases, was the removal of Mr. Campbell from the Synod. He had heard that Lord Templeton had told a very extensive and improving tenant, that he must lose his farm on account of his removal from the Synod. The Presbytery had been grieved at this, and did not well know how to meet the difficulty. It tended to alienate the people from them. The Presbytery took an opportunity to express themselves on this subject, and he believed some members of other Presbyteries had done the same. Mr. Stewart, of Broughshane, had expressed his regret in a similar way. He (Mr. D.) was sorry to add, that he believed such reports were too well founded.

Mr. BLECKLEY said, the same principle of noticing to quit had been acted on at Castleblayney, on Lord Templeton's property, where there is no cause of dissension.

Mr. MORELL thought it disorderly to introduce the name of Lord Templeton. (*Hear, hear.*) These things would go abroad from this place, and might give offence to that Nobleman.

Mr. STEWART, of Broughshane, regretted that his name had been introduced by Mr. Doherty. He (Mr. S.) had certainly stated, that he would not be proud of the assistance of Lord Templeton, if actuated by such motives as had been alleged; but would be very far from rejecting the co-operation of friends, exerted fairly for the interest of the Synod. He had said so; but he had not used the language attributed to him by Mr. Doherty. He had also, on the same occasion, expressed his disapprobation of a threat held out by Mr. McKibbin, of Glenarm, that he would turn some orthodox individuals out of their farms, if they did not adhere to the ministry of Mr. Montgomery. Mr. McKibbin had denied, in a published letter, having ever held out such a threat. He (Mr. S.) had not thought it necessary to contradict that assertion, though it was untrue; and he would appeal to Mr. Reid, whether he (Mr. S.) had not had sufficient evidence, that the threat had been held out.

Mr. REID assented.

Mr. DOHERTY thought Mr. Stewart's explanation did not differ materially from his own. The only thing was, that Mr. Stewart now explained his observations as having been made with an *if*; and he (Mr. D.) did not recollect that Mr.

Stewart had used any such qualifying word; and, respecting Lord Templeton's interference, there was as good proof as Mr. Stewart had in reference to Mr. McKibbin.

Mr. JAMIESON knew more of Lord Templeton's mind than any man in that house, and he asserted it was untrue, that his Lordship had threatened to turn out any of Mr. Campbell's people on account of religious opinions. This subject should not have been introduced. They had no right to interfere for the purpose of approving or disapproving of Lord Templeton's conduct.

Mr. COOKE thought this subject had been foolishly introduced; but as it had been mentioned, they must get publicly out of it. Much had been said about Lord Templeton's interference. Now he (Mr. C.) had his knowledge from good authority, and he knew those statements to be untrue. He believed them, from first to last, to be unfounded.

Mr. HOGG thought the surest way would be to send a deputation to wait on Lord Templeton, to ascertain the facts, and to inform him, that if he intend turning Mr. Campbell out of his farm, for his religious opinions, we would not avail ourselves of his assistance.

Mr. SMITH said it was untrue that Lord Templeton was depriving Mr. Campbell of his farm, to give it to a minister attached to them. His Lordship, in fact, thought that a minister should not be encumbered by a farm; but he would give their minister in lieu of it, £20 a year; and he (Mr. S.) had it from his Lordship's agent, that if that sum were not sufficient, he would give more.

[The conversation here terminated. Notwithstanding the denials of Mr. Cooke and Mr. Jamieson, the facts, as to Lord Templeton's proceedings, are perfectly well ascertained, and we question whether his Lordship ever wished or designed them to be kept secret.]

A memorial from Warrenpoint congregation, similar to those previously presented, was read. A Mr. Smith, who appeared as a commissioner, gave an account of the state of the people whom he represented; but the memorial contained expressions so offensive towards the Presbytery of Armagh, and was supported by the commissioner in language considered to be so disrespectful towards the same body, that, on the demand of Mr. Jenkins and Mr. P. S. Henry, the paper was handed back, till the abusive portions should be expunged. Memorials from Greyabbey and Clough were also read,

the consideration of which, as well as the others that had been read, was referred to a committee, who were to report to the Synod, before the termination of the present meeting.

Several matters of discipline, of no public importance, occupied the attention of the meeting till Saturday, July 3, when the Rev. W. PORTER, Moderator of the Remonstrant Synod of Ulster, with the Rev. Messrs. MITCHEL and DAVIS, appeared as a deputation from that body, for the purpose of submitting certain propositions connected with the late separation of the General Synod.

After some conversation it was agreed, that a Committee be appointed to meet a Committee from the Remonstrants, on the last Tuesday of July, in Belfast, with full power to determine on the propositions about to be submitted by the Remonstrants.

Mr. STEWART felt called on to express the great regret which he felt in common, he was sure, with the other Members of Synod, that the respectable deputation from the Remonstrants had been detained so long. The delay had, however, been owing to causes altogether unexpected. It had not been anticipated that the case of Mr. Skelly would have taken up so much time; and it was owing to the protraction of that business, that the gentlemen from the Remonstrant Synod had not been attended to yesterday morning. He hoped, therefore, that those gentlemen would not suppose the Synod had detained them intentionally.

Mr. PORTER was perfectly aware of the causes of the delay, which had taken place in the strict order of business. The Synod could not have acted differently. He was, therefore, quite satisfied; and he begged, at the same time, in his own name, and the name of his brethren, to thank the Synod for the courteous manner in which their deputation had been received.

Mr. H. HENRY was anxious that every thing should be done above board; and he, therefore, thought it better to state his intention of animadverting on what he conceived an unfair application of certain principles to them in the proceedings of the Remonstrant Synod. He mentioned this in order that the deputation might remain, if they thought proper, to hear his observations.

Mr. PORTER would willingly agree to Mr. Henry's suggestion, provided he and his brethren of the deputation should have the right of reply.

Mr. STEWART objected to Mr. Henry's

observations. It was like tying a man's hands and then proposing to fight him.

Mr. COOKE hoped it would not be understood that the house acquiesced in the proposal of Mr. Henry. He has no right to introduce such a measure, except by Overture.

Mr. H. HENRY.—Does Mr. Cooke (*Dr. Cooke*—I beg his pardon—for I wish to give him all his honours) pretend to say that I may not defend the Theological Committee from attacks?

Mr. COOKE,—When that subject comes regularly before us, he may offer what explanation, and make what defence of the Committee he pleases.

The Synod adjourned till ten o'clock.

Ten o'clock.

Mr. COOKE said, that as he understood it had been the intention of some members to move for a repeal of the Overtures, it would be desirable that the discussion should take place before too many of the members had retired.

Mr. GRAY said, he had no wish to disturb the body, and if the supporters of the Theological Examination Committee would throw its meetings open to the members of Synod generally, he would pass over the subject for this year, without, however, giving up his views as to the principles on which the Committee was constituted.—After some conversation,

Mr. COOKE and Mr. STEWART acceded to this proposal, with an understanding that the opening should not extend beyond the mere right of being present during the examination of young men.

Mr. GRAY said, there was in Belfast a periodical conducted by members of Synod, in which the Overtures had been frequently discussed, and in which he thought himself not well treated. All who opposed the Overtures were in that periodical represented as men of unsound principles, as Arians, and, in fact, as under the influence of *Satan*. He mentioned this that the gentlemen concerned might abstain in future from such language; for while this was one of its leading features, many Orthodox men could not join in the circulation of such a work.

Mr. STEWART mentioned, that a memorial from a number of Elders and some private Members of the congregation of Armagh had been presented according to the usages of Synod, to the Committee of Bills; but that it could not be brought before the house on account of *two* informalities. He thought, however, that publicly noticing it was

due to the respectability of the memorialists. The memorial, we understood, was in opposition to the Overtures.

[We have not yet received any account of the Report of Committee appointed to consider the memorials from dissentient members of Remonstrant congregations, or of any measures founded thereupon.]

Presbyterian Synod of Munster.

ON Wednesday, July 7th, the Southern Presbyterian Association held its Annual Meeting in the Presbyterian Meeting-house in Prince's Street. The Rev. Mr. Dickie, one of the ministers of Limerick, read the Scriptures and conducted the devotional part of the service. The Rev. James Martineau, one of the ministers of Eustace-street congregation, Dublin, and secretary to the "*Irish Unitarian Christian Society*," preached from Luke xii. 51, "Suppose ye that I am come to give peace on earth? I tell you, nay; but rather division." The Rev. Gentleman's most impressive discourse gave general satisfaction, and one of the Elders for Cork moved, that it should be printed at the expense of the Prince's-street congregation; this proposition was much approved, and Mr. Martineau having consented, the usefulness of his sermon will be extended, as it well deserves to be, beyond the limits of a congregation.

COURT OF SYNOD.

The Rev. Edward King was appointed Moderator.

The Rev. James Armstrong, Clerk of Synod, called the Roll, and the following members appeared:—

Dublin, Strand-Street Congregation.—Ministers, Rev. James Armstrong, Rev. William Hamilton Drummoud, D. D.; Elders, Mr. John Strong Armstrong, Mr. Barton.

Dublin, Eustace-Street.—Ministers, Rev. Joseph Hutton, Rev. James Martineau.

Cork.—Ministers, Rev. Wm. J. Hort, Rev. S. H. Sloane, LL. D.; Elders, Mr. Wm. Crawford, Jun., Mr. James Lane.

Limerick.—Minister, Rev. Mr. Dickie.

Waterford.—Minister, Rev. Mr. M'Cance; Elder, Mr. Richard Rowlinson.

Clonmel.—Minister, Rev. Wm. Crozier; Elder, Mr. Charles Rkall.

Bandon.—Ministers, Rev. Edward King, Rev. William Hunter; Elder, Mr. George Dowden.

Fethard.—Minister, Rev. Mr. Ferris; Elder, Mr. Murgson.

Excuses were delivered in and sustained for the Rev. Mr. Trotter, of Summer Hill, and the Rev. Mr. Taylor, of Eustace-Street, Dublin, on account of extreme old age; the Rev. Mr. Pinkerton, Limerick, indisposition.

The Rev. Mr. Alistair, of the Remonstrant Synod of Ulster, and the Rev. Mr. Poole, Minister of Lismore, under the care of the Synod of Ulster, were introduced to the meeting, and requested to aid in their deliberations.

The different Ministers and Elders proceeded to deliver in reports of the state of their congregations. All seemed to be favourable, and evinced an activity in the Presbyterians of the Munster Synod which must be attended with the best results to that body. In Dublin the Ministers of Strand Street and Eustace Street have been delivering Lectures in support of Unitarian views of Christianity to crowded audiences, which exertion has greatly increased the permanent members of both congregations.

An address of congratulation and condolence to the King was ordered. On the next day Mr. Palmer, after a strict examination, was admitted to the gospel ministry, and after some other business the Synod adjourned.

Address of the General Body of Dissenters of the Three Denominations, in London and its Vicinity, to the King.—On Wednesday, July 28, Addresses of Condolence and Congratulation from this body were presented to the King and the Queen, by the Rev. R. Aspland, attended by ninety-four ministers. The Addresses, together with their Majesties' replies, will appear in our next. The reception was a most gracious one.

CORRESPONDENCE.

Several articles intended for insertion are, in consequence of the quantity of Intelligence, postponed till next month.

Communications have been received from W. T.; H. V.; and Finis.

P. M. is forwarded.

The Unitarian Association Committee having declined the office which Messrs. B. and C. requested them to undertake, we await their further instructions before the insertion of the notice.

G. M.'s object will be sufficiently secured by the communication relative to it which has been inserted.

THE MONTHLY REPOSITORY

AND

REVIEW.

NEW SERIES, No. XLV.

SEPTEMBER, 1830.

ON THE STATE OF RELIGIOUS OPINION AND RELIGIOUS LIBERTY
IN GERMANY.

SIR,

Heidelberg, July 29th.

AN English Unitarian Christian would be denominated here a rational Supranaturalist, and to him it must appear a question of easy solution, whether a Rationalist, who holds reason to be the final standard of what is true in religious doctrine, and experience to be the measure of what is credible in fact, can be also a believer in the divine authority of the Christian revelation. Stript of certain peculiarities of expression, his opinions appear to agree in the main with those which are exhibited in such works as Wollaston's Religion of Nature. At the same time he repels indignantly the imputation of open or secret hostility to the religion of the New Testament. Be this as it may, the dispute which has lately employed so many pens in Germany, involves a discussion of lasting interest to every friend of freedom of opinion and expression, and hinges upon a principle, of which the practical difficulties must be felt by every liberal supporter of a state-religion. I believe that many well-wishers to the London University refused to give it their support from dissatisfaction that the appointment of a theological chair was not included in the plan of the institution. Whether the founders did right or not to avoid the embarrassments which might follow such an appointment in a popular institution, may perhaps be resolved by adverting to some facts connected with several theological schools in Germany, upheld by the state and under the immediate controul of government. Before the end of the last century, (in the year 1794,) an attempt was made at Jena to set a limit to the freedom with which the theological and philosophical faculties were accustomed to express their religious opinions (Griesbach, Gabler, Schmidt, Paulus, Fischte, were then in that university). The Grand Duke of Saxe Weimar, Charles Augustus, was earnestly desired to abridge the freedom in public lectures by a special edict. Whatever might be his private opinion of such a measure, he judged it to be his public duty to send the complaint to the Supreme Consistory, with the direction that they should require the proofs of the alleged abuses, consider of the proposed

edict, and express their opinion respecting a religious declension in the land. The members of the Consistory agreed in the statement, that it was a fact, that certain professors of theology, oriental languages, and philosophy, sought to undermine the Christian religion, to expose the history of Jesus to ridicule, and, in a word, to substitute their dreams of reason into the place of the religion of Christ, of which the fearful consequences were then displayed in France. They therefore proposed—a rescript, by which the professors should be bound to teach a pure theology, after the Bible and the symbolical books, on pain of dismissal; a commission of spiritual and temporal counsellors for the examination of the reports; a sort of high academical polity for the supervision of the professors; and, finally, an abridgment of the liberty of the press. Herder stepped forwards on this occasion and represented that light and jocular expressions on religious questions were calculated to make the worst impression on young minds; but that such were altogether unknown in the professors' lectures in Jena; and that the proposed edict would not only be injurious to the academy externally, but would spread within it the seeds of calumny and tale-bearing. The Duke's private council came to the resolution, that the professors should be admonished orally respecting such abuses of freedom, if such had existed: and when the accused requested a sight and transcript of the alleged facts, the Duke granted it with the declaration, that in such things there should be no secrecy, in order that the accusers of heresy should not withhold themselves from the judgment of public opinion, and that others might be taught caution who might wish to imitate them. The present agitation at the University of Halle, which has, perhaps, spent much of its vehemence through the press, was occasioned by a number of the *Evangelische Kirchen Zeitung*, which stated, "that the University of Halle has 881 students of theology, and that by far the greater part are under the influence of two professors, Gesenius and Wegschieder, whom the other theological professors follow as their disciples." "Hence there arises a very interesting question for the Church of Christ, especially in Northern Germany, what doctrines the greater part of the Halle students of theology, of whom yearly a considerable number enter into the ministry, must be supposed to receive from such men. It is acknowledged by Dr. Gesenius and Dr. Wegschieder that they are rationalists; and accordingly they allow themselves to describe and to combat as errors what the evangelical church" (the designation of the United Lutheran and Reformed Church in Prussia) "acknowledges in its creeds as eternal divine truth." The article concludes with a wish, that the facts imparted (to substantiate the charges) may at last engage the serious attention of all those to whom it appertains, to the important University of Halle, and awaken their hearts to aid by prayer, by word, and *by deed*, in healing the wounds which unbelief has inflicted and continues to inflict on a land so richly blessed by the reformation.

The King of Prussia is far too considerate, enlightened, and conscientious, not to estimate the responsibility of his high station as head of Church and State, and not to feel all the difficulty of satisfying the united claims. Of this an interesting proof has appeared in a paper, which professes to be "a communication of the oral and written expositions of the political chief, as far as they are known." In it he is reported to say, "But what must be done with such professors, who as teachers and servants of the evangelical church, have written and taught against its creeds and against the acknowledged doctrines of the Scriptures, and who would henceforth teach in this spirit against those fundamental doctrines; how the duty of fidelity to the

Christian faith, and the duty towards the Christian community can be united with what is due to men, who are valuable as well for personal character as for their learning, accomplishments, and deserts; whether, as seems suited to the times, to constitute a Synod for the revision of the ecclesiastical creed; and, finally, whether, as is advised, to think of erecting an office of supreme authority" (Qu. a bench of bishops?) "in the evangelical church, instead of the dissolved corpus evangelicorum, all this remains to be an object of long and deep consideration to the friends of the church of all conditions." The professor Hengstenburg having found himself called upon to justify his appeal to government to put an end to the endeavours of the teachers of rationalism in opposition to Christianity and to the church, laid his defence on the ground of the right and duty of interference in the supreme power of the state. "We maintain this," he says, "on the principle that unity of doctrine is an indispensable sign of an outward church, a principle which cannot be rejected without rejecting altogether an external and visible church; for what remains when unity of doctrine is taken away but a chaotic body in which self-will prevails alone, destructive of all community? a principle which has been held by all Christian churches of all times without an exception as incontestable. But since the necessity of such unity cannot be denied, it follows that for every church there must exist a power and an overseership" (Qu. episcopal rule?) "to preserve its unity. In the Church of Rome these are vested in the church itself." "True," says the Reviewer in the *Allgem. Kirchen Zeitung* in a strain of indignant declamation, "and we know how the duty was performed. There are witnesses which proclaim it aloud through every century to the end of time. They are the crusades against the poor, good, kind-hearted Waldenses, the thousands who have been made to expiate their heresy with their lives in the burning pile in Spain, Portugal, India, America, Italy, Netherlands, France, and alas! in our own beloved country, where among others the inquisitorial rage of a Conrad at Marburg alone delivered over eighty men to the flames; the miserable victims which have been murdered or have died in want and misery in the dark dungeons of the inquisition, upon the rack, or in consequence of its torments; the destruction of John Huss, Jerom of Prague, and so many thousand others in Germany, especially in Bohemia; the war of the Hussites, that of the Reformation, and the most frightful of all, the thirty years' war," &c., &c., &c. "May the mercy of God save us in the nineteenth century, and all our posterity, from such dominion and overseership of our faith."

A more dispassionate investigation of the question of compulsory uniformity has appeared from the pen of a man of great literary distinction, Bretschneider, in a letter to a statesman on the question, whether evangelical governments should enter into the strife against rationalism. Of rationalism he says, "that it is neither more nor less than the necessary and unceasing consequence of the advancing intellect and knowledge of the age, and the endeavour to bring this advance, which no man can ever arrest, into harmony with the theology; and thus to make the theology capable of being received by those whose mind is so constructed as to admit only the faith of rational conviction." "The appeal against it is made to the ruler as member of the church, as head of the state, or as head of the church." As head of the evangelical church, it is said to be his duty to see that theological professors be appointed in the schools who will produce the doctrine of the church in conformity to its forms of faith. They must be prohibited to bring forward instead of this their own particular opinions, and if they

should not desist, they must be cashiered. But it is evident that this rule must be conditional, since in forms of faith which are the work of men error is unavoidable, especially in such as were made at the lowest age or in the infancy of scripture-exposition. If the rule be made absolute, we shall have, not an evangelical and divine, but a Lutheran and human church. When, at the diet of the empire, Charles V. laid before the divines the entangling question, whether their confession contained all the alterations which they intended to make, the delegated leaders replied in the negative; and guarded to themselves the liberty to draw yet more out of the Holy Scriptures, and to carry onward the work of reformation." "But it is said the teacher must acknowledge that doctrine to be divine which by the laws of just interpretation he shall find in the Holy Scriptures; and he must not presume to exclude doctrine after doctrine, or to represent the facts narrated, the miracles and resurrection of Jesus, otherwise than as they are narrated in the Scriptures." The attack is here directed against the centre of rationalism; the following extract is a specimen of the manner in which the author has attempted to sustain it: "The judgments of reason upon the facts and doctrines contained in the books of revelation have been made in every age of the church, and by its best members, the apostles, the reformers, and the most esteemed theologians; and they have been made because in fact they were plainly unavoidable. The apostles who acknowledged the law of Moses to be a divine law, selected out of the commandments three which should be binding upon the Gentile converts, and that, not in consequence of any new revelation granted to themselves, but on the ground of reason, because the holy spirit was also given without the law of Moses, and because that law was a burthen heavy to the Jews, and insupportable by the Gentiles. Paul exhorts the believers to examine and to judge, and will be not a master of their faith, but a helper of their joys. 1 Cor. x. 15; 1 Thess. v. 19—21. The fathers of the church, especially those of the Greek Alexandrian school, affirmed that the literal meaning of the Holy Scriptures sometimes contained what was not conformable to or worthy of a divine revelation, and in such cases they presumed to give the words another meaning. Origen speaks with contempt of literal interpretation. Luther says of the Epistle to the Hebrews, that with gold and precious stones were mixed wood, hay, stubble; that the apocalypse of John was neither apostolic nor prophetic (Bretschneider's *Luther an unsere Zeit*. S. 186, ff). The Augsburg Confession names the command of the Apostle Paul, 1 Cor. ii. 5, and the apostolic resolution Acts xv. 20, local and temporary prescriptions, which require no longer to be observed. These are all judgments of reason upon revelation, and consequently the same use of reason which seems at the first view of it to be eminently intemperate and presumptuous." It is evident that these authorities are not applicable to the case in question. It is one thing to interpret the words of a writer, and ascertain his intention, and a very different thing to find his history fabulous. To expound a passage, or limit its application, and to explode a fact, are not the same thing. The *Oppositionsschrift* for Philosophy and Theology, as was to be expected from the names of Fries Schmid, Paulus, and Crusius, which stand on the title page, not contented with the defensive, springs out fearlessly against the assailant. According to it, "the present aggression is a prelude to a combat involving in its issue the highest interests of man, rational religious conviction, freedom of thought, learning, science, all upon which our intellectual and moral structure is now raised. The purpose of the fanatics can be no longer doubtful. Now they wish to limit freedom of

instruction, and point to the exclusion of certain distinguished and influential rationalist teachers in the university. Soon they will demand it, and not it alone, but excommunication from the Protestant Church; then the exclusion of all rationalists, and not only of rationalists but also of supranatural rationalists" (who are they?) "and rational supranaturalists; then of all moderate supranaturalists; in a word, of all who do not believe and confess as they do. Finally, if ever a government should be weak enough to give a helping hand to this beginning, of which, however, we do not think, they will raise the hand against the power of the state itself, and not rest till they have subjected it to themselves. For this is the end of the struggle of all sects which imagine themselves to possess objective truth in a positive religion of external divine revelation; to make it practically and politically availing through all the relations and business of life; an end only to be attained by erecting a hierarchy over the faith of men, which in fearful rigour would stand far above that of Rome—a hierarchy armed with the symbol of the dead letter." "That it will not come to this we have a surety in the wisdom of our rulers, who see clearly the danger of resigning themselves to such a party, and in the power of public opinion which requires a decided freedom in the pursuits of intellect. The happy influences of science, arts, morals, civil ordinances, laws, and rights, the harvest of improvements made through the free use of the understanding, all these must be overturned and dissolved, should the naked form of ancient prescriptive faith be put in the place of freedom of thought, and forced upon human life by the hand of power." "Freedom of thought has awaked in our age; the independent mind has entered upon the race to the goal of truth; the ground must be gone over, and no human power can stop the course."

"Unity of doctrine may be good as an object of endeavour for the Protestant Church, but not as a law; for the union which is produced by law can be but a dead union, and such pleases not us. We leave it to a papal hierarchical church. The Holy Scriptures alone must be the rule and standard of doctrine; and accordingly for this the right of private free interpretation must remain. Every binding of the theologian to symbolical books is according to the object and showing of those books only a bond so far as they accord with the Holy Scriptures, let their forms of expression be what they may. Yet less do the Scriptures require a blind unconditional belief. They appeal to the understanding; they require faith as the fruit of its free exercise. Thus in them is laid the foundation-principle of rationalism; that we receive the doctrine of Christianity as the Bible presents it to us, because that doctrine is true; because it is consonant with reason; because the mind of man can receive it in the free exercise of its rational and moral powers. The Holy Scripture is itself the most decided protector of freedom of faith and teaching."

It remains to be seen what remedy, if any, of these incongruities in the evangelical church will be devised. A large part of the English nation, that is, the Dissenting part, might think the best would be to cut the knot, by dissolving the connexion of Church and State, and letting the people model their own churches, choose their own ministers, and institute and govern their own schools of theology. The United States of America teach this policy by example. But the great European States are neither new nor republican, and what will not be done, may be more safely predicted than what will be done.

HULL'S DISCOURSES.*

THERE is a set of associations, partly pleasurable, partly painful, which never fails of being revived in our minds by every new theological publication of the conscientious Calvinists of the present day. Of the anathemas of the spiritually-proud, of the assumptions of the self-righteous, we do not speak. Their writings can suggest nothing pleasurable; and the pain which they occasion is of no tender and lasting kind. We speak of the results of honest reflection, delivered with ingenuousness, and relied upon with sincerity. Where such are placed before us, we mark with satisfaction indications of free and vigorous thought, occasional glimpses of exhilarating truths, and here and there, a repose on some sure ground of peace and hope. But there is so perpetual an alternation of much evil with all this good, so much restraint on the natural exercise of the understanding, so many obstacles to the near approach to truth, so many and such dark overshadowings of the gleamy sunshine, that if we escape the gloom which darkens the souls of some writers, we can sympathize readily enough with the melancholy which pervades the thoughts of others. So deep is this sympathy, that it sometimes leads us too far; it leads us to rejoice when we find others rejoicing, even when we are convinced that their hopes are founded on fallacy; that the ground on which they repose will slip from beneath their feet. It is a relief to see the disciples of a mysterious and gloomy religion cheered by light and warmth, even though the light be but a distorted refraction, and the warmth that of an earthly element instead of a celestial fire. When we can indulge a more rational pleasure, when the sympathy proceeds from a correspondence of thought and feeling, the satisfaction is pure; but, alas! it is very rare.

We trust there is no bigotry in this method of regarding what we conceive to be the errors of our Calvinistic brethren; nothing contemptuous in our compassion; nothing arrogant in our appreciation of the law of liberty; nothing selfish in our interpretation of that law. We esteem those among them the most who treat us in like manner; who lament what they believe to be our errors, and sigh in contemplating our peril. A reciprocation of compassion, if established among the jarring parties of the Christian world, would be a reciprocation of benefits. Love would follow as a natural consequence; and error, by being regarded as a misfortune, would cease to originate the hateful feelings which are now vented upon it because it is confounded with guilt.

The time is past when error and guilt can be so confounded with impunity; though not, we fear, for the exercise of the unchristian feelings which arise from such confusion. What can the most intolerant professors of the most intolerant creed (that of genuine Calvinism) say for themselves and their brethren when they mark the various forms and degrees in which error prevails among them, if they regard it as sinful and fatal? What will they say of the book before us, and of its author? Is it Calvinism, and is he a Calvinist? If theological error is guilt, where does the guilt in this instance lie? With Mr. Hull, who holds mental error to be innocent, avows the doctrine of Predestination to be incompatible with the moral requisitions of the gospel, and disowns the doctrines of Election and Reprobation, -- or

* Discourses on some important Theological Subjects, Doctrinal and Practical. By the Rev. William Hull. Pp. 231. Hatchard and Son. 1830.

with the more faithful disciples of Calvin? Is Mr. Hull to be cast out for his heresy, or pitied for his delusions, or allowed freely to exercise his understanding without reproach or molestation? If the latter, we Unitarians can with no consistency be anathematized for doing the same thing. If, on the contrary, Mr. Hull is to be disowned by his party, we shall be curious to observe in what regiment of the Christian host he will next be placed: for though not a thorough-going Calvinist, he is more like a Calvinist than any thing else.

It behoves us to prove the assertions we have made respecting the doctrines he holds. First, he maintains error purely mental to be innocent. Towards the conclusion of his sermon on Saving Faith (of which more hereafter) he thus describes his conception of criminal unbelief:

“Such rejection of revealed truth as the Bible proscribes cannot be resolved into an innocent act of the mind, at worst, led astray by misconception and unavoidable error. The spirit of unbelief, as opposed to that of faith, is the very genius of irreligion, of disobedience, of impious revolt, of apostacy from God. As such, and not simply as an aberration of the intellect, nobly asserting its freedom, but unfortunately led astray, it is denounced with the utmost severity of condemnation by the Saviour and judge of mankind. It is an object of divine displeasure, not as error, but as sin; not as a failure of the understanding, but as a defection of the heart. The significant terms, therefore, in which the Scriptures express the acceptableness of faith as the condition of divine favour, and the stern indignation of Heaven against unbelief, resolves itself into the holiness of the divine administration, which provides for the reward of the faithful servants of God, and dooms to perdition the unrelenting adversary of truth and righteousness. If from this view the consolatory inference must arise, that involuntary and unavoidable errors, such as are purely mental, will not be imputed to moral turpitude by the Searcher of hearts—if the decisions of the final judgment will turn, after all, upon the hidden motives and affections of the soul, known only to the unerring mind of the Eternal; still the responsibility attached to every individual is great and awful, since, of the possibility of dishonouring truth from a criminal antipathy to its holy requirements, there cannot be a doubt, nor will it fail to be visited by the unequivocal marks of the divine indignation.”—Pp. 78—80.

The remaining points will be proved by the extracts we are about to give from the sermon on the Extent of the Sacrifice of Christ. As, however, there is an indistinctness of thought in every separate portion which we can quote, and a no less prevalent obscurity of expression, the best proofs of the heresy we allege may be found in the scope of the discourse itself. Its arguments are designed to prove, that if the human race were placed in a condition of utter corruption and hopelessness by the fall of Adam, no individual of that race would be in a state of probation. That the economy of grace, by which man was restored to a state of probation, was instituted immediately after the fall; that *all* are included under that economy, and that those only fail of securing its blessings who abuse their moral agency.

“Could we even conceive of a poor pagan, under the consciousness of ignorance and misery, amid the solitudes of the desert or the shrines of Delhi, pouring forth his heart, a suppliant for mercy, although ‘to the unknown God;’ no man can shew that this abject child of sin and sorrow would not find grace, although of the Author of his redemption he may remain still uninformed, until his wondering eyes are opened upon the morning of the resurrection of the just.”—P. 11.

The proclamation of an universal amnesty sets aside the belief of an arbi-

trary exclusion or selection, and if any fail to realize the blessings of the economy of grace, their Maker is free from their blood.—The whole of this is not, in our opinion, Christianity, though not far from it; but as it overthrows the doctrines of Election and Reprobation, we are perfectly sure that it is not Calvinism.

“These arguments,” we are told, “supply matter for grave consideration, though they may not be deemed conclusive by every ingenuous inquirer after truth. They do not proceed on any specific view of the doctrine of Predestination; but in strict accordance, it is presumed, with the example of the sacred writers in similar cases, they pass by that doctrine, as being irrelevant to matters which have a practical bearing, and as calculated, in the present state of our knowledge and our faculties, to introduce perplexity into our views of moral responsibility and obligation—a result too frequently realized in the case of those who substitute for the predestination of the Bible, a scheme not essentially different from fatalism.”—P. 23.

“To obviate the objection made to that scheme of doctrine of which the absolute corruption of man, and the absolute predestination of the elect are the fundamental principles—that it destroys responsibility—theologians have recourse to the distinction between moral and natural inability; a distinction so just and important, when correctly understood, that it renders the incorrigible sinner self-condemned and ‘speechless.’ Just, however, as the distinction is in itself, and momentous as is the aspect it wears towards the guilty, it does not appear of so easy application to any system as to that which supposes man to be still a probationer, and the grace of the gospel, in some important sense, a real provision for all. On any other supposition, what is gained by this distinction? An inability to perform the duties of a religious creature, whether moral or natural, which is confessedly the result, the inevitable result of *necessity*, originating in circumstances over which the individual has no controul, and antecedent to his existence—an inability to which he is doomed by the very law and condition of his being—an inability entailed upon the entire family of man, from the hour of the apostacy of the first sinner—an inability so original and cognate as to be identified with the nature and constitution of the human mind, so that we can as easily imagine the individual to extinguish, by an act of eternal suicide, his own soul, as to throw off, by a spontaneous effort, the fetters by which that soul is enthralled: an inability thus superinduced, let it be designated by whatever name, would appear to the common sense of mankind rather as an apology than an aggravation of guilt; a calamity to be deplored more than a crime to be punished. In the estimate of a man of plain understanding, unversed in subtle disputations, this moral impotence, obtained by inheritance and absolutely inevitable, would appear, as much as any scheme of fatalism could appear, to be at variance with moral obligation. Least of all would he acquiesce in the sentence of condemnation passed upon them who reject the Saviour if it should appear that for *them* he never actually died, being restrained from undertaking their cause by that exclusive decree which doomed them to die, as they were born, in incorrigible hardness of heart, leaving them victims of stern necessity, to pass from the cradle to the tomb under the stamp and seal of perdition.”—Pp. 28, 29.

Little indeed can the arbitrary and fallacious distinction between moral and natural inability avail to rectify the obliquities of a system like this. The evidence for the existence of a positive necessity being so complete as to exclude all objections, but one method remains of reconciling the actual state of man with the attributes of God,—the belief that all punishment is of a remedial nature, in the next world as well as in this. There is no other escape from the mournful perplexities of Baxter on the one hand, and the dearv vindictiveness of Edwards on the other.

We have endeavoured with some care to ascertain what, in the opinion of the author, is the nature of that faith which secures the blessings of redemption; but, though the longest of these discourses is devoted to the subject, our endeavour has been ineffectual. Our only satisfaction is in finding what it is not. It is not a cold persuasion of the truth of Christianity, or a speculative belief of its essential doctrines: it is not the particular act of "laying hold on the righteousness of Christ;" it is not the Antinomian grace which flourishes the more eminently the more it is disconnected with works; nor is it an arbitrary condition of salvation, the purpose of which can no more be discerned by us than by Abraham, the first eminent example of it. If the writer means to give his own views in saying, that "the essence of justifying faith consists, not in the reception of any one particular truth, but in the disposition to receive *all* truth on the testimony of God," we need only remind him that this justifying faith, evidenced by holy works, has been and is entertained in an eminent degree by very many whom the doctrines of his church and the anathemas of its ministers have consigned to perdition.

The effect of the practical teachings of this volume is considerably impaired by the indistinctness of thought and expression which we have already noticed, and which must be in part ascribed to the darkness and perplexity of the system of doctrines of which they treat. It grieves us to observe how the bright revelation which is at the same time expansive enough to overinform the loftiest intellect and simple enough to be comprehended by the humblest, should be so encumbered by false metaphysics, so parcelled out by man's cunning, and so perverted by his folly, as to retain thousands in the bondage of doubt and fear, and overthrow instead of establishing the peace of a multitude of its believers. The author of these discourses seems fully to share our regret; for, in treating of the nature of a saving faith, he says,

"It seems improbable that a matter of immediate practical importance, interesting to the most unlettered of the followers of Christ, should require abstruseness of reasoning, or the aids of a recondite philosophy, to make it intelligible. In fact, to a simple mind, a humble heart, an unsophisticated soul, it presents no real difficulties. Nor would it have occasioned so many fruitless controversies, had not a narrow and technical theology usurped the place of that divine religion, which, rising above every species of metaphysical refinement, and spurning the trammels of human system, addresses itself to the conscience and to the heart. There are questions in philosophy and in religion which the human intellect can neither solve nor reconcile. We are ignorant of the first principles, the universal truths by which they might be explained, and into which they are resolvable; and by the premature attempt to reduce every thing to system, while boundless regions in the universe of mind remain still unexplored, even the few truths we possess are perverted; and the majestic simplicity of the gospel being loaded with artificial distinctions, presents no reply to the urgent inquiry, 'What must I do to be saved?' but a perplexing riddle."—P. 61.

The awful consequences of perplexity respecting the conditions of salvation may be anticipated by the reflective mind; and prophecies and warnings have been held out since the first days of Calvinism by the enlightened advocates of a simpler faith. That the evils predicted by them have long gained ground in the church of Calvin, we have been fully aware; but never before have we met with so ample a testimony to the low spiritual state of the sect as is given in the work before us. It is no spy from the enemy's camp who reports that a pestilence is weakening the forces; it is a

leader of one of their own bands who announces the fact ; less, we hope, for the purpose of exposing the unsoundness of their state than of doing what he may to arrest the plague. Not once or twice, but repeatedly, do his observations lead us back to the subject. In his preface he reprobates "the almost universal practice of the ministers of the evangelical faith of preaching on doctrinal subjects, if not to the entire exclusion of moral topics, still omitting a distinct enforcement of the particular duties enjoined by the divine law." These doctrines being "disfigured" and "corrupted," originate "a scheme of faith, not only divorced from all connexion with morals, but absolutely incompatible with such an alliance;"—"and thus, whatever attempts may be made to disguise the conclusion, the whole of Christianity, as a scheme of *doctrine*, may be summed up in absolute predestination; while, as a *practical* system, its only requirement is the belief that in that predestination the individual is included." Such principles our author perceives to be "destructive of all moral government," that in careless minds they will encourage the ravages of sin ; while in the best, they permit religion to subsist only in an imperfect and degraded form. In the discourse on the danger of grieving the Holy Spirit, we are told, that "it can hardly escape an attentive observer of the 'signs of the times,' that defective views of the paramount importance of holiness as the end of the Christian redemption, are prevalent among the professors of the evangelical faith, and a consequent relaxation in the tone of moral feeling;" and both in this place, and in the sermon on Christian Assurance (pp. 112—116), the remonstrances and exhortations of the writer are carried out to great length. In speaking out thus plainly, he has discharged a duty which must be as painful to himself as disheartening to his readers among his own body. But let them not reproach him, and let him not repent. He has told nothing but what all the world knew before, though those within the pale only whispered it one to another, while those without made it a matter of proclamation. Far be it from us to triumph over the errors or mock the sorrows of those who have not found the most excellent way. They are our brethren ; and as such, we owe them tenderness. But there is a nearer relationship still. God is our Father, and the fulfilment of his purposes must be our first object. By our very tenderness towards our brethren we are moved to rejoice when we find them becoming convinced of the danger in whose existence, however real, they once refused to believe. By the same tenderness we are moved to secure to them as to ourselves, the imperishable charter of that "glorious liberty," wherein, as far as we have obtained it, we perpetually rejoice.

THE THREE AGES OF THE SOUL.

"To every thing there is a season, and a time to every purpose under heaven."
Eccles. iii. 1.

THERE is a time,—and childhood is the hour,—
To hear the surges break among the caves ;
To hail with mirth and sport their awful roar,
And hear no deeper music in the waves.

There is a time to rove the lawn, the field,—
Chasing the hind, to thread the forest glade,
And cull no beauty but the flow'rs they yield,
Nor find more deep refreshment than their shade.

Then is the time to gaze upon the sky,
When the moon reigns, and sapphire hosts advance,
And feel no influence wasted from on high,
See nought mysterious in their radiant dance.
Then is the time to ask where *they* can be,
Whom death withdrew as side by side we trod;
And since no tongue can tell, no eye can see,
To turn and sport upon their burial sod.

There is a time,—and now the hour is come,—
When life breathes out from all these hues and forms;
When winds and streams sing of the spirit's home,
And ocean chaunts her welcome midst his storms.
Then Nature woos the ear, directs the eye,
Breathes out her essence o'er the sentient soul;
Fathoms the depths for her, and scales the sky,
And speeds her ardent flight from pole to pole.

Life now,—no mean creation of a day,
Held without thought and in the present bound,—
Looking before and after, holds its way,
Treading serene its bright, eternal round.
Now Death, familiar grown, aye hovers near,
To shadow forth the spirit's fairest dreams;
To tend young hopes, to quell the low-born fear,
And chase, with light divine, earth's fitful gleams.

The time shall be,—O come the promised hour!—
When all these outward forms shall melt away,
Seas shall be dry, and stars shall shine no more,
Hush'd every sound, and quench'd each living ray.
Yet, treasured as the life, they cannot die.—
Part of herself, ethereal as the soul,
Hesperus shall still lead forth his hosts on high,
Still earth be gay, and ocean gleam and roll.

O! come the hour when the expanded mind,—
Here fed by Nature with immortal food,—
Within itself the universe shall find,
Survey its treasures and pronounce them good!
O! haste the hour when to the deathless fire
On th' eternal altar, souls shall come,
Link'd in one joy;—and while its flames aspire
Still throng around and feel its light their home!

ON THE MEANING OF THE TERM ANGEL IN THE FIRST TWO CHAPTERS OF THE EPISTLE TO THE HEBREWS.

It is evidently the leading object of the writer of the Epistle to the Hebrews to sooth the prejudices of the Jewish converts, and to do away the offence which they still seemed disposed to take against the gospel dispensation from the obscure station and ignominious fate of its leader. They had brought with them to the profession of their new faith many of the peculiarities and narrow-minded prejudices of their unbelieving countrymen. Like them, they were possessed with an overweening notion of their exclusive privileges as God's chosen people, an excessive attachment to the ceremonial observances of their law, and a repugnance which they had not as yet been able completely to surmount, to what was always a stumbling-block with the Jews, namely, the idea of a suffering, crucified Messiah.

In order to remove these prejudices, the writer occupies several chapters in running a sort of parallel between the two dispensations, for the purpose of shewing that in whatever respects the Jews had, or were supposed to have, peculiar advantages from the discoveries, the ceremonies, or covenanted privileges of the Mosaic law, the disciples of this new and better dispensation, both Jews and Gentiles, were admitted either to the same, or to much more important and valuable blessings. He begins, accordingly, by pointing out the superiority of the Messiah to any of the old prophets in that he is styled in a peculiar sense the Son of God. In the first verse the comparison is clearly instituted between Christ and the prophets, by whom God had spoken to their fathers, and, therefore, it seems not unreasonable to conclude that the writer continues to have the same object in view, though in the fourth verse he changes the phrase, and speaks of those with whom our Lord is contrasted under the title of *αγγελοι*, angels or messengers. There can be little doubt, I conceive, with those who attentively consider the passage, that the connexion here requires us to apply this term not to any super-human beings over whom Jesus either originally possessed or had obtained a superiority or pre-eminence, but to Moses and the prophets of the old dispensation. The instances in which the equivalent Hebrew term is thus applied in the Old Testament are numerous; though the frequency of their recurrence is somewhat veiled from the English reader by the discretionary power which our translators have generally exercised in rendering it not "angels," but "messengers." Mr. Simpson, in his dissertation on the meaning of the word angel in Scripture, has collected a great deal of valuable matter, which may assist us in coming to a satisfactory conclusion; perhaps, however, it is still a subject worthy of a more careful examination than it has hitherto received.

If we admit the canonical authority of this Epistle, the manner in which various texts are cited and applied both to the Messiah, and to those, whoever they may be, who are designated by the epithet angels, is attended by very considerable difficulties; difficulties which can be got over in no other way than by admitting that the writer, though entitled to the character of inspiration as far as his doctrine is concerned, was, nevertheless, subject to the influence of Jewish prejudices, and a weak and inconclusive reasoner; or else, that he was content to work upon the minds of his readers by *argumenta ad hominem*, appealing to texts which the Jews of that day were probably in the habit of referring to the Messiah, but which had originally a very different meaning. It is not improbable that both these suppositions

may have some kind of foundation. But if we allow him any degree of uniformity of style, or connexion and consistency in his reasonings, it would seem that the term angel must retain in the second chapter the same meaning which it has in the first, and not, as some commentators have supposed, be transferred suddenly, and without notice, to an entirely different subject. When we consider the evident object and design of the writer, I do not see how we can hesitate to admit that, in the first instance, it must refer to the old prophets and other inspired writers and teachers under the Mosaic covenant. That it continues to have the same meaning at the beginning of the second chapter is, if possible, still more evident. "For if the word spoken, *ὁ ἀγγέλων*, through the intervention of messengers were steadfast, and every transgression and disobedience received a just recompense of punishment, how shall we escape, if we have neglected so great salvation, which was begun to be spoken by the Lord?" &c. Here there can be no question that the same parallel is continued between the old covenant and the new. For if the angels spoken of were, as is commonly supposed, beings of a superior order, occasionally employed in the intercourse between God and his human creatures, to what message, what words spoken by such angels can it be that the writer here refers? Certainly not to the law of Moses, nor to any of the communications made under the old covenant. It is as though he had said, "If our fathers justly suffered severe punishments for neglecting the many warnings delivered to them by the prophets of the impending calamities denounced against the idolatrous and rebellious—if they were, in consequence, carried away to Babylon, how shall we escape if, disregarding the similar prophetic warnings of Christ, slighting his pretensions to the character of Messiah, and joining ourselves to our impenitent countrymen in their present mad undertakings against the Roman power, we neglect the great salvation which is held out to us?"

This is probably the meaning of the passage. Or it may have a spiritual signification; the less and the greater salvation compared being, on the one hand, the moral instruction and imperfect light afforded by the law of Moses; and, on the other, the pure and heavenly radiance, and the glorious discoveries of the gospel. Or it may even have been intended to embrace both these subjects; referring generally to all the benefits, both temporal and spiritual, which his disciples either had received, or might expect from the divine mission of Jesus. But to return to the use of the term angel; the writer goes on in the fifth verse, which is a continuation of the same argument, and is intended as a confirmation of the suggestion conveyed in the question he had just proposed, "*For* God hath not committed *ἰαγγέλους*, i. e.) to messengers of this description, the succeeding and more excellent dispensation of which we speak." He then introduces a quotation from the eighth Psalm, which he applies to Christ, in a way, as must surely be admitted by every critic of ordinary penetration, whose good sense is not clouded and perverted by theological prejudice, utterly inconsistent with its original design. The Psalmist is speaking of man, or the human species in general, and dwells in a fine and animated strain upon the dignity to which his Maker has exalted him, upon the noble faculties of the understanding, by the possession of which he is made higher than the beasts of the field and wiser than the fowls of the air. He adds, "thou hast made him a little lower than the angels," meaning, in this connexion undoubtedly, certain intelligent beings of a superior order to mankind. But when the passage is cited by the writer to the Hebrews, the whole is taken entirely out of its connexion, and, if we may be allowed to say so, perverted

from its true signification. There is, therefore, nothing unreasonable or inconsistent with what we observe of the writer's habit of arguing and expressing himself, in the supposition that the term angel, which is confessedly employed by the Psalmist to denote a superior order of beings, continues to be applied in the citation to the same persons of whom he had before been speaking, namely, the prophets and other accredited messengers under the Mosaic covenant. If this be admitted, it seems to me that the whole passage may be understood somewhat in this manner: "For God hath not committed to such messengers as the prophets of the Jews the succeeding dispensation of which we speak, but to a heavenly messenger, or prophet of a higher order, namely, the blessed Messiah. Applying to him words which I have read somewhere in Scripture," (it is evident from the form of quotation that he had only a general recollection of them as they arose in his mind while he was writing, and that he introduced them in the way of adaptation, much in the same manner as many of our writers and preachers do, familiar scriptural phraseology, which may be employed suitably to express what they have in view, without thinking of, or even at the time recollecting or knowing, any thing about the connexion or true meaning of the passage,) "what is man that thou art mindful of him, or the son of man that thou visitest him? Thou madest him for a short time * less than the angels, yet thou hast crowned him with glory and honour, and hast put all things under his feet. All things, it is true, are not as yet subjected to him, nevertheless, we see that Jesus, who was for a while made inferior to the angels, so that he was brought to the suffering of death, is yet crowned with glory and honour, inasmuch as through the grace of God he hath tasted death for every man. Though greatly superior in the true dignity of his character and office, yet for a time he was made less in appearance than the prophets; being humbled that he might be afterwards exalted; having taken upon himself the form of a servant or slave, and submitting to the cruel death of the cross that he might become a prince and a saviour, and through the grace of God introduce all mankind to the hope of eternal life."

I do not propose this paraphrase as perfectly satisfactorily; but, perhaps, something proceeding upon this idea might be at once intelligible and consistent with the writer's general argument throughout this part of his Epistle. And I think there can be little doubt that the difficulty is considerably less of supposing (as this scheme of interpretation undoubtedly requires), that he took the quotation from the eighth psalm, merely because the words were capable of expressing his own meaning, without caring, perhaps without knowing, any thing about their original signification, than of supposing, with several learned commentators, that the term angel has one meaning in the first chapter and the first four verses of the second, and then in the fifth and following verses is employed in a sense entirely different.

Halifax.

W. T.

* That the expression βαρυ τι equally admits of this sense is evident; see, for example, Acts v. 34. This rendering in the passage before us is approved by Schleusner, and seems, indeed, to be required by the use which the writer makes of it in the ninth verse. That it is differently understood in its proper place in the psalm is true, but no objection, if our view of the mode in which the writer has accommodated it to his purpose be admitted.

CONSCIENTIOUS DEISM.

I CAN fancy an amiable, but, as I conceive, mistaken Deist, devoutly desiring to pass the time of his sojourn here holily and happily. I can believe that his ideas of the Divine Being are, in the main, pure, correct, and efficacious, (though to their maintenance in the heart one striking means be wanting,) because I believe that, whether the Unbeliever discerns it or no, they are really derived from Christian sources ; and I doubt not that such a man may make out, completely to his own satisfaction, and for the right governance of his conduct, the doctrine of a future state. He may feel as strongly persuaded of the indestructibility of the spiritual part of man and of the necessity of its purification from the defilements of earth before it can truly be at peace with its Creator, as any Christian. There is no occasion to number up all the hopes and fears, the emotions of adoration, love, trust, and joyful gratitude, which may visit the mind of such an one, during his pilgrimage through life ; for these, to a certain degree, will be the same with those of the more comprehensive believer ; like him, he will have constant communings in his own spirit with celestial wisdom ; like him, though not in the same words, nor refreshed by the memory of the same examples, nor strengthened by the same sweet words of promise, will he pray : God in his mercy add unto him what is wanting, and inspire all *Christian* hearts with all that he possesses of sincerity, simplicity, and honest desire to know and do what is right ! Allowing to the Deist so much as this, and believing that he sometimes, in high moral excellence, may deserve to rank with the brightest lights of the Christian world, my heart is better prepared to speak with him of the gospel of Christ. I view him, not as a scoffer, or “ accuser of the brethren ;” were it so, the division would begin from the root, and in vain might we look for a similarity of thought, or feeling, or idea, on which to ground our union. But in a Deist, such as I have depicted, there is the root of Christianity ; it is impossible to deny it. Love to God and love to man, the two great requirements of the law, regulate his actions, and so far he is, most assuredly, and call him so I must, a Christian. And will he not believe me, then, when I say that I sorrow for him, not with low, contemptuous, or arrogant pity, but as beholding “ wisdom at one entrance quite shut out” from the mind of a brother and a friend ? I see him closing and forsaking the volume from whence I believe his purest thoughts, his richest consolations are derived. I trace in his soul the lineaments of the blessed Jesus, and can I do otherwise than grieve to think that a train of sophistical reasoning, while it has had no power to corrupt his heart, has blinded the eyes of his understanding, and taught him to consider that Being, in the view of whose pure and lovely *character* he never can be a sceptic, as either a deceiver or deceived, as pretending to a Divine commission, while every part of his conduct displayed abhorrence of deceit, guileless purity, and self-denying virtue ? The state of such a man’s mind is altogether an unnatural and painful contemplation. We know of nothing analogous to it. Receiving and yet rejecting ; loving, yet denying the justice of his grounds for love and esteem ; doing violence to his own heart, or to the Sacred Record every hour. From such a state it is not possible a man should be extricated by any process of reasoning ; he must be touched by a feeling of his own inconsistencies : we could not perhaps, indeed, wish him worse than that his argumentative powers might be quickened and sharpened to their utmost by some formidable attack from a learned opponent, for then he would be under the

influence of the worst temptation which, in such a frame, could assail him, that of putting aside all the influence of that strong internal moral evidence for Christianity, which he has already resisted too long, and of contenting himself with disputing about the merely outward testimony.

How far better would it be for such a man, could he be made sensible of the injury his inveterate habit of doubting is doing to his moral perceptions ! In reverencing the character of our Saviour, for instance, at the same moment that he believes him a party to a concerted fraud, he is surely untrue to his own knowledge of right. "But it is a part of his nature," he may say, "to love and revere a character so beautiful, so admirable." He is right—THIS is the gospel triumph—THIS is the confidence that we have, when we say, "It is the power of God unto salvation." But could we say or feel this while we believed it possessed a most important moral deficiency ! No ; the sceptic's heart is far more true to the real character of the Saviour, than his head. He does his own spirit great injustice ; he has not really been loving any thing mean, or weak, or bad : God has placed a power within him that forbids it, and the self-same mighty Being that gave the power, has given him, too, in the gospel an object worthy of exercising it.

This appears to be the grand, the capital fact with which, as Christians, we have to do ; we are content to rest all we have or hope for on the character of the Saviour. We know it is not possible for the mind and feelings of man, soundly and naturally exercised, to resist its claims. The root of love and reverence for it, is laid deep in the human breast. "The kingdom of God" is within us—and there it is our unceasing delight, the never-failing burden of our thanksgivings, to know that we shall find it whosoever we seek for it.

This it is that gives a Christian strength—confident that love to God, and love to goodness, and love to Christ are one, are all modifications of that same undefinable principle, call it by what name you may, which is essentially a part of our natures, "grows with our growth, and strengthens with our strength ;" let us not be dismayed by any apparent hostility to the gospel ; let us not suppose its light extinguished in a single bosom, so long as there remains a ray of generous feeling, a spark of moral rectitude. The peculiar work, the special business of the believer is to aid in removing whatever is dark, unlovely, or defiled from his own mind, and the minds of his fellow-creatures that the claims of the Saviour may be more fully admitted.

And claims he has upon us, most surely ; multiplied claims, but too often disregarded by the earth-turned body and spirit. Is there no sweetness in the thought that he lived, not merely as a personification of unapproachable excellence, but "as an example, that we might follow his steps" ? Nothing elevating in the remembrance of that parting prayer made "for all them that believe"—that they may be one, as he and his Father are one" ? Nothing affecting in the knowledge that God hath committed all judgment unto him, *because he is the Son of man* ; because he has borne the burthen of humanity, and is intimately acquainted with the whole of that complex thing upon which he is one day to exercise judgment ? Is it nothing, after the lapse of eighteen hundred years to have him still speaking to us the words of joy and consolation ? Nothing to know that he is the resurrection and the life, the first-fruits of them that sleep ? These are our distinguishing mercies ; mercies involving a large and heavy account of responsibilities, if, professing to receive them, we suffer them not to have their perfect work in our hearts.

ON THE PROPER USE OF GOVERNMENT.

THE death of one King, and the accession of another, the dissolution of Parliament in consequence of those events, and probable changes in the administration of our country, lead our minds to the consideration of government generally, and elicit the inquiries, what is its proper use to mankind? What are the advantages which it is ultimately to produce? For, that government of every kind is an instrument in the hand of Divine Providence to work out some great and beneficial result to the human race, no one can disbelieve who has faith in the ever-ruling wisdom and goodness of the Almighty. That it is intended merely to teach men patience, through the wrongs inflicted by tyrants, or to stir their unquenchable love of liberty into an active principle of resistance, when those wrongs become too great and multiplied for longer endurance; that it is intended to call forth men's charity for the fatal and gainful mistakes in legislation which are made by the hereditary wise, and by those who purchase the right of being so; that it is intended to teach men trust in heaven, by taking from them all hope on earth, giving them a stab for every impious murmur, and death for every attempt at constitutional independence, may be true; for there are many mournful truths necessary to be learned; but looking at man, his nature and capacities, recalling what we have been taught, what we have seen, what we have laid up deep in our hearts and understandings, respecting the Eternal Spirit of the universe, can these be the only ends for which such fearful powers are employed as those which, in every civilized nation, are entrusted to some of our fellow-men? Is there not some further object whose accomplishment shall shed an universal blessing on the human race? Yes. The proper use of government is to teach men the true enjoyment of their liberties.

The notion which the complete savage entertains of freedom is, to do whatever he pleases, to go wherever he pleases, to take for his own gratification whatever excites his desire, and to revenge his injuries, according to his own sense of justice, or the implacableness of his disposition. But the wretchedness of such freedom is very apparent. Where there are no laws to secure the possession of property when it has been acquired, there is no encouragement to industry. Hence among savage nations there is but little cultivation of the ground. They depend for their subsistence upon the natural productions of the earth, and on their success in hunting and fishing. These things afford them but a scanty subsistence, consequently their numbers are few, and even those few are frequently obliged to pass whole days without food. And, owing to the difficulty of procuring the commonest necessities of life, among some tribes of savages many children are destroyed as soon as they are born, that they may not afterwards endure a more lingering death by starvation. Again, where there are no laws by which persons appointed for that purpose may judge between man and man, but every man pursues his private quarrel by such means as strength or cunning prompts, there is no end to contention. If blood be shed, one death brings many others in its train: the nearest relation of the deceased takes upon him the duty of revenge, and animosity and slaughter are continued from age to age. So that, notwithstanding the praises of savage life which have been put forth by sophistical writers, who have endeavoured to prove that ignorance is better than knowledge, and barbarism than civilization, and that human laws are but so many ways by which the strong oppress the

weak, to do whatever inclination or passion suggests, to seize on whatever lies before men, to be entirely unrestrained in word and deed, is to be the slave of want, to be under the bondage of our own and other men's passions, to hold life itself on the most uncertain tenure. He who is free to do whatever he likes, is exposed to have inflicted upon him whatever another likes. He who can lay his hand upon whatever he pleases, is liable to have taken from him whatever another pleases. He who can, at will, destroy his enemy, is subject to be killed at the will of his enemy. He who conceives no security against his own wrong, cannot hold any security against another's wrong. Brute strength on the one hand, and cunning, deceit, and treachery on the other, are the qualities most in requisition among savages. The nobler powers of the mind, enlarged and enlightened feelings of benevolence, the direction of the mental and bodily powers to the increase of the blessings of Providence, and the multiplication of their uses, can have no place. Association is almost unknown, or its ties are feeble: each man must suffice for himself as well as he is able.

It is not in such a state that men have the true enjoyment of their liberties. It is the freedom of the wild animals of the forest and the desert, where the strong prey upon the weak, and the cunning upon the simple. Men must first be in such a state of savage freedom, but this was not intended to be their lasting condition; they have qualities to be developed of a higher nature than can be thus unfolded; and they are led onward by various steps.

The misery and unfitness of that state of savage freedom in which every man's hand is against his neighbours, and he has no security for any thing that he possesses in the world, has been felt by almost all tribes of human beings, even those most uncivilized, and they have agreed on some customs and laws by which their community has been regulated. They have found that they could not live entirely independent one of another, and they have associated on such terms as could gain the general consent. Their bond of union has been very imperfect, and their mutual safety has rested on an insecure foundation, but it has been far better than absolute freedom from restraint: and their government of public opinion was probably the first government which gave its salutary lessons on the true enjoyment of liberty.

In pursuing their course towards the happier state for which they are destined, men have passed, and are passing, under various forms of government, suited to the exigencies of the times, and carrying on the great designs concerning the human race which are in the mind of the Eternal Father. But among those forms of government tyranny has for the most part prevailed. The introduction to tyranny has, in most cases, been the passion for war: foreign conquest has been the cradle of domestic oppression. The victorious general won the affection and admiration of his soldiers, and by their aid usurped authority and established a throne. If the passion for war had not been indulged, it appears as if men might have been spared the miseries of despotism, and, as if public opinion might have continued to govern them with increasing light, might have taught them continually with greater plainness, that it is social liberty which alone is suited to the nature, wants, and future prospects of mankind, and that social liberty consists in individual restraint. War, however, brought tyranny, tyranny allied itself with superstition, and then claimed its authority *jure divino*, and royal blood became sacred, and subject blood became as water, to be poured out at the instigation of every caprice.

Tyranny itself, however, has not been wanting in its lessons. It has car-

ried on the education of the human race. It has, at least, taught men the necessity of self-government. It has shewn them their mutual dependence. It has bound them together by common interests; and, if it has itself committed injustice on a large scale, it has for its own present safety enforced upon its subjects the observance of justice in their several relations, and thus has, unconsciously, made them advance some steps towards a knowledge of the proper use of government, that is, to enforce such restraints, and such only, as are necessary for the public good.

By its attempts to establish and consolidate its power, tyranny has also sometimes hastened the development of the principle, that men have a right to enjoy, not the least degree of liberty which they can wring from their oppressors, but the greatest freedom from restraint that is compatible with the public good. It snatches their liberties from them for a time, when, perhaps, anarchy would be the consequence of their possession; but, without intention, teaches them the proper time and method for their resumption; nay, itself creates the opportunities when they may be seized with advantage. This has remarkably been the case with the tyranny that William the Conqueror established in this country. Having seized on the kingdom by force, according to the custom of feudal times, reserving some portion for the supply of his own necessities and those of his immediate followers and retainers, he divided the rest among the barons who had assisted him in reducing the country under his dominion, only demanding in return that when he should make war, they should follow him with a certain number of their vassals, and horses, arms, and accoutrements, according to the value of the possession with which they were invested. In other respects they were almost independent of him, exercising their authority over their vassals as absolute masters of their lives and property. Thus a double tyranny was established in the land. But this double tyranny proved the salvation of the nation. The king and the nobles became a check upon each other. They were mutually jealous of each other's power; and when either thought the other becoming too mighty and insolent, they made a stand against further encroachment; and, in order to strengthen themselves, each in turn sought the alliance of the people, and obtained for them the recognition of some rights which they had not before enjoyed. In this way were obtained Magna Charta, Trial by Jury, and the Commons House of Parliament. And when these were established, Englishmen began to feel that they were free, and to thirst after the further extension of their freedom. The spirit was stirred within them, and from that time to the present, they have been gradually opening their eyes to the perception of the proper nature and use of a national government.

Another instance from the history of our own country may be adduced, in which tyranny itself has directed the light of men's understandings to the discovery of its monstrous iniquities. In the beginning of the reign of Henry VIII., the despotism of the Church of Rome appeared to be as firmly fixed in England as in the very city of the great Pontiff; and, as is well known, Henry wrote a book in defence of it, which procured him from the Pope the gracious title of "Defender of the Faith." But the tyrant king quarreled with the tyrant priest about a shameful divorce, which was sued for under hypocritical pretences on the one side, and denied on the other, after much tergiversation and delay, on political expediency, and "the defender of the faith" shook off his allegiance to the Pope, declared himself head of the Church as well as of the State, in the plenitude of his as-

sumed authority, absolved his people from their allegiance to the papal see, and threatened to inflict death upon any of his subjects who should refuse to him the oath of supremacy, or affirm the authority of the Holy Father. The spiritual tyranny of Henry was more burdensome than even that of the Pope, but what he had done nourished those principles of the reformation which had already taken root, chiefly through the efforts of the celebrated Wickliffe, and they grew and multiplied notwithstanding the checks which they received; and, together with them, grew also the principles of civil liberty, until one Stuart lost his head in endeavouring to make himself absolute master of the property of the people, and another Stuart, for his attempt to re-enact Popery and despotism, was forced to abdicate his throne, and to submit to see his crown transferred from his own brow to those of his daughter and her husband William. This revolution, by the provisions of its act of settlement, seated the present royal family, the House of Brunswick, upon the throne, after the decease of Queen Anne, and they are now the hereditary but constitutional sovereigns of the nation, owing and owning as much obedience to the laws as those whom they govern, and claiming their homage and submission, not by divine right, but as the chosen guardians of their liberties, and the administrators of their laws.

Under the reign of the House of Brunswick, some signal advances have been made towards a full acknowledgment of the principle for which we are contending, that every man has a right to as much of his natural liberty as is consistent with the public good; that the business of a government is not to try how much a people can and will bear, but to teach and enforce the endurance of so much individual restraint, as shall preserve the freedom of the community: in the words of our first proposition, "to teach men the true enjoyment of their liberties."

As in England, so in other countries, where now heavy-handed despotisms seek to crush every discussion of popular rights, and to repress every attempt towards their attainment, the great and important truth must gradually be learned, be fully established, and be acted upon under the influence of a spirit diametrically opposite to that which now reigns in those who practise and those who abet oppression. The purposes of God are ripening, and the vain designs of those who seek to perpetuate their wrongs shall disperse as the mists of night, at the approach of the glorious morning.

The principle of mutual restraint for mutual good is the true Protestant principle, — that which enables sects, differing in opinion and practice, to live peaceably together, that which should unite them all in opposing restraints which are not required.

The principle of mutual restraint is a principle of the gospel, and on it are founded all those precepts which have regard to social intercourse. It is on a modification of this principle also that personal righteousness must be built, for he only can be said to approach towards perfect righteousness, whose virtues and graces are so balanced as to harmonize with each other, and render a man exemplary in all the relations of life.

Some portion of restraint for the full enjoyment of liberty, is, then, the law of humanity, which, when it is clearly seen, and universally acknowledged, shall give the largest possible sum of happiness to the whole race of man.

LORD BYRON'S THEOLOGY.*

THE forms under which religion has been seen in the world, are most multitudinous and diversified. They have varied with country, climate, age, and character. In no two periods, in no nation, scarcely in any two individuals have they been the same. Amidst this diversity it might seem at first sight difficult to determine what religion is. But the difficulty vanishes on a little attention. If, indeed, you consult the sectarian, he will involve you in inextricable labyrinths. I am right, he says, and all the world beside is wrong. Ask his fellow-bigot, and you have a similar answer and so onward, till having gone through a host of these short-sighted and narrow-minded creatures, you find that each condemning each in turn, error is everywhere and truth nowhere. The fact, however, is, that all are right and all are wrong. There are great features of religion as well as of our common humanity in which all agree, and all in the main are right ; there are other minor diversities in which error generally prevails. It is the business of the wise man to abstract that which is wrong from that which is right ; that which is accidental, local, and temporary, from that which is essential, universal, and eternal. The diversity is among the first, the agreement with the second. The first may change, decline, and perish, and religion remain without serious injury ; the second cannot be impaired without loosening the bonds by which the creature is attached to the Creator. It is to be regretted, however, that men too generally identify religion with its accidental rather than with its essential features, and in consequence learn to feel as bigots rather than as brothers. One will tell you that religion is Calvinism when he should have said Christianity ; another that it is Unitarianism, when he should have said the gospel ; another that it is the system of Jesus, when speaking of the world at large he should have said the love and service of the Creator. Here it is works, there faith ; with this man it is assurance, with that man fear, when it is not one of these, but all. This minister places it in the prostration of the intellect, that in the recital of creeds ; this Christian finds it in a regular attendance on public worship, and that in the numbering of beads and the iteration of prayers, when these are but the forms and not the spirit of religion. This sect has its favourite notion, and that its favourite practice, when both deriving their importance solely from the imagination of their votaries, are, in the prominence they hold, the fictions of men and not the requirements of God. And so throughout the religious world you find men judging of religion as they do of the beautiful in form, extolling what they are accustomed to, and condemning what is strange, whereas religion is made for universal man, is a plant not of one but of every soil, and is found, not indeed in equal perfection, but still found, doubtless, in forms acceptable to the common Father, wherever a human mind thinks or a human bosom throbs. Religion may be contemplated as a principle, as a course of action, and as a sentiment. In this last aspect religion extends its influence over the whole of God's intelligent creation. By a sentiment we mean, that religion consists (in part) in feeling, a recognition of superior power, and thus proves a mysterious but powerful link which unites the heart of the creature with the Creator. We hold it to be impossible for a human being in possession of his rational

* Conversations on Religion with Lord Byron and others. By the late James Kennedy, M. D., of His Majesty's Medical Staff. London : Murray.

powers to live in this world, without acquiring some idea of a superior power. The idea may be vague, it may in adverse circumstances be comparatively weak, it will in each case vary in its elements according to the aspects of nature with which the mind is familiar. Still the idea exists, and generates corresponding emotions. There may even be persons unable to explain their emotions respecting superior power, yet emotions of this nature they possess. The human being is made so as to feel his Creator's existence, and in part his attributes ; the world in which man is placed is fitted to communicate to him a feeling of superior power. This feeling rises up of necessity in the progress of life and the workings of nature's frame. It descends into the human heart in the sun-beam and in the shower. The seasons bring it with them and place it in the bosom. The lightning strikes it into the soul, and the thunder makes it pervade the frame. The beasts of the field speak of it to the intelligent mind of man, and each human being, though in many cases unconsciously, breathes it into the bosom of his fellow. There is not a star twinkling in the arch of heaven, there is not a herb on the wide-spread earth, there is not a leaf on the trees of the field, there is not a voice in the vocal air, there is not a creature in the watery deep, but lends its aid to imbue the soul of man with the sentiment of religion. Whatever the devotees of system may say, we hold it to be an indubitable fact that religion is natural to man. The feeling, the silent recognition, the recognition of the heart, is universal. Wherever man is, there God is felt to be. That surely is natural to man which all human natures, however diverse in situation and in culture, invariably feel. In fact, the religious sentiment is as natural as the love of parent and the love of kindred. Nay, these emotions, if the human being in its infancy be separated from its parents and its kind, may be prevented from coming into existence, but you cannot remove a living man from the universe of God, and cannot therefore take him from the teachers of his Creator's existence. As long as the heavens are above a rational creature's head, and the earth under his feet, as long as the air surrounds him, and the sun warms him, as long as the deep gives him food, and the thicket gives him shelter, so long he cannot do otherwise than have a feeling of superior power ; so long will there exist bonds of union between man and God, and so long will religion as a sentiment abound in the world. It is our firm belief that the man does not exist devoid of this feeling. The barbarian may be ignorant of, though strongly swayed by its influence, the hardy sceptic may try to reason himself out of a belief of God's existence. Yet the feeling is in the heart, and neither inability to explain the emotion nor doubts of its existence can expel it from the bosom. There it is, and there it will remain, till the course of life be run, and many are the occasions when the tokens which it gives of its existence are so striking, that even the sceptic's mind is forced to recognize its presence. Wherever man is and the universe around him, there God is recognized—recognized not merely with the lips, not merely in the mind, but in that which more or less influences all other faculties—recognized in the heart ; all recognize a superior power, all are linked with the Creator by the golden chain of feeling. The worship of God is therefore co-extensive with the family of man, and religion bounded only by the limits of the habitable world. This being the case, the whole race of man is related not only to a common Father, but each to each. This world is a world of brothers. Vary it is true they do, but their points of agreement are more numerous, and we will add, more important, than their points of difference. They all recognize a common Creator, and

though the recognition is made in different vestments the sentiment of the soul, and not the garb of the body, the great fact of recognition, and not the manner of its being made, is the object of chief consideration. Come, then, and let us elevate ourselves above the surrounding atmosphere of narrow-mindedness, and behold from our lofty station the whole race of man in adoration at the Almighty's feet. The Greek, the Jew, the barbarian, Scythian, bond and free, a multitude which no man can number, tender their heart-felt recognition of the Creator's greatness and supremacy. The words in which they address him are, it is true, diverse, but he judgeth not as man judgeth, and through the varying forms of language receives with pleasure the spirit of devotion, which they all are fitted to convey. On the view which has now been given, we for ourselves dwell with serene delight. We escape gladly from the trammels of bigotry, and revel at large in the expanded atmosphere of this universal church. There we behold in our gladdening visions Moses and the prophets, Jesus and his disciples, Pythagoras and Socrates, the Hindoo and the Mohammedan, the Catholic and the Protestant, the Calvinist and the Arminian, the Trinitarian and the Unitarian, offering up a homage the same in essence, however different in form. There we see the whole race of man in all ages and all countries worshipping a common Creator, and the very forms by which they are distinguished become venerable in our eyes by reason of the common spirit of which they are the vehicle. The spirit, it is true, while it remains the same in kind, varies in the degree and the purity of its manifestations. But this does not annihilate the gratification which we feel; for the spirit of devotion we find age after age improving, till it reaches its fulness of perfection in Jesus Christ and in all his faithful followers. In every period of man's history, and in every part of the globe at the present day, the sentiment of religion is proportionate to the ability of God's creatures, and they have all been, and they all still are, making progress from one measure of devotion to another, growing in religious sentiment as rapidly as is consistent with the extent of human power and the great designs of the common Parent. How, we ask, can the man whose mind is thoroughly imbued with these views despond respecting the destiny of his fellow-creatures; above all, can he turn bigot and persecutor? Neither of these. All is well, all is for the best, all proceeds from good to good again. True, imperfections largely abound, but imperfection is the heritage of man. True, misery overspreads many portions of the world, but misery is gradually passing away, and the reign of peace is extending its gentle rule. The majority of the race are not, as some teach, hateful to God in this world, and about to be the objects of his vengeance in the next—are not living in pain and dropping into torment. The world is God's family, each member as well off as God could make him, and preparing to enter into purer and larger measures of God's benignity. The majority of our race are not a horde of practical Atheists, as system-mongers say, but the world is a church hymning in various strains, all imperfect and many poor and low, still all hymning in strains of grateful acknowledgment the praises of the Common Parent. How then can I persecute? True, all think not as I think, but that is God's arrangement, and we will add in many respects man's blessing. True, all worship not in my form, still all do worship. True, all use not my words, but all use the words or feel the emotions which their condition dictates and allows. But many possess emotions inferior to your own: that is a reason why I should use persuasion but not persecution. If I persecute a man I persecute a brother, I persecute a fellow-worshiper of a Common Creator. Away

then with persecution in all its forms, of word as well as of deed, and let us strive to communicate by gentleness and intreaty, by argument and evidence, the higher blessings of which as Christians we are made partakers.

Had such been the views of the priesthood of this kingdom they would have better appreciated than they did the character of Lord Byron in respect to religion—they would have persecuted him less with their scorpion-tongues—his name would have stood higher in the estimation of the people, and his heart been saved from many a depraving influence. Outlawed by the clergy the noble poet was driven to defy in word that which he felt strongly in his soul, and by efforts to represent himself as bad at least as he was represented by the priests; and thus he actually rendered himself worse than he otherwise would have been. Still Lord Byron was not destitute at any period of his life of the power of religion. As a sentiment he felt it in his earliest—in his worst—in his best, that is, his latest days. Nor do we doubt that he knew more of the power of religious emotion than many of those who misunderstood and maligned his character. A true poet must be devotional. The religious feelings are an inherent element in the poet's soul. The spirit of poetry is intimately allied with the spirit of religion; they are based on the same lofty susceptibilities; they are kindled by the same imagination, and fed by the same affluence of feeling. Inspiration transmutes the man into the poet, and without inspiration no one can be fervently devotional. The fine susceptibilities of Byron's soul received, at an early period of his life, a devotional dye from those fountains of devotional feeling which many of the writings of the Old-Testament Scriptures so abundantly supply. This baptism into religion was too congenial with his innate dispositions, and too pervasive in its influence for him ever in after life to lose its sanctifying power. At an early period indeed he was led by the strength of his native genius to shake himself free from the shackles of human creeds with their absurd and stultifying dogmas. Yet evidence is not wanting to shew that he even then knew how to discriminate between religion and its forms, reverencing his Maker while he renounced the impositions of his fellow-mortals. During his youth and his early manhood, the friends of his bosom were men fitted not to strengthen but impair his religious convictions, and at this period of his life he indulged in a style of speaking on religious matters, reckless, offensive, and disgusting. Often we doubt not his heart belied his tongue—

ἡ γλῶσσ' ὀμώσκει, ἡ δὲ φρενὶν ἀνάμυστος.

In his detestation of hypocrisy Lord Byron ran into the opposite extreme of self-depreciation, and especially on subjects of religion, took a strange and a culpable pleasure in exhibiting himself in the darkest colours. But even in his wildest excesses he was not destitute of religious feeling. He denied, we know, the current opinions of the religious world; he doubted of the soul's immortality; but he was never without God in the midst of his own creation; he was not, as his enemies asserted, an Atheist; he was not an Atheist even in profession, much less in feeling. No; his soul was too keenly alive to the beautiful and the sublime in the works of creation to allow him to entertain serious doubts of the existence of a Creator. Nor was he a willing believer in the mortality of man. He felt his creed to be cold and uncomfortable—he felt the insufficiency of this world to satisfy the wants of his soul. There was in him an intense and incessant craving after a higher and purer and richer happiness than is here to be found—after a world of sunnier skies, and less misery—of fuller bliss and less alloy, than are even his.

once favourite eastern climes. Lord Byron's temperament was one fitted by nature to be eminently devout; and had it not been so perverted by Calvinism in his childhood, and by scepticism in his youth; had he possessed the advantage of a judicious and enlightened Christian for a guide—of one who could separate the chaff of religion from the wheat, and would have formed his pupil's creed by evidence, not by injunction, and have nurtured, not outraged the Poet's religious emotions, he would, we are assured, have been as eminent for his piety as he is for his poesy. We are not the apologist, but the judge of Byron, and this is our verdict—a verdict compelled against our prejudgments by the force of the evidence as it appears in the memoir of him, written by his friend Mr. Moore. The opinion we have pronounced falls short of that given by one who may possess some claims to speak on the subject, Sir Walter Scott. "I remember saying to him, (in an interview they had in London,) that I really thought, that if he lived a few years he would alter his sentiments. He answered rather sharply, 'I suppose you are one of those who prophesy I will (shall) turn Methodist.' I replied, 'No; I don't expect your conversion to be of such an ordinary kind. I would (should) rather look to see you retreat upon the Catholic faith and distinguish yourself by the austerity of your penances. The species of religion to which you *must or may* one day attach yourself must exercise a strong power on the imagination.' He smiled gravely and seemed to allow I might be right."* The work of Dr. Kennedy supplies abundant materials for the confirmation, if not the expansion, of the views we have now given. The author was situated as an army physician at Cephalonia during the period of Lord Byron's stay at that island, prior to his fatal visit to Greece. Four of the author's associates, natives, as well as himself, of Scotland, had been driven, as have many others, among whom Byron himself is to be reckoned, by the revoking absurdities of Calvinism, to the reception of infidelity. Dr. Kennedy having received a liberal education, and having directed especial attention to the subject of religion, undertook to lay before his friends, in a private conference, the evidences in favour of what he thought Christianity. Of this design Byron becoming apprized, expressed a desire to be allowed to join the party. Notwithstanding a report that his Lordship's object was in this overture to gain an opportunity to study "a Methodist," with a view to his exhibition in *Don Juan*, there is no good reason for disbelieving his sincerity, and the fact of his desiring to make one in a conference of this nature shews that he was not satisfied with his actual opinions. Some of the objections which Byron made to the truth of Christianity prove his unacquaintedness with the subject, and were, perhaps, solely intended to draw Dr. Kennedy into explanations. We cannot think that a mind such as Byron's could lay much stress on the objection that many fine writers had rejected Christianity, or on the allegation that the apostles did not write good Greek. Other difficulties there were, however, the result of the action of his own powerful mind on prevailing dogmas which Dr. Kennedy was little fitted to remove, and which proved the great barriers in Byron's mind to a conversion to orthodoxy. Dr. Kennedy opens the conference by a long address on the corruptions of Christianity and the necessity of distinguishing between these and the vital parts of the Gospel; but he ends with retaining nearly all the absurdities which obstruct the entrance of Unbelievers into the pale of Christ's fold. At the reading of a summary of the fundamental doctrines of Christianity, to which Byron must be converted,

* Moore's Life of Byron.

containing, from "the works of John Newton," an exposition of Original Sin, the Trinity, the Atonement, &c., &c., his Lordship took the alarm, interrupted the reader, and alleged with much pertinency,

"What we want is to be convinced that the Bible is true, because, if we can believe this, it will follow as a matter of course, that we must believe all the doctrines it contains."

In some matters Byron seems to have been better informed than his teacher.

"Your favourite Scott does not say that it was the Devil who tempted Eve, nor does the Bible say a word about the Devil. It is only said that the serpent spoke, and that it was the subtlest of all the beasts of the field."

The following contains "one of the greatest difficulties which he had met with, and which he could not overcome:" "the existence of so much pure evil in the world as he had witnessed, and which he could not reconcile to the idea of a benevolent Creator." Dr. Kennedy tried, but in vain, to solve his difficulties. We read, however, with great satisfaction, that a few months after this Byron did find, at least, some relief to his mind from a work of a brother physician, a work uniting religion and philosophy, philanthropy and devotion, poetry and feeling, in most felicitous harmony,—a work to which we, and doubtless hundreds besides, owe some of our dearest and best impressions, we mean Dr. Southwood Smith's on the Divine Government. We extract all that his Lordship is recorded to have said on the subject, omitting Dr. Kennedy's interlocutions, as containing nothing new to our readers.

"The author proves that the punishment of hell is not eternal—it will have a termination."—"They sent it out to me from England to make a convert of me, I suppose: the arguments he uses are strong. He draws them from the Bible itself, and by shewing that a time will come when every intelligent creature shall be supremely happy, and eternally so, he expunges that shocking doctrine that sin and misery will for ever exist under the government of a God whose highest attribute is love and goodness; and thus, by removing one of the greatest difficulties, reconciles us to the wise and good Creator whom the Scriptures reveal."—"Nay," he said, "that is not a strong argument, for a good God can permit sin to exist for a while, but evince his goodness and power at last by rooting it all out and rendering all his creatures happy."—"Well, it proves the goodness of God, and is more consistent with the notions of our reason to believe, that if God, for wise purposes, permitted sin to exist for a while, in order, perhaps, to bring about a greater good than could have been effected without it, his goodness will be more strikingly manifested in anticipating the time when every intelligent creature will be purified from sin and relieved from misery and rendered permanently happy."—"Come," said his Lordship, "the author founds his belief on the very scriptures themselves."—"You may find many passages in the Bible where the word everlasting or eternal signifies limited duration."—"But why are you so anxious to maintain and prove the eternity of hell punishments? It is certainly not a humane doctrine, and appears very inconsistent with the mild and benevolent doctrines of Christ."—"To my present apprehension it would be a most desirable thing, could it be proved, that ultimately all created beings were to be happy. This would appear most consistent with the nature of God, whose power is omnipotent, and whose principal attribute is love. I cannot yield to your doctrine of the eternal duration of punishment; this author's opinion is more humane, and I think he supports it very strongly from Scripture."

The influence of this delightful work on Byron's mind had evidently been

very great, and had Dr. Smith been in the place of Dr. Kennedy, the result would, no doubt, have been far different from what it was. The conference did not continue. Dr. Kennedy's friends remained unconverted. With Lord Byron in private he had one or two interviews; but having the overwhelming load of Calvinism on his back, he made but slow progress in his labours. Having remarked that "the mass of superstition and hypocrisy which exists, not only on the continent, but even to some extent in England, is the cause of the infidelity of thousands," Byron adds, in reply to a remark of Dr. Kennedy,

"I know the Scriptures sufficiently well to acknowledge, that if the mild and benignant spirit of this religion were believed and acted on by all, there would be a wonderful change in this wicked world; and I have always made it a rule to respect every man who conscientiously believes the Scriptures, whatever external creed he may profess; and most cordially do I detest hypocrites of all sorts, especially hypocrites in religion."

His attention to the Scriptures was in fact considerable. More than once he expressly says that he was a reader of them, and it appears from the following that the Bible was his companion. "I read more of the Bible than you are aware," said Lord B., "I have a Bible which my sister gave me, who is an excellent woman, and I read it very often." "He went into his bed-room, and brought out a pocket Bible," and by the readiness with which he turned to a passage which Dr. Kennedy wished to refer to, but which he could not at the moment find, he shewed that he was not a little conversant with the contents of the New Testament. Dr. Kennedy chided him for writing his Cain, and stated that it had been productive of mischief.

"To myself it has," said Lord B., "for it has raised such an outcry against me from the bigots in every quarter, both in the church and out of the church, that they have stamped me an infidel without mercy and without ceremony; but I do not know that it has been or ever can be injurious to others."—"They have all mistaken my object in writing Cain. Have I not a right to draw the characters with as much fidelity, and truth, and consistency as history or tradition fixes on them? Now it is absurd to expect from Cain sentiments of piety and submission when he was a murderer of his brother, and a rebel against his Creator."

The ensuing words merit attention :

"I do not reject the doctrines of Christianity; I want only sufficient proofs of it to take up the profession in earnest, and I do not believe myself to be so bad a Christian as many of those who preach against me with the greatest fury, many of whom I have never seen nor injured. They furnish the suspicion of being latent hypocrites themselves, else why not use gentler and more Christian means."

In reply to a question from his instructor, "What are your difficulties?" "it is not necessary," he said, "to mention more when I find sufficient already: there is, for instance, the doctrine of the Trinity, *which is alone quite appalling*." The beginning of the reply of the learned Doctor contains so much simplicity that we cannot refrain from quoting it. "There is no more difficulty about this than about any of the others" (*scil.* doctrines of Calvinism). The mention of this difficulty leads Dr. K. to abuse those terrible misbelievers the Socinians. This the learned Doctor seems to have been rather addicted to; but, on one occasion, Byron and his friends read him thereon a severe lesson, accusing "him of being too severe on this

sect"—"that my opinions were too exclusive and narrow, and less candid and charitable in judging of others than they should be." If so, Dr. Kennedy has met with retribution, not (God forbid) at the hands of Unitarians, but of orthodoxy higher and purer than his, the *Monthly Review* for August having declared that he had "no religion;" and why? because, as far as appears from his book, he did not belong to any of the prevailing sects. After having, on another occasion, indulged in a bitter invective against "Arians, Socinians, Swedenborgians, and fanatics of all descriptions," he is thus taken up by Lord Byron:

"You seem to hate the Socinians. Is this charitable? Why would you exclude a sincere Socinian from the hope of salvation? They draw their doctrine from the Bible. Their religion," said his Lordship, "seems to be spreading very much. Lady B. is a great one among them, and much looked up to. She and I used to have a great many discussions on religion, and some differences arose from this point; but on comparing all the points together, I found that her religion was very similar to mine."

Among the works which Dr. Kennedy supplied Lord Byron with, in order to convert him, were Boston's *Fourfold State*, and Jones on the *Trinity*. Of the former his Lordship has expressed his opinion: "I am afraid it is too deep for me." The latter may be characterized as making by its "clear display," "darkness visible." During the several conversations in which Dr. K. engaged with Byron, his Lordship always shewed a disposition to hear what could be stated, and to read, as he had time, what was supplied to him in defence of the Christianity of his sincere, well-intentioned, but mistaken instructor. "There was nothing," says Dr. K., "in his manner which approached to levity, or any thing which indicated a wish to mock at religion." In quitting Cephalaria for Greece his Lordship took with him the religious books with which Dr. K. was able to furnish him, intimating, as indeed he had done throughout his intercourse with Dr. K., his purpose to study the subject of religion with attention. His mournful story is well known. Whilst doing something to redeem his faults, and promising much more, he met with a premature death in a land which he wished to liberate and enlighten. Dr. Kennedy does not supply us with any very important information respecting his religious feelings in his dying hour. He was always a believer in Predestination, and was influenced by it to the last. "Dr. Bruno wished to bleed him. 'No,' said he, '*if my hour is come*, I shall die whether I lose my blood or keep it.'" Afterward his servant having said, "the Lord's will be done," his Lordship added, "Yes, not mine." The following trait of domestic affection we cannot withhold. "He then tried to utter a few words, of which none were intelligible, except "My sister, my child." Among Dr. Kennedy's concluding remarks are the following:

"There are circumstances which induce me to believe that Lord Byron never doubted the divine authenticity of the Scriptures, arising probably from the influence of early education, if no higher principle was in operation, and that those hints of infidelity were thrown out by way of desperate or contemptuous bravado."—"He felt and acknowledged that he was not happy in his unsettled notions of religion. He vaguely hoped that if the Scriptures were true, he should ascertain the truth of them some time or other."—"His patience in listening to me, his candour in never putting captious objections, his acknowledgment of his own sinfulness, gave hope that the blessing of religious truth might be opened to his understanding, and though these were

damped by an occasional levity, at least by the want of that seriousness which the subject required, yet, on the whole, the general result was favourable."—"With respect to religion, we find nothing like a settled enmity to it, or a settled conviction that it was an imposture."—"He was, in fact, what he represented himself to be when I saw him, unsettled in his religious opinions. He rejected the appellation of infidel; he said it was a cold and chilling word. He confessed he was not happy; he said he wished to be convinced of the truth of religion."

UNDESIGNED COINCIDENCES IN SCRIPTURE.*

THESE two useful and neatly executed volumes contain an application of the argument of Paley in the *Horæ Paulinæ* to the Gospels and the Pentateuch. They are intended as a slight supplement to the great works of Lardner and of Paley, to shew from undesigned and hitherto unobserved coincidences the genuineness and credibility of these parts of the Sacred Volume. If the argument has not in Mr. Blunt's hands the force which it possesses when wielded by his great exemplar, if the coincidences which he adduces are less convincing, it is to be considered that the ground upon which he treads is far less favourable for the application of such an argument, than a comparison of the history of St. Luke, in which St. Paul is the hero, and the Epistles, of which St. Paul is the author, must necessarily be. In the gospels the principal materials have been pre-occupied; and in the five books of Moses, its application, owing to the antiquity and the brevity of the narrative and the entire absence of other writings, with which to compare it, becomes much more difficult. But Mr. Blunt does not challenge a comparison with more elaborate writers on the evidences. It would be doing him injustice to judge his "unpretending volumes" by a standard borrowed from their merits. Nevertheless we cannot help observing that Mr. Blunt's works are to those of his predecessors precisely what in pictures a copy is to an original, having something of the weakness and imperfections of imitation, instead of the power and brightness of an original conception.

They are the strained efforts of a man on the watch for whatever may be plausibly turned to his advantage, rather than the spontaneous growth of unbiassed observation; and hence it appears to us that his remarks are more fitted to charm and confirm one who already holds the Scriptures sacred, than to make a deep impression on the sceptic. We should rather say of his instances of coincidence, that discrepancy, inconsistency, in such particulars would at once invalidate the narrative, than that in themselves they furnish arguments for its veracity.

Paley demonstrates more than the consistency of St. Paul either with himself or with St. Luke. His argument proves the impossibility of forgery. The coincidences he adduces are such as it is in the highest degree improbable and incredible that a forger would have or could have contrived. On the other hand, Mr. Blunt's examples of consistency are often such as

* *The Veracity of the Evangelists and Acts of the Apostles, &c.* Pp. 187. 1828. And *The Veracity of the Five Books of Moses argued from Undesigned Coincidences.* By the Rev. J. J. Blunt. Pp. 214. 1830.

no writer, with the smallest pretensions to credibility, could have avoided ; such as might, doubtless, be found in a fictitious narrative constructed with tolerable skill. We by no means extend this observation to all his examples. Some of them are as striking as they are new ; and his remarks are often as just as they are ingenious. They shew Mr. Blunt to have been a careful and attentive reader and examiner of scripture. As such we tender him our cordial thanks and regard. Would that the "Fellows" either of St. John's College or any other college who loiter about the precincts of the universities partook of his spirit. The Christian world would benefit thereby ! Mr. Blunt is often successful in the application of the argument, and the advantage of it is, to use his own language, "that it consists of parts one or more of which, if they be thought unsound, may be detached without any dissolution of the reasoning as a whole." They are not the links of a syllogism, whose chain, if one of them give way, is broken, and falls with all its consequences to the ground, but like so many weights of various sizes they may severally be removed, and the preponderance of the scale still be evident.

We give a decided preference to the latter of the two volumes, on the Veracity of the Five Books of Moses. The author is here on comparatively untried and untrodden ground. He has introduced us to interesting points and beauties in the Mosaic narrative, which, if they do not add much to our previous conviction of its genuineness and veracity, still afford sources of improving and agreeable reflection. He has struck, as it were, into some of the secret and retired by-paths, which skirt the high and beaten road of criticism, and conducted us to some delightful spots for quiet and religious contemplation. Though his patriarchal church may be constructed of too slender materials, or may want a stronger cement ; though the argued imbecility and insignificance of a Bethuel, the father of Rebekah, (Gen. xxiv.,) might, we conceive, have been represented in a fictitious narrative with as little appearance of design ; though some other arguments from consistency may add little to our opinion of the credit to be attached to the book of Genesis, founded already on less refined observation of the nature of its contents, so obviously accordant as these contents are with every idea we can form of the manners and state of a primitive and patriarchal age ; yet it is pleasing and instructive to be assured, and the labours of Mr. Blunt do assure us, that the more closely the narrative is inspected, the more intimate our acquaintance becomes with its least prominent features, the stronger will be our conviction of its credibility ; the more reasons we shall discover for believing that the author of the earliest of histories has recorded facts with which he was acquainted, not devised a tale, ambitious of effect. Such remote instances of consistency as Mr. B. adduces are the proper proofs of this ; being exactly such as a practised writer, who never places a word without an object, would have placed in a more conspicuous situation—but falling incidentally as they do from the pen of the sacred historian, shew that while pursuing one simple object, he is at no pains to display the whole of his resources for narration.

A list of the instances of coincidence which these volumes contain might be useful to our readers, who would thus be able at once to verify their correctness for themselves, but it would require more space than can conveniently be allowed. We recommend them to perusal. The Quarterly Review, in speaking of the first of these volumes, recommends the work to those parents who feel the want of books calculated to interest as well as instruct young readers ; and we cordially agree in so doing. We recom-

mend them also to students and young ministers as an excellent example of the mode in which they should study the Scriptures, and a proof of the yet unexhausted treasures of useful observation which they contain.

At one or two things in them we own ourselves surprised. We are surprised that any man, of any critical knowledge, should speak of St. Paul as the author of the Epistle to the Hebrews, without the least apparent consciousness of a doubt being ever entertained on the subject. We are surprised at the observation, that "as the Messiah, the Jews were anxious to receive Jesus, which was the character in which he had entered Jerusalem; but they rejected him as *the Son of God*, which was the character in which he stood before them at his trial; facts which, taken in a doctrinal view, are of no small value, proving as they do that the Jews believed Christ to lay claim to divinity, however they might dispute or deny the right." We have always thought that, if theologians were agreed on any subject, they were agreed that the Jews rejected Jesus as their Messiah, and were averse to receive him in this character: the great object of the preaching of the apostles appears to have been to persuade the world that Jesus was the Messiah. We know, too, that many orthodox theologians have contended that the Jews expected their Messiah to be a divine person, and drew this expectation justly, as they conceive, from their prophecies; so that if they received him in one character, the other followed as a matter of course. We leave Mr. Blunt to reconsider his novel opinion.

But we do not wish to censure. In the concluding paragraphs of Mr. Blunt's volumes we have taken great interest: we decidedly agree with him in thinking, and the observation has often been forced upon our own minds, that "where the ordinary circumstances of the narrative have the impress of truth, the extraordinary have a valid right to challenge our consideration too;" and "that the more attentively and closely we examine the Scriptures, the more shall we be convinced that the natural and supernatural events recorded in them, must stand or fall together." The latter part of the volume on the veracity of the five books of Moses, contains a distinct, concise, and valuable, summary of their internal evidence to which we can only refer; and with the concluding page of the volume on the Evangelists, "where the author is commending a moral life as a means of faith," we here present our readers:

"Frequently is faith found dead in operation amongst those who have had the best opportunities from knowledge, and the habitual exercise of their reason, to acquaint themselves with the testimonies to the truth of revelation, and who are ready to admit that those testimonies are satisfactory. Whilst, on the other hand, under the cottage roof perhaps, (where the evidences have been little examined,) but where prayer and a life agreeable to Scripture have been resorted to, may the minister of God discover the active workings of a faith the most lively; not exhibiting itself in vapid and heartless exclamations of belief, but in the more sober fruits of patience under sickness—trust in God under poverty—courage to meet the fever and contagion for a neighbour's relief—gratitude for mercies received, without a question but that from God's hands they immediately flow. These and the like fruits of a stedfast faith, I repeat, may be often met with in a thatched cottage of our land, chiefly resulting from God's blessing on a moral life, and the outpouring of prayer, so that even the spiritual guide of the parish shall enter that poor man's door, and stand beside his sick-bed with a feeling almost of envy at the delightful sincerity of the unlearned sufferer; reproach himself, that, though a master in Israel, he knoweth not these things to the same extent, and renew, perhaps, the slumbering flame of his own devotion at the hearth of his less highly-gifted brother."

ESSAY ON THE PROPER USE OF THE RETROSPECTIVE FACULTY.

I.

“ Forgetting the things which are behind.”

THE faculty of memory is of such prime importance in the formation and improvement of mind, that no progress whatever can be made without it. This faculty supplies the materials on which all the others work ; and in proportion to its original strength or weakness is the approximation to intellectual power or to idiocy. It becomes of less importance as the other faculties are developed, as they supersede its office by supplying to each other the elements on which they are to be severally employed : and hence we perceive the cause and recognize the purpose for which the memory becomes less tenacious as years advance. The other faculties being brought into play, the essential strength of the memory becomes of less and less importance to the general intellectual improvement ; while the correctness of its discipline should be made an object of perpetual attention.

A powerful, undisciplined memory is so wearisome a qualification in a companion, that it is only necessary to have known such an one to be aware how its vagaries delay the progress of the mind, and impede the steady advance of its improvement : while instances of a defective memory in eminent men of every class and degree, are so common as to prove that a great tenacity of facts and impressions is not a primary requisite of excellence. It was by applying his extraordinary power of abstraction to the materials furnished by memory as well as observation that Newton wrought out stupendous results from a very scanty assortment of facts. While observing that an apple falls, and remembering only that a feather floats, and that rain was once vapour, he was advancing much more rapidly towards his theory of gravitation, than if his mind had been crowded with remembrances of all the circumstances which happened at the time he was observing feathers and showers. To him the art of forgetting was as serviceable as an unreflecting person would predict it to be disastrous. To have a strong memory under command is an inestimable advantage ; but to have a weak one under command has been proved to be sufficient for all needful purposes, while the other faculties are vigorous.

This view of the instrumentality of memory, in promoting or delaying the improvement of the intellect, is universally allowed ; but most persons appear to act upon an opposite theory in their spiritual concerns. Whereas, not only are the instruments identical in the two cases, but their operation is strictly analogous. All the powers of the intellect are engaged in spiritual processes, and precisely according to their usual method of operation. The only difference is, that in the one case they are employed upon facts ; in the other, on impressions.

This difference, it is true, involves an important distinction—but a distinction which only serves to corroborate the convictions we are about to offer. Both facts and impressions are important only in their results ; as they afford knowledge or exert influence. The results of facts are not necessarily or often immediate ; those of impressions are so. The agency of memory is, therefore, more important in the first case than in the last. A fact may lie in the mind, like a seed in the ground, for days, months, and years, preserved by the memory, as the seed by the surrounding soil, before the fit season shall arrive for it to put forth its manifestations of use and

beauty ; but an impression exerts its influences immediately or not at all. When, for intellectual purposes, the memory recalls facts, their intrinsic value may remain the same, however frequently they may be placed before the mind ; but when for spiritual purposes, the effect is different. Impressions become weaker, and their influences more and more impaired or perverted the more frequently they are acted upon by memory. Though, in their own nature, they are, like all moral influences, imperishable, they are peculiarly susceptible of corruption and perversion ; and it is far better that they should subsist (though individually lost to consciousness) as wholesome elements of our moral being, than that they should pass under a change which is injurious to them, and can answer no good purpose whatever.

The great object of earthly discipline being to invigorate the spiritual nature, it is clear that whatever causes useless exhilaration on the one hand, or depression on the other, ought to be avoided. The habit of dwelling on the past does both. It needs not a moment's consideration to perceive that the contemplation of past achievements, (as achievements, and not for the sake of their results,) must occasion an elation of heart ill becoming those who are only entering upon the path of spiritual life. It is as if the infant should glory in having put his foot to the ground, and sit down to congratulate himself on the feat, when perhaps his destiny may hereafter call him to traverse the globe. While we employ the memory in presenting and embellishing our own good deeds, we are indulging in the most degrading kind of spiritual voluptuousness, and insulting Him who bestowed our faculties for higher purposes.

Many who agree with us, as to the folly and danger of this species of spiritual intoxication, advocate an extreme quite as pernicious, though, as it is less alluring, it is less common. They would depress and debilitate the soul by the indulgence of remorse. Confounding remorse and repentance—things as different in their nature as Memory and Hope—they impose on themselves, and enjoin on others, the injurious penance of recording past sins and reviving past sorrows, which, having yielded their results, are fit only to be forgotten. They flagellate and macerate their souls as monks of old did their bodies ; and the punishment has the analogous effect of weakening the powers which need invigoration, and of superinducing disease to which the penitent is not constitutionally liable. If our meaning be here mistaken, if we be supposed to countenance levity and carelessness in spiritual concerns, or any contempt of the discipline of life, the misapprehension must arise from the error we are endeavouring to expose.

Remorse, by which we understand the bitter feeling arising from the belief that in a situation precisely the same we might have acted differently, cannot be rationally indulged by those who maintain that all the circumstances of their external and internal life are foreseen and ordained by God. The sorrow, shame, and fear, which are the elements of repentance, have no necessary connexion with Remorse, which is altogether a fallacious feeling, and like all other fallacies, hurtful to those who entertain it. In its operation it is wholly retrospective, and in its influence as debilitating as it is agonizing. It resembles the malignant tortures of the tyrant, and not the salutary and tender inflictions of the physician. Of the emotions which combine to form repentance, shame is retrospective, sorrow relates to the present, and fear is prospective. United, they produce a change of mind from vice to virtue, making use of the past only as subsidiary to the future. Thus and thus only should the past be used. Our contemplation should be

fixed on the results of circumstances rather than on the circumstances themselves : i. e. on the present in preference to the past. Having found that in certain situations of temptation we have fallen, our proper use of our experience will be in avoiding such situations if we can, or in strengthening the principles which may uphold us ; and not in mourning because, being placed as we were, with infirm principles, we did not act, as it was impossible we should have acted.

The Scriptures are our warrant for thus using our experience. They exhort sinners to sin no more ; they supply support to virtuous principles and incentives to holy feelings. They appeal to our experience of the misery of vice, and they also reproach the sinner. But nowhere do they blame any one for not having acted differently, his principles and habits remaining the same. They denounce his principles, they reprobate his habits, and all their exhortations tend, not to unavailing lamentation over the past, but to newness of life. It seems strange that while we advise one who has sustained a misfortune to turn his attention from it in search of a remedy, and one who has committed an error to repair and forget it, we should prescribe a different course for the guilty. We bid him be sorrowful, not that his motives are corrupt and his habits depraved, not that he is too weak to resist the impulse of his passions, but that all this being the case, his conduct is not upright, pure, and moderate. On the same principle we should lament, not that some of our brethren are poor, and miserable, and blind, and naked ; but that, being so, they are starved, and shivering, and in darkness. If they really feel sorrow and shame for their condition and fear of its consequences, the best, the only account to which they can turn these painful emotions is as incentives to improve their state. As deep a feeling of shame as is consistent with a due independence of other men's opinions, as large a measure of sorrow as can consist with a sensibility to surrounding blessings, as awful an emotion of fear as is compatible with filial trust, are the proper constituents of repentance ; but they should be used as prompting to present action, and tending to future good ; and, therefore, as entirely disconnected with remorse.

It is universally allowed that means are valuable only as instrumental to an end, and that they should, therefore, be discarded when the end is obtained. If this maxim were acted on as generally as it is admitted, earth would become almost a heaven. We should have no misers, no profligates, no tyrants, no slaves ; few, very few sufferers by what are called natural evils, and, what is more to our purpose, no self-tormentors. Guilt and sorrow having wrought their work of regeneration, would cease to be painful in the retrospect, if not forgotten. Of such a state of things we have at present no prospect in this world ; but the nearer we can approach to it, the better for ourselves and others. The sooner we can get rid of the swathing bands of infancy, the more rapid will be our growth to maturity. The sooner we can with safety drop the outward forms which are but adventitious helps to essential things, the sooner we can rise above the external bondage and internal conflicts which beset and waylay and hinder the immortal spirit in its pilgrimage, the greater will be our vigour and fitness when entering on a better state of being. This was Paul's conviction when he described himself as forgetting the things which were behind, as well as pressing forwards to those which were before. He had, like other men, been guilty of faults and follies ; but how did he revert to them ? Not with any wish or imagination that they could be undone, or that they might have been avoided ; but as warnings to himself and others ; as testimonies of the moral provi-

dence of God, as healthy stimulants to a purer and more vigorous course of action. These results being obtained, these influences being realized, "the things which were behind" were consigned to oblivion.

The habit of dwelling on the past, has a narrowing as well as a debilitating influence. Behind us, there is a small,—an almost insignificant measure of time; before us, there is an eternity. It is the natural tendency of the mind to magnify the one, and to diminish the other; for the one we have measured, step by step; the other is so foreshortened by the situation from which we view it, that we are unable to measure it. However steadily the reason may set about instituting the comparison, the imagination is first baffled by the infinite inequality, and then, turning for relief to the familiar space already traversed, is easily led to estimate its comparative by its positive magnitude. So false an estimate must impair both the rectitude and speed of our career. What chance has the helmsman of steering his course aright, if he contemplates only the shore he has left, the breakers he has traversed, and the clouds which have blown over? To the ocean before him he may discern no limits, and there may be no familiar object on the horizon which can help him to measure the intervening space; but he knows that something more than a waste of waters is before him; and if he be wise, he will strive to reach it by the shortest and safest track. With a similar intentness should we look into futurity with a perpetual reference of our observations to our present guidance. The conflicts of our youth were of an ignobler kind than those we shall henceforward have to sustain; our temptations meaner, our errors grosser, our fears more abject, our guilt more debasing; the contemplation of them can therefore only tend to contract the mind and vitiate the moral taste.

It may be asked, how, if all this be true, we are to render the duty of instructing others compatible with our own spiritual improvement?

We answer, that while engaged in such a task there is a perpetual reference of our own experience to the interests of others, which deprives the act of retrospection of all its injurious influences. In such a case, we are instituting vigorous, present action, and not lost in an enervating reverie on the past. We are actuated by an invigorating impulse, instead of sinking under a selfish temptation.

It may further be asked, whether in heaven there will be this forgetfulness of the things that are behind,—whether, among the secrets of the heart which shall there be revealed, there will not be a display of all the fostering and ripening influences which have nourished the soul to maturity? There probably will be such a display; according to our conceptions, there must be such an one exhibited to the intimate consciousness of every individual; but in a manner widely different from any which can take place here. Here we are apt to conceive external things as of a substantial, their influences as of a shadowy, nature. There we shall apprehend exactly the reverse. All things of which we here take cognizance are but attributes and manifestations of an essence which now eludes our search, but which we shall hereafter recognize as a manifest existence. These external things will then have passed away as shadows, and will be immortalized in their influences. These influences, of which so many are here misapprehended through the imperfection of our faculties, or forgotten from their multitude, or unnoticed from their subtlety, will there be presented in completeness of number and proportion, as an epitome of the life which has been passed. They will not be summoned by memory, but recognized by consciousness. They will not pass before the mind in procession, like ghosts clad in earthly

vestments : they will be presented in one vast, living group. It is evidently impossible to anticipate its magnitude and beauty ; but we may predicate what some of its elements will be. The scenery will consist of all that is fairest in the visible frame of the universe, presented in essential and not material beauty,—forests, lawns, girdling mountains, and the illimitable ocean, bathed in an atmosphere of warmth and fragrance, and enveloped in an ether of light. All of the human race who have ministered to the spirit, however separated here by time or space, will be there assembled ; patriarchs will be encamped among the pastures, and the chosen people in the wilderness : savage nations may bend before the lights of heaven, and our own kindred and friends compass us round. The Athenian sage may be seen instructing his pupils to listen to the harmonies of nature, while his own attentive ear catches faint echoes of a voice, unheard by all besides, rising above those harmonies to interpret them to listening souls. In the midst is He who points out to the universal race the approach to that presiding Presence which has created, sanctified, and immortalized this spiritual universe.

If the past should live again in some such mode as the imagination can only faintly shadow forth, it will be, strictly speaking, by a revivification and not by recollection : and for purposes totally different from those which we vainly hope to fulfil by mourning over irremediable evils, whether natural or moral, or by traversing again the field of experience where we have already reaped all the produce which the season will yield. While time is the measure of our life, and vigour its noblest attribute, any habit by which the one is wasted and the other enervated, must be irreconcilable with our destination, and incompatible with our lasting peace.

V.

FRANCE.

Io Triumphe, let Humanity be proud and joyous ! The Lord hath triumphed gloriously ; for if ever there has been a “ battle of the Lord,” a conflict of armed men with deadly weapons, in which we might believe that his own spirit fired the hearts and strung the sinews of the combatants, such was that which was fought and won in the streets of Paris. War we hold to be but another name for a mass of complicated crime. The military profession has nothing to do, that we can see, with the Christian profession. But if ever man may righteously shed man’s blood, it must be in repelling by force, such force as that by which the infatuated Charles X. attempted to crush the French nation beneath his footstool. His hired agents, whose lives were the forfeit, might think they were only doing their military duty. If they were right in that, it only shews what a black sin against mankind military duty may become in some circumstances. They were his instruments for the commission of a crime so foul that if life might not be taken to prevent the completion of its perpetration, much less should it ever be for the most unprovoked and premeditated murder that the annals of justice have ever recorded, or that can be devised by the imagination. But for reliance upon armed hirelings, the attempt to supersede the government of law by that of individual will could never have been made at all. We

cannot be too grateful to the brave citizens of Paris that it was made in vain. They have earned the world's admiration. They did the only thing which was to be done for their country's salvation ; but which required promptness, courage, devotedness, wisdom, forbearance ; all the virtues, in short, that the multitudes which people large cities have been supposed to want ; but which here were splendidly developed as the occasion demanded. They repelled with a vigour for law the first overt acts of "a vigour beyond the law ;" and they prevented civil government, which is ordained of God for man's good, from being expelled the land by despotism, which sitteth itself in the temple of God, and in his holy name defaces his image in his rational creatures, and tramples on their necks. There was no remote and complicated calculation. The evil to be averted was imminent and immense. The good to be achieved was clear, practical, immediate, and immense also. Many lives of the Tyrant's unhappy agents have been taken away ; many more lives of the injured citizens have been lost ; but so far as man can judge, France has purchased by the sacrifice a mighty sum of good, individual and national, for many and many a generation yet to come. Nay, more than this, she has made the world her debtor, and blessings were scattered abroad by all the winds of heaven as they bore the tidings of her promptness in resistance, her courage in conflict, and, in triumph, her wise and generous forbearance.

Our readers have doubtless acquainted themselves with the particulars of the struggle, and the proceedings that have followed. These will, it may be hoped, soon be collected and embodied in some permanent record. It is much to be desired that this should be done promptly ; and yet more that it should be the work of some competent hand, by which false reports can be winnowed out, exaggeration reduced to truth, and the facts presented luminously and connectedly. Meanwhile there is ample warrant for our feelings, and ample stimulus for our thoughts, in the broad outline of this Glorious Revolution.

There is surprisingly little discordancy in the many accounts which have been published of these transactions, although, as must be the case, they come from writers of very different habits of thought and feeling, natives of different countries, and whose attention must have been directed to very different portions of the one great scene. Instances of absolute inconsistency are scarcely, if at all, to be detected ; a general reliance may therefore be safely felt, and it is most delightful to observe, that in this consistency and harmony, there is a total exclusion of every thing mean, degrading, cruel, or vindictive. Some of the Swiss Guards have been disembowelled, and the pallsades of the Thuilleries adorned with their entrails, in the pages of the *John Bull*, but nowhere else. It is a solitary instance even of calumnious imputation. The testimony is concurrent, universal, and complete, not only to the magnanimity of the great movement itself, but to the humane and dignified bearing of all classes of the population of Paris. The feelings of individuals seem to have been raised to a high pitch of moral elevation, by the nobleness of the work in which they were engaged. The most valuable and portable articles of property were within the reach and at the uncontrolled disposal of the multitude, without being even a temptation to plunder ; the quays on the banks of the Seine were covered with untouched casks of wine and brandy ; the pictures in the gallery of the Louvre were uninjured, while the building itself was attacked, stormed, taken, and retaken ; and the wounded soldiery were borne away, and tended with the same carefulness as the patriotic citizens.

And while the manner in which the Revolution has been effected is so individually honourable to the French people, it reflects equal, if not higher, lustre upon them, considered collectively. So long as oppression wore even the form of law, it was only encountered by a legal resistance. While the charter was even in profession adhered to, the people only availed themselves of the means which the charter allowed to defeat infractions of its letter and its spirit. They acted by their constitutional representatives. When the chamber was dissolved, by the advice of ministers whose very names were an outrage upon the nation, they quietly and peaceably, but almost unanimously, elected other deputies who would, as was well known, not fall short of their predecessors in advocating national principles, and sustaining national rights. When this chamber was dissolved, even before it had assembled, the censorship of the press established, and the law of elections changed by a mere act of royal will, most arbitrary, illegal, and unconstitutional, they still awaited actual aggression before they resorted to active and armed resistance. Through the press, to which belongs the glory of having commenced the revolution, they declared their determination not to act upon illegal mandates, but they proceeded to no violence; there were no demonstrations of riot, no arms had been prepared, no attack was commenced, no tumult had originated; it was only when actually assailed, when the printing offices were entered by the soldiery, when the inhabitants were sabred in the streets, that with such weapons as they could at the moment obtain, the citizens stood up in self-defence, and would not unresistingly be massacred by the military. As much of regularity and organization as could be effected in circumstances so extraordinary, were spontaneously and instantly adopted. The people were anxious to put themselves under the direction of trust-worthy leaders; and so far as the military conduct of the little bands into which they formed themselves was concerned, there was a felicitous provision for their guidance in the skill, the spirit, and the patriotism of the pupils of the Polytechnic School. These lads are the true nobility of France. The new deputies were immediately invited to assemble; the fate of the country was committed to their hands; the chief magistracy was consigned to the nearest relative of a family which France could evidently never tolerate again; order was restored, yet more rapidly than it had been interrupted; and in five days, of which three were days of mortal conflict, the change was complete, and the nation was regenerated.

In the course of these proceedings, the French people have with a perspicacity and a determination which cannot be too much admired, penetrated every delusion, and shewn themselves superior to every influence, by which it might have been supposed that they could be diverted from their purpose, and rendered unfaithful to their own interests and those of their posterity. By no outbreaks of popular feeling, by no intemperateness of language, by no premature ebullitions of impatience or resentment, have they given a pretext or a colouring to the effort which was made to subject them to absolute and undisguised despotism. It stands in all the bareness of unprovoked aggression. Even military glory could no longer dazzle or seduce their minds. The unanticipated and wonderful success of the expedition to Algiers, a success on which the court could not have calculated, totally failed of that kind and degree of influence on which, even from a much inferior triumph, it is obvious that the court did calculate. And in the forms and offices of the government which they have now established, a becoming independence of the example and the desires of other states, with

an anxious wish even by sacrifices to preserve the peace of Europe and the world, are blended with a most felicitous magnanimity.

If the backwardness evinced by the aristocracy of this country in those expressions of joy, sympathy, and encouragement, towards the French people, which they ought to have been foremost to promote, is to be ascribed to any apprehension of the instability of the present government, we think the fear will prove to be as groundless as the conduct which it occasioned has been disgraceful. To our apprehension, the government of France as now constituted contains the surest principle of perpetuity in that of improvement ; while it is so far in accordance with the wants and wishes of the people, and with the present state of political knowledge, as not to require any great or speedy change even in the way of improvement. Stability is not now to be sought as it might be in ruder times, by raising certain classes of society into power and continuance, and by securing the aid of endowed and unchangeable establishments. The interests of nations are so much more clearly and commonly understood, that what were once the guarantees of permanency, are now become the elements of mutability. Those governments are most likely to last which best commend themselves to the intelligence of a people, and which shall be found by experience most efficiently to secure the people's common interests. The present government of France is machinery which promises to work well for these purposes. The King's grant of a charter has become the nation's own bill of rights. The insult of its preamble is expunged, the sovereignty of the people is fully recognized, the censorship of the press, the introduction of foreign troops, the erection of arbitrary tribunals, and the unlimited creation of peers, are finally abolished ; and there is for these and other great and manifest improvements, the security, not only of a public contract to which the sovereign is solemnly sworn, but the much firmer security of an armed population, the National Guard, to whom is distinctly and legally confided the protection of the constitution. France is no longer, in any of its public forms, the patrimony of a family, but is become obviously and avowedly, though with an hereditary chief magistrate, a commonwealth. Public opinion will and must be the ruling power : and with the means which are possessed for the formation, for the gradual correction, and for the peaceable but availing expression of that opinion, there can be no doubt that it is well for France and for the world that it should be the sole ruling power. Its influences may be expected to conduct with rapid steps towards political, literary, and commercial greatness. There seems no reason to apprehend instability from the operation of any cause except external force. That has been once tried on France, under circumstances far more favourable than the present, and the sovereigns of Europe will probably hesitate before they venture upon a second experiment.

In these changes, religious liberty has been extended by the suppression of that article of the former charter which declared the Roman Catholic religion to be the religion of the state. The fact merely is recorded, that it is the religion " professed by the majority of Frenchmen ;" and that its ministers, " together with those of other Christian doctrines, shall be supported at the public expense."

A failure, probably only temporary, attended an attempt to put the Jews upon the same footing. We trust that the times will prove not less propitious to religion than to religious liberty, that the extension which has been made will not be the mere freedom of indifference, but that theology is about to become in France a practical science. There have been many

indications of late that their minds were becoming a fit soil for the reception of divine truth, that they needed a simple and rational religion, and that the time was advancing when it might be offered to their notice with a prospect of extensive acceptance. Elevated as the character of their youth has been by education and the press, there wants but this to make it the object of admiring complacency. The convulsions which have shaken down the props by which a superstitious and ceremonial system was supported in the midst of them, must also cause the pillars of infidelity and scepticism to totter. From these ruins we hope ere long to see the temple of truth arising, and God thus bestowing his best blessing on those who have already won for themselves the warmest benediction of humanity.

CRITICAL NOTICES.

THEOLOGY.

ART. I.—*A Sermon, preached at Boston, U. S., before the Governor, Lieutenant-Governor, Council, and Legislature, of Massachusetts, at the Annual Election, May 26, 1830.* By William Ellery Channing, D.D. London: R. Hunter. 12mo. Pp. 64. 1830.

THE great dramatist vainly wished that he could have a kingdom for a stage. We have often wished as vainly that Dr. Channing could have a church, with thrones for pews, and princes, potentates, and legislators, for his auditory. Extravagant as the wish may seem, it was scarcely perhaps a less dignified position which he actually occupied in the delivery of this sermon, which was addressed to the assembled authorities of his native state, the freely chosen rulers of a free community. It was a noble occasion for the promulgation of those truths of which Dr. Channing is the eloquent apostle, and for the display of that dignified and benignant spirit by which all his compositions are animated. We rejoice to find him addressing himself directly to those whose stations are elevated, whose minds are enlightened, whose characters are influential; because in purifying and elevating their minds, a work for which he is so admirably qualified, he does more than in any other way towards raising the character and spirit of the whole people, whose representatives and rulers they are.

Were he to harangue the collected royalties of the old world ever so impressively and successfully, the result would be of little worth, compared with that which a similar effort may produce upon the members of such a government, as that which was recently gathered round his pulpit: for could despots be converted to wisdom and goodness, they would still find that the establishment of wisdom and goodness amongst their slaves was beyond the power of their despotism to accomplish. But an American government not only represents the people while it is a government; it sprung from the people; it speedily returns to be mingled with and lost in the people again; it is only isolated for a short time, but it has with the people a permanent and essential identification. The good effected upon them is, therefore, ultimately wrought upon the whole community; they are the little leaven which leaveneth the whole lump.

The discourse is alike worthy of the author, the occasion, and the subject. That subject is too large for us to enter upon within the limits of a notice. We must refer our readers to the discourse itself, where they will find a most splendid description of that inward, mental, or spiritual freedom, the attainment of which is the glory of man's nature; and a most able indication of the ways in which it may be promoted by those great agencies, religion and government.

ART. II.—Remarks on the commonly-received Doctrine of Atonement and Sacrifice. By William Turner, Jun., A.M. Marshall, Newcastle-on-Tyne. Pp. 48. 1830.

THE confusion of tongues was an awful dispensation; and every one can imagine the inconvenience which it must have occasioned, if the story be understood literally, or can gain some insight into the perplexities which it may be intended figuratively to represent. But few are aware of the worse consequences which arise from the imperfection of tongues; by which multitudes of minds are made the scene of intellectual confusion, and every department of science is converted into a Babel. By the misapprehension or the faulty application of terms, realities are lost sight of, false analogies are made the basis of argument, and errors are originated which spread and reproduce till their extermination becomes a work of time and difficulty. Theological philosophers have as heavy a work in hand, even in these days, in analyzing systems of error as the wise men of other schools have performed in exposing the fallacies of the Aristotelian philosophy; while their task is of infinitely more importance, inasmuch as it respects the being and nature of the First Cause, and not only the "motions of his will." The most absurd and noxious theological errors which prevail in civilized countries may be mainly referred to ignorance or carelessness in the application of language; and it affords us a high satisfaction when we see religious teachers beginning their work of reformation by enlightening and purifying the passages by which the ear converses with the heart.

The author of the tract before us pursues this method among others, of attacking the popular doctrine of Atonement; and in our opinion, with eminent success.

He presents us with a clear explanation of the mistake into which inaccurate reasoners are led by instituting too hasty an analogy between divine and human law. Where the administrator of the law derives his authority from the law itself, his decrees must be immutable, and the law itself inexorable. This is the case with human laws. But when the law is originated and administered by the same Being, and bears no relation to himself, but only to the subjects of his government, as is the case with the Divine Law, there is a perpetual power of remission, conditional or uncondi-

tional. Revelation declares this remission to be conditional; and explains the character of the conditions; viz. necessary, as they respect the moral attributes of God and the nature of man, but not necessarily arising from the law as a law. This argument is, of course, addressed to those who attempt to support the popular doctrine of Atonement by reasoning; and many such there are, even while the prevailing cry against their opponents is about the impiety of being voluntarily rational in the examination of religious doctrines. It is followed by a brief exposition of the duty of estimating the Divine character and purposes by the application of the same rules which are employed in the investigation of truth in general: by a reprobation of the notions of vindictive justice, and of the necessity of satisfaction, (which are totally irreconcilable with the scriptural conditions of forgiveness,) of the retrospective effect of the death of Christ, and of the popular system of typical interpretation. The bad moral consequences which must result if the true Calvinistic creed be made the basis of action are then exhibited, and finally, the benefits which men have actually received by means of the death of Christ, and the affections which, as a natural consequence, they ought to cherish towards him, are briefly but forcibly set forth.

This tract is so full of sound argument and irresistible appeals to reason and scripture, that it is difficult to point out one portion as more worthy of consideration than another. But to us its chief strength appears to lie in the first division of the argument, which is by far the least hackneyed of the various instruments of attack which shall not fail eventually to overthrow the most monstrous of Protestant theological errors. While the orthodox believers in the Atonement protest against the exertion of the faculties in matters of the most serious concern, we can do little but pity them for the mercilessness of their creed; but if they attempt to prove their doctrine by reasoning on the nature of legislation, we are provided with the means of proving to them how "false and erroneous is the principle that to be unbending and inexorable is essential to the very idea of a system of laws,"—which are in other words, the means by which the perfection and happiness of the human race are promoted.

ART. III.—*Christ's Knowledge of all Things: a Discourse, preached May 2, 1830.* By Edward Higginson, Jun., Minister of the Chapel in Bowlalley-Lane, Hull. Redford and Stephenson, Hull. Pp. 24.

THIS discourse was occasioned by a sermon preached by Dr. Raffles, of Liverpool, during a late visit to Hull, in which he asserted the omniscience and consequently the Divinity of Christ, using as his authority the words of Peter, "Lord! thou knowest all things; thou knowest that I love thee." As long as ministers of the gospel are found who pervert reason and scripture in the manner in which Dr. Raffles has done in the present instance, it may be necessary to expose the fallacy of their reasonings. We owe and offer our thanks to Mr. Higginson for having undertaken so irksome a task; but, as to the publication of his strictures, we must just remark that a much greater service is rendered to society by diffusing just principles of interpretation, than by calling the attention of the public to a single misrepresentation, so gross as to be seen through at a glance. The Unitarian's Creed, which we find in the Appendix, contains nothing but what Unitarians in general believe, according to their customary use of the language of the Epistle to the Hebrews, but by other sects that language is interpreted differently; and it is perhaps wise to keep as clear as possible of figurative language in professions of faith. If the good people of Hull are no wiser than to be deceived by the scriptural perversion of Dr. Raffles, or infected by the bigotry of Mr. Hamilton, of Leeds, they stand wofully in need of the zeal and activity which Mr. E. Higginson has proved himself anxious to devote to their service.

ART. IV.—*A Letter to the Moderator of the Presbytery of London, concerning the Sinless Humanity of Christ.* By the Rev. James Millar, Minister of the Scotch Church, Southwark. Stewart, 139, Cheap-side. Pp. 32.

OUR readers must be aware of the difference of judgment as to the character of our Lord's humanity, prevailing amongst the members of "the Presbytery of London;" and of the revolting sentiments and expressions on this head that have been attributed to one or that fraternity. Mr. Millar, we be-

lieve a junior brother, appears anxious to recover for the body to which he belongs their wonted character for orthodoxy, but has managed to develop his own views with the greatest possible tenderness to the feelings of his associates who differ from him. We cannot but regard the controversy as shewing very plainly certain insurmountable difficulties with which the doctrine of two natures in Christ, under whatever modification, must be encumbered.

We are reminded of the paradoxes of Lord Bacon, by the following declaration of our author, p. 22 :

"Do the inspired persons think it any disparagement to express the wonders of the manifestation which they had beheld? No; then let us not hesitate to follow such examples; for the Son of Mary was also the Son of God, the inhabitant of eternity was born in the fullness of time, the invisible was seen, the life of the world died upon a cross, the spoiler of the grave lay an inmate of the sepulchre. His power not less, because he came clothed in weakness. His majesty glorious beyond praise, though folded in a mantle of humanity. By this union, ineffable but most gracious, suffering as man that he might triumph as God, he hath perfected for ever the great work of our redemption."

There is, we think, no small danger lurking under our author's postulate, p. 11 :

"While in searching the Scriptures we ought scrupulously to receive the truth as therein unfolded, it may be necessary, and is allowable, for the purpose of accurate explanations, to use terms not just syllabically found in them, provided they clearly express things which are unequivocally revealed."

There is surely a strong presumption, that the *unequivocal*, by which we suppose is meant clear *revelation*, will render more accurate *explanation* unnecessary.

Let our readers who have been wont to think the scriptural declarations concerning the person of Christ sufficiently intelligible, and in need of no explanation but what they themselves furnish, judge whether any light is to be obtained from the following sentences, pp. 16, 17 :

"Nor is it absolutely impossible to assign something like an explanation of this part of the constitution under which the Son of God was manifested in the flesh. For the humanity of the Lord was a creature, a thing formed, which consequently required to be upheld, and

which could not stand in and by itself. Hence the human nature in Christ needed to be sustained by a super-human power, as it required it in its original purification. No doubt this necessary support the divinity in the person of the Son could impart to the humanity to which he was united. But the Holy Ghost is always represented as agent in the acts of the Godhead, as he was in this mysterious transaction; and the Son is represented as condescending to humble and restrain himself in the obedience yielded for our redemption."

Mr. Irving, it appears, has recanted his heresy. We copy the announcement of the fact, with some sensible comments upon it, from the World newspaper:

"The Rev. EDWARD IRVING, A. M.—At a private meeting of the Scots Presbytery, lately held at the vestry of the Scotch Church, London-wall, various members delivered their opinions on the doctrine of Christ's humanity, in conformity with the standards of the church of Scotland. The result of the sentiments of Presbytery against the sinfulness of Christ's humanity, having been summed up by the Rev. John Crombie, A. M., with that lucidness of arrangement and discrimination by which he is distinguished, Mr. Irving, with his usual openness to conviction, avowed his concurrence in the decision of the Presbytery: with the greatest *naïveté* imaginable he said, 'Gentlemen, be it so.' This is just what we expected from our knowledge of the Rev. Gentleman's intellectual character. Mr. Irving delights in trying his strength in any thing out of the beaten path, especially if it seems new, mysterious, difficult, or extravagant. Having amused himself with the seeming prodigy—excited wonder, terror, fear, inquiry, and laughter—set people to writing, preaching, ranting, and raving—rendered the doctrine a topic of discussion at every tea-table, and made every one think and speak more intelligibly and accurately on the subject than himself, he flings it away as unworthy a place in his creed or his conscience. When an opinion has lost the grace of novelty, or the grace of antiquity, and what is with him of more consequence, the air of mystery, when it is palpably intelligible and vulgarized, it has no charms for him: he no longer writes against his opponents—no longer fulminates his anathemas at such as are reluctant in giving their assent; but having set the zealous by the ears, he laughs at their insanity and stupidity.

What we deprecate is, the injurious tendency of such conduct, misleading the ignorant, diverting the thoughts of man from the essential principles of the Christian faith, investing theology with an air of uncertainty, cherishing scepticism and infidelity, converting the torch of truth into a firebrand of discord. In the case of Mr. Irving, we lament the misapplication of talents, which, under the blessing of God, are fitted to be eminently useful in calling men from darkness to light, and building up believers on their most holy faith. When Mr. Irving bows his knees to the God and Father of our Lord Jesus Christ, that he may be strengthened with all might in the inner man, let him consider how he may turn his energies to the best account, that he may no longer be tossed about with divers and strange doctrines, but, speaking the truth in love, grow up into him in all things who is the Head of all principality and power."

ART. V.—*Sermon on the Infallibility of Christ's Church, being the Second of a Series of Discourses on the Principal Points of Catholic Doctrine, delivered at Norwich.*
By the Rev. T. L. Green.

OUR preacher sets forth the importance of the doctrine which he professes to prove in the following words, p. 5:

"It is seriously important to be able to ascertain with certainty what precisely are the truths that Heaven has been pleased to reveal, and in what communion or church those truths are faithfully taught: for reason, my brethren, and common sense, and the common principles of argumentation, convince us of the humiliating and melancholy fact, that of all the varieties of religion with which this distracted country abounds, not more than one can possibly be the truth. The position will be thought, perhaps, harsh and illiberal, but however revolting it may be to the feelings, it will appear self-evident to every one who gives it a moment's consideration. If, for instance, the doctrine of the incarnation be established—if Jesus Christ, my brethren, is really the consubstantial and co-equal Son of the Eternal Father, the conclusion is certain, that those religions are essentially false that teach that he is not; and if it can be proved on the other hand that Jesus Christ has not the nature of God, the inference is clear and at once apparent, that most of the sys-

tems prevailing amongst us are erroneous, and the numerous professors of them blind and superstitious idolaters in paying supreme adoration to a creature as well as the Creator."

The preacher very strongly expresses his judgment against indifference to the truth, p. 7:

"What is more common than to hear it maintained, that all religions are good—that all proceed from the same benign author—that the shades of difference are but trifling; and that if we are honest and just in our dealings, it matters not to which of the various forms we attach ourselves? And will it be contended, that those forms of religion, of which God is not the author, are to be held in comparison with the one that he revealed, and that it matters not which we choose? And are we to be told that the shades of difference are but slight between truth and falsehood, between the revelation of the God of Truth and the wild speculations of the human mind, or the impious suggestions of the Father of lies? And that, whether we believe the one or the other, it matters not, provided we are honest among ourselves? May Heaven, in its mercy, forbid, my brethren, that we should ever utter such atrocious blasphemy, or ever yield assent to it when thoughtlessly uttered by others."

"The important point which yet remains to be examined is, whether the Catholic church can give sufficient evidence to inspire a reasonable man with moral certainty of the truth that she delivers."—P. 14.

The preacher thus proceeds to correct certain errors which commonly prevail among Protestants with regard to this article of Catholic faith.

"It is generally imagined that we hold the Pope to be individually infallible; it is often thought that the bishops even, and the priests also, claim this special prerogative, and arrogate to themselves the right of enforcing among their flocks whatever doctrines they please."

These, the more vulgar errors, he does not attribute to enlightened persons; but the rest it seems, according to this Catholic advocate, are in error; and perhaps some of our readers may be a little sceptical as to the universal reception among Catholics of the following representation of the tenets of the Romish church, p. 15:

"We do not believe the Pope to be individually infallible; we do not believe that the bishops are infallible, and

much less do we imagine that any of the inferior clergy are so. We do not believe that in decreeing points of mere discipline the church itself even is infallible; they are points that must always vary according to times and circumstances; and such decrees enacted by one council may, according to times and circumstances, of course be abrogated by another. We do not moreover admit that the church itself, in any circumstances, whatever, has the power to enact new articles of doctrine, or such as have not been uniformly taught and believed from time immemorial throughout the Christian world. The province of the church, in the solemn exercise of its infallible prerogative, is merely declaratory; it is not to invent new articles of doctrine, it is not to propound any new revelation; it is merely to determine, with morally infallible certainty, what has been the constant and universal belief of the Christian world, in all preceding ages, back to the time of the apostles; and the means that are adopted for that purpose, my brethren, are competent to secure the end."

We apprehend it can be distinctly made out, with as infallible a certainty as the Catholic church can possibly possess, that the belief of the Christian world, from the time of the apostles, has not been constant and invariable, but that almost every successive age has been characterized by some peculiarity of discipline or some addition of doctrinal sentiment; while it is true that a few principles have indeed been recognized in every age and by every denomination. If it be contended that this is Christianity, we do not demur, for this is Unitarianism.

The preacher contends that his doctrine of the Infallibility of Christ's Church is most powerfully confirmed by not fewer than thirty distinct passages of Scripture.

ART. VI.—*Inquiry what is the One True Faith, and whether it is professed by all Christian Sects; with an Exposition of the whole Scheme of the Christian Covenant, in a Scriptural Examination of the most important of their several Doctrines.* London, 1829.

THE writer of this work, which shews indications of some learning and very considerable diligence and research, although the form in which the results are presented is not one, we fear, which is particularly fitted to attract the atten-

tion of the public in general, agrees with Mr. Locke and many other liberal and enlightened Christians, that the faith of future life through Christ is the one true faith, the only faith which can have the requisite influence on the conduct of mankind. In the first part of his volume he has collected the authorities from which he deduces this satisfactory conclusion. It appears to have been the uniform tenor of the apostles' preaching, as reported by St. Luke, more especially of the Apostle Paul, who himself declares to the Ephesian elders that he kept back nothing that was profitable unto them, testifying both to Jews and Greeks, repentance towards God and faith towards the Lord Jesus Christ. This, therefore, we have every reason to conclude, is the faith delivered to the saints; which, if firmly and devoutly received, and manifesting its influence on the heart and life, is declared to be sufficient for salvation. "Whosoever believeth that Jesus is the Messiah is born of God." "Jesus saith unto her, I am the way, and the truth, and the life; he that believeth in me shall never die."

The remainder of the volume is occupied with an elaborate examination of several controverted doctrines, particularly the opinions by various sects on a future state, on atonement, redemption, and the new covenant, on original sin, and on the Lord's supper. On the first of these points, he maintains the doctrine of an intermediate state of consciousness between death and the resurrection, founded in a great measure on a literal interpretation of such passages as the parable of the rich man and Lazarus. In drawing this conclusion, he frankly acknowledges in the preface, that he has been influenced by a sort of partiality which we are at a loss to comprehend. "The prospect of an unconscious sleep until the day of judgment, is so extremely cheerless and unconsolatory, appears, from the length of time the unconsciousness may continue, to be so near and like to eternal death; that he experienced, he must own, and he thinks every other man in the same inquiry must experience—a hope too closely allied with particular desire to leave the mind uninfluenced by a tendency to prefer the doctrine of intermediate being, in a state of sensibility, to life." P. xviii.

Upon this, which after all is a question of feeling merely, we shall be contented to speak for ourselves, and declare that if there is one doctrine more

than another maintained, as we think without sufficient authority by Christian sects, which appears to us unsatisfactory, cheerless and gloomy, fitted to inspire the soul with dread and anxious solicitude, it is that of an intermediate state. The scriptural notion of death as a sleep (not of the body only, for though this writer insists upon it, no such distinction is to be found there) appears beyond all comparison more soothing and consolatory. As for the length of time the unconsciousness may continue, (granting for the sake of argument that this long period is really to elapse,—which again is an idea founded solely on the literal interpretation, perhaps unwarranted, of the highly figurative descriptions of the day of judgment,) it cannot, we should think, be a difficult matter to convince any person, who ever passed a night in sound sleep, that this is a mere fallacy, and that relatively to each individual the thousands of years supposed to intervene between death and the resurrection will be annihilated; so that the practical effect is the same as if no interval, or only such a one as a night spent in sleep, divided the two events. Nothing, we conceive, can be more fanciful and precarious than the arguments so frequently drawn from the minor and (if we may be allowed the expression) ornamental details of our Saviour's parables. In the present instance we may learn what the parable appears to have been intended to teach,—a valuable lesson on the use and abuse of riches, and on the different comparative estimate of moral character and the outward distinctions of this life, in the sight of God and of men; but any minute particulars as to the time or place, or manner of our existence between death and the resurrection, there is no reason to believe that it was intended to communicate.

The author forcibly argues against eternal punishments, but contends for that of the destruction of the wicked, which he somewhat strangely maintains to be no punishment. This portion of the work is concluded by a short reference to the question of mutual recognition in the next world, in which the author inclines to the negative opinion. The same principle of reasoning, to whose influence he pleads guilty in the former discussion, would here induce us to espouse the affirmative; and to us the passages usually relied upon, which are duly produced, appear not indeed decisive, but sufficient to encourage the be-

lief. The argument from reason, upon which he lays considerable stress, turns entirely on the assumption that the sentence passed on the wicked excludes all idea of final restitution, in which case it certainly possesses considerable weight; for if it would add to the happiness of the blessed in another world to recognize there those dear friends to whom they had been attached in this mortal state, in the same proportion must it be alloyed by the non-appearance of many who had been the unworthy objects of their affectionate and fervent prayers to the throne of grace. But we recommend to his perusal an excellent sermon of Mr. Belsham's, entitled, "The Future Life of the Righteous, a Social State."

We have next a detailed and elaborate view of the doctrine of atonement procured by the supposed imputation of the meritorious sacrifice of Christ. On this subject he arrives at no very distinct conclusion.

ART. VII.—*Heaven Opened; or the Word of God; being the Twelve Visions of Nebuchadnezzar, Daniel, and St. John.* Explained by Alfred Addis, B. A.

"HERE is wisdom!—here is the mind which hath wisdom!" Such is the motto which the author has assumed as a fair description of the character of his book. In the same spirit of self-complacency he thus expresses himself in the preface:

"To the discovery of the name and number of the name of the Apocalyptic Sea-beast of St. John, which we completed on January the ninth, in the eighteen hundred and twenty-eighth year of the Christian era, after it had escaped the ingenuity of near eighteen centuries, this book owes its origin. Since then, we have been employed, with the help of the commentaries of our predecessors, in unravelling the arena of prophecy; and this work, benevolent reader, is the result of our labours. We hope that those learned men who have already formed an opinion upon some doctrinal and other points concerning which we have thought proper to treat in this volume, may not be so prejudiced against new lights as to reject, without examination, the opinions of one who is possessed of such good credentials as we are. For if St. John saw HEAVEN OPENED towards the close of the prophetic drama (Rev. xix. 11) to which we are now arrived, it is

plain that Heaven must have been before shut; and if Heaven *was* to be opened at some time or other, to whom is it more likely that the key of the mysteries of that kingdom should be given, than to that person (*meaning himself*) who, twice in the prophecy of our blessed Lord (Rev. xiii. 18, xvii. 19), is declared to be possessed of the gift capable of opening it? For if indeed the magicians of Pharaoh have in other respects successfully contended with the word of truth yet in the palmary point, concerning which so much is predicated, they have in vain stretched forth the rod of their enchantments; and they must, therefore, at length acknowledge that the finger of God is against them, and give up *their* pretensions to understanding. If the WORD OF GOD is ever to come, when more likely to shew itself than by that standing miracle of PROPHECY, accurately and clearly verified!"

The *discovery* with respect to the number of the beast upon which these magnificent pretensions are founded, is to write Emperor of the Romans, and Pope, or Holy One of Rome; in Hebrew thus, קדוש רומי and קיסר רומי (see p. 239), both of which it seems, when the letters are valued according to the Hebrew system of numerals, make up the required number 666. We remember seeing somewhere a list of about fifty specimens of this sort of ingenuity, any one of which appeared equally plausible with the present, and were doubtless advanced by their respective authors with no less confident assurance that *theirs* was the mind which hath wisdom. The author presents us with a sort of tabular view of what he calls the Seven Eras, or Calendar of the Church of Christ, from which it appears that the papal power is to be abolished, the sanctuary to be cleansed, and the millennium to commence, in the year 1843. He would appear a bold prophet to fix so definitely upon a period so near at hand for the accomplishment of his predictions, if it were not highly probable, (judging not from apocalyptic visions, but from a reference to the fact,) that even in that short interval he will have given way to some other not less mystical imagination, which shall give birth to some new scheme equally fanciful, and destined, as thousands have been before it, to be received with undoubting confidence by a few enthusiasts till the course of events shall have stamped Fool on its forehead.

GENERAL LITERATURE.

ART. VIII.—*Songs of the Affections, with other Poems.* By Felicia Hemans. Blackwood. 1830.

MRS. HEMANS is the laureate of hearths and homes. She should be crowned by the winter's fireside, or on the green summer lawn. Songs of the Affections are what she should indite; songs of the senses would not besem a lady, and we have had enough of them from Moore, though he is a little better now; and she may leave the passions to Byron, the intellect to Wordsworth, and the soul to Coleridge. Her poetry is ever gentle, good, and tender, and if it seldom produce excitement, it must always be regarded with complacency. Most of the pieces in this volume have already appeared in the *Annals* or in *Blackwood's Magazine*. We never could comprehend how Mrs. Hemans came to write so much in *Blackwood*; where the wild genius of Wilson's articles and the black venom of too many others produce an effect upon the calm loveliness of her compositions, like that of crimson curtains and a dark carpet, which, as the ladies say, quite kill the delicate colours of the paper hangings. She is a pleasant companion meet her wherever we may; and we have never felt her more so, nor indeed so much, as on the present occasion. We have sometimes thought that her writings were sickly, oftener that they were feeble, and almost continually have been annoyed by their verbiage. From these faults the volume before us is comparatively free. They are Songs of the Affections, and not Songs of the Affections.

ART. IX.—*Essay on the Subject proposed by the Royal Irish Academy, viz. to investigate the Authenticity of the Poems of Ossian, both as given in Macpherson's Translation, and as published in Gaelic, London, 1807, under the sanction of the Highland Society: and on the supposition of such Poems not being of recent Origin, to assign the probable Era and Country of the Original Poet or Poets.* A Prize Essay. By W. H. Drummond, D. D. Dublin, 1830. 4to. pp. 161.

It is a rare union at which Dr. Drummond aims, and aims with honourable success, of the very distinct characters of Theologian, Poet, and Critic. In the first, our readers are generally familiar

with him. Long may he keep them so, for the cause of sacred truth in Ireland requires such a champion; is well worthy of his powers; and will, we trust, repay his struggles with many a wreath won in the best of all victories, the putting to flight and shame of error, intolerance, and prejudice. In the second character his claims are supported, both in translation and original composition, by many specimens of vigorous, elegant, and flowing versification. And he is now before us in the third capacity. He appears as the cool, stern, and acute investigator of the evidence, internal and external, obvious or latent, by which Ossian is to be tried, and on which his fame, his country, and his very existence are suspended. We cannot now enter upon the subject of the Essay; nor do we hold it needful to specify either the conclusions at which our author arrives, or the arguments on which he mainly depends. Suffice it to say, that we have here both an able summary of what has been already done in this controversy, and much that is new, ingenious, and forcible. We have no doubt of its well-deserving the prize awarded by the Royal Irish Academy; and we rejoice in this addition to Dr. Drummond's literary honours.

ART. X.—*An Introduction to Systematical and Physiological Botany.* By Thomas Castle, F. L. S. London. With Plates.

A VERY complete and useful compendium. It contains a general sketch of the history, elements, and language of Botany; outlines of the Linnæan system, natural and artificial; and of the natural system of Jussieu; a comprehensive view of the anatomy and physiology of plants; and a concluding section on the "harmonies of vegetation," which, brief as it is, abounds in interesting and delightful matter, and offers many pregnant hints to those who love to exercise their understandings, or indulge their imaginations, in this most inviting field.

ART. XI.—*Outlines of History.* (Vol. IX. of Lardner's *Cyclopædia*.)

AN excellent chart to guide the student over the wide and seemingly pathless ocean of history. It is beautifully got up; as are all the volumes of this cheap and excellent publication, which we again heartily recommend to our readers.

ART. XII.—*The Eton Greek Grammar: for the Use of Schools and Self-Instructors.* Translated into English, with additional Notes. By G. N. Wright, A. M., &c. London, Joy. 1830.

IF not superlative, we must at least assign comparative merit to this work; for if the original Eton Grammar be a

good thing whereby to teach boys Greek, Mr. Wright's translation is a much better. We wish its appearance may prove a symptom that the practice of using Latin Grammars of the Greek language is wearing out. The translator has done all that was required of him in the clearness and precision with which his task is executed; and some of his notes will be found very useful additions.

MISCELLANEOUS CORRESPONDENCE.

Additional Remarks on the Nature and Evidences of the Resurrection of Jesus.

LETTER III.

To the Editor.

SIR,

HAVING dwelt on several of the more private and unexpected appearances of Christ to his disciples after his resurrection, and particularly on circumstances which may be considered as of a peculiarly inexplicable nature, and which have been viewed by commentators in a different light from that in which they appear to my mind, I am unwilling to dismiss the subject without requesting your further indulgence, while I notice the more easy and apparently natural, as well as the more open and expected circumstances of his manifestations in Galilee. If Divine Wisdom saw fit wholly to withdraw his person from the view of his enemies for a considerable period after his resurrection, it seems, however, to have been no less exerted in the selection of a competent number of suitable witnesses to whom he should be manifested. Thus the object to which the attention of the disciples was more immediately directed on the day of his resurrection was to their meeting with him in Galilee, of which he had given them notice previous to his decease. He would here meet with the largest number of persons who had an intimate knowledge of him, and who laboured under none of those disqualifying apprehensions which arose from having been necessary to his crucifixion. But it is remarkable, that though this meeting was repeatedly announced, by Jesus and

by the angels at his sepulchre,* it is expressly related, and that in very brief terms, by one only of the Evangelists.† The reason probably was, that it was as well known to the numerous body who assembled on the occasion as to the writers who had given it general publicity, and thus superseded the necessity of a particular recitation. But though no ostentatious display is made of the numbers who witnessed and obtained satisfactory evidence of the resurrection of Jesus, yet the fact that some who were present had "doubts" remaining on their minds is frankly acknowledged. That "some," out of the numerous assemblage which would be collected at an appointed meeting in his own country, should have failed of obtaining perfect satisfaction with respect to the actual and substantial presence of him who had been crucified, and who was now ordinarily invisible, was a likely occurrence; but it is a fine trait of the unostentatious simplicity and fearless fidelity of the writer that, without informing us of the numbers who were fully convinced and satisfied, he states that "some doubted." That there were "more than five hundred" who were present, and were permanently enlisted among the Christian "brethren," we, however, learn from one who, from a determined enemy became also a convert, by being afterwards introduced to Jesus.‡ Thus the impressions produced by this meeting appear to have been extensive and permanent, and

* Matt. xxvi. 32; Mark xiv. 28; and Matt. xxviii. 7, 10; Mark xvi. 7.

† Matt. xxviii. 16, &c.

‡ 1 Cor. xv. 6.

the doubts left upon some minds only transient, though our unpretending historian, probably from a consciousness that a circumstantial narration was unnecessary to those for whom he was writing, has left this part of his history in a state which, to subsequent generations, upon the supposition of their being unacquainted with the other books of the New Testament, might have been attended with uncertainty. So remote is he from that apprehension and mistrust, and solicitude to set in a prominent point of view scenes of the most imposing description, which are the uniform attendants of imposture!

Though we are not expressly informed that this was the meeting at which Jesus was seen by more than five hundred brethren at once, yet it appears to have furnished by far the most probable occasion of that assemblage. At any rate, as, according to Matthew, a meeting with him was held, by special appointment, in the country in which he was well known, and where he must have had many, either actual disciples, or from the effects of his miracles and discourses, strongly inclined to become such; so, according to Paul, a large body of persons afterwards acknowledged as disciples, and retaining their attachment to the Christian faith, were witnesses to his personal manifestation after his revival. And when we take into consideration the peculiar nature of the fact to be attested, and the general passion of the Jewish people in favour of a temporal Messiah, who should effect their deliverance from the Roman yoke, and from servile degradation conduct them to universal conquest and superiority, instead of a purely spiritual and ordinarily invisible Deliverer, we must, I conceive, admit that the number selected, at that moment, was not only ample, but very considerable. They must have been all well acquainted with his person, must have known much respecting his *mind* and *character*, and, together with a freedom from that "blood-guiltiness" which had infected so large a portion of the people, must have been capable of greatly restraining that passion which had become so universal, and, upon his appearance from the grave to the thousands who had been accustomed to follow him, might have been so liable to transport them into a sudden revolt; an effect which, instead of operating in favour of Christianity, must have proved extremely injurious both to its evidence and its benign influences. That he should, at so early a period, have engaged by his presence, and ultimately have secured to

his cause, so large a body from a nation actuated by prejudices and passions diametrically opposed to the spiritual and celestial nature of his existence and sovereignty, could only have proceeded from the strong force of reality, by which the faith and affections of his converts were transformed from earth to heaven. The testimony of such a body of moralized believers, faithful subjects of that invisible Sovereign who had vanquished sin and death, is infinitely more valuable than any that could have been extorted by forcing his presence upon enemies who either hated or dreaded the sight of him; and the reduction of whom to a spirit of obedience, would have too much confounded the operation of those moral causes by which the best energies, and the most elevated purities, of the mind are promoted, with that of physical compulsion. Those Jews, who acquiesced in the principle that Jesus is risen from death and exalted to the office of the Messiah, though crucified and withdrawn from the ordinary cognizance of mankind, must have relinquished that blind prejudice and wild enthusiasm which impelled so large a portion of them to follow implicitly the grossest impostures; they must have entered on a deliberate examination of facts opposed to all their preconceived opinions, whether as it respected the peculiar expectations of their countrymen, or the generally-received ideas of matter and spirit, of life, death, and immortality. An effect which could only have been produced either by a cool and deliberate examination of the person and mind of Jesus, after his miraculous removal from the grave to a state of invisibility, or by the testimony and miracles of those who were favoured with these opportunities.

But previous to this general meeting by appointment, for which considerable time seems to have been allowed for collecting the witnesses from all quarters, and preparing their minds for the interview, seven of the disciples, among whom were five of the more distinguished apostles, including him who had been the most incredulous, were favoured with an interview of a peculiarly familiar and interesting nature with their great Master.* He meets them, as if incidentally, on the well-known shore of the Galilean lake. But the season was appropriate as it recalled Peter and his companions from their humble occupation to the great pursuits of their apostolic office, and gave them ample grounds

* John xxi. throughout.

of reliance on his continued protection and assistance. Of the real presence and identity of him who now both provided and partook of their meal, and furnished them with an ample supply after their own long toil had proved unsuccessful, and then entered into an affecting conversation on subjects of the deepest mutual interest, no question was left upon their minds. He repeats the miracle which had in the commencement of his ministry wrought so powerfully on the mind of Peter, with a remarkable addition, thus confirming the reality of both, and by touching allusions to various prominent particulars in the character and conduct of that apostle, and to the previous intercourses of Jesus with him and his companions, affording them the most satisfactory evidence of his mental sameness and continued concern for their welfare. To this it may be added, that not only the presentation of his person, but the meal, and the additional supplies, appear alike to have been furnished from previous invisibility, thus evincing the absolute superintendence of Divine power over the unseen and the visible universe, and that the most palpable and essential realities can be alike presented or withdrawn from human cognizance! The suitableness of this easy and familiar interview of Jesus with his apostles, after the very extraordinary circumstances of the two preceding ones is apparent; it, no doubt, imparted much additional satisfaction and comfort to their minds; it manifested his continued watchfulness over them, and must have greatly contributed to confirm their confidence in the reality of his presence when withdrawn from their observation, while it made them sensible that they would henceforth be peculiarly called upon to the exercise of their office as apostles, and particularly as chosen witnesses of his resurrection.

An objector might ask, why Jesus should have appeared to his particular friends and companions on a variety of occasions, and to the great body even of his disciples in one instance only; and the objection might have assumed the form of a difficulty of considerable magnitude, had not their testimony been sanctioned by those miraculous powers which were its uniform attendants. It pleased Divine Wisdom to select a chosen few of the constant attendants of Jesus during his ministry; and, after making them thoroughly acquainted with the great and glorious transition which had taken place in his person, to arm them with "a courage and spirit" confirmed by appropri-

ate miracles, in bearing their testimony to "the things which they had seen and heard," which enabled them to triumph over all opposition. The resurrection of Jesus to an incorruptible state in which he is removed from the cognizance of mortals, was far better attested to mankind in general, by the extraordinary courage and address with which these previously timid and unapt men announced it in the face of his powerful murderers, by that new and extraordinary miracle of declaring it in languages to which they were before utter strangers; and by the manifest miracles of healing which they wrought in his name, than by frequent exhibitions of his person in the ordinary state of humanity. Indeed, the frequency of such appearances to many persons and on a variety of occasions, would rather have produced the impression that he was restored to the present existence, and consequently that he had *not* undergone any transition to a superior state, than that this had become the permanent mode of his existence. By his miraculous disappearance from the sepulchre, and his continuance from this time forward withdrawn from the ordinary cognizance of mortals, the general evidence was afforded of this great event, and in addition to the miracles which were afterwards wrought in his name, it could be further confirmed only by such occasional and extraordinary modes of manifesting himself to those who had a previous intimate acquaintance with his person, and especially with his *mind, manners, and character*, as those which are related. This last and most important requisite could apply in its full extent to no others than those who had been his most intimate friends and companions; and it is evident that the *identity of mind*, that great principle which alone confers utility on existence, amid the great and inexplicable changes to which the external frame was subjected, was the point most necessary to be determined. It was such persons, therefore, who were selected as the principal witnesses; persons who had accompanied him in the whole course of his ministry; to whom his discourses, sentiments, and manners, had been for a considerable time the great objects of their continual attention; who could recognize, and that with the deepest interest, his every word, look, and gesture; but who had not the most distant anticipations of again seeing him alive, particularly under the peculiar circumstances in which he was manifested to them. The great body of the disciples, or rather

of persons who were qualified by their previous knowledge of Jesus, and by their disposition calmly and attentively to examine the evidences of his presence and identity, were in addition to the fact of his ordinary removal from observation from the period of his miraculous disappearance, furnished with such an opportunity at a meeting specially appointed for the purpose, for which their minds might come duly prepared, and in which all danger of deception would be obviated by the numbers who would make their respective observations.

It may be further observed, that the great point to be proved, viz. the resurrection of Jesus to an *invisible state*, the complete translation of his person to a spiritual nature, was a principle remote from the conceptions both of the immediate witnesses and of all persons to whom it was announced. It was not only opposed to every received idea concerning the respective natures of matter and spirit; but strongly militated against the confident and ardent anticipations of the Jews from their Messiah. Instead of expecting their Sovereign and Deliverer to pass into the unseen world, they expected that myriads of their brethren would be called from it to enjoy the blessings and share the triumphs of his visible dominion. Nothing could be more estranged from their views, nothing more disappointing to their hopes, than the invisible and spiritual sovereignty of the Messiah. Such manifestly were the views and dispositions with which the apostles themselves were warily actuated. What, therefore, but the strong force of reality could have effected such a revolution in their views and sentiments? What but irresistible evidence could have given them such confidence in an invisible Sovereign; in the resurrection and translation of him who had been crucified and committed to the custody of his enemies, as to withstand their most determined opposition? And what could have secured their triumphs, have enabled them to establish a spiritual and moral dominion, whose rewards depend on a resurrection to immortality, over minds whose principles, both philosophical and religious, were opposed to it; who regarded it as involving absurdity, and whose passions and pursuits were mainly devoted to the present transitory existence, but proofs which could not be gainsayed nor resisted?

p.

Character of Mohammed.

To the Editor.

SIR,

MOHAMMED stated that Jews and Christians had corrupted the writings they account *sacred*, and he probably was not incorrect in his accusation. One objection to the admission of Mohammed into the number of the prophets, is, that he wrought *no* miracles to prove his *divine mission*: Mohammed did not *pretend* to the possession of a power to work miracles, and he was not the only prophet unattested by *miracles, wonders, and signs*.

People in all ages have been fond of the marvellous, it is therefore an incumbent duty, before full and entire confidence be given to any extraordinary narration, to make due inquiry respecting the probable embellishments of the writer, and a sufficient allowance for a description in prose so expressed as to produce a poetical effect.

We read that Jericho had been surrounded *seven* times, and the horns or trumpets were sounded, and the people shouted, and the walls fell. May we not infer that a grand attack was made by the Israelitish army on the seventh circuit, if not on each of the former? We are not told that neither an arrow was shot from a bow, nor a stone cast from a sling, nor any of the engines of war employed on the occasion. They who understand that Jericho miraculously fell at the sound of the trumpets must think it very unaccountable that the city of Ai, or as some call it Hai, was not taken *without STRATAGEM and AMBUSH*.

I leave to your readers' consideration the above surmise, and proceed to notice a commonly accredited *miracle*, which, if properly investigated, will be found to be no *miracle* but an *error*.

The *sun* is supposed to have *stood still* at the command of JOSHUA. 'Ths commonly received opinion has afforded a subject for an admirable artist,* whose ardent imagination, sublime genius, and superior ability in execution, have produced a magnificent plate worthy to be ranged with those of Belshazzar's Feast, &c.

The mythology of the Heathens furnished matter for the ancient poets, who, by a combination of truth and falsehood, occasioned inexplicable perplexities to posterity; in like manner, there are pas-

* Mr. Martin.

sages in the Scriptures which, from being misunderstood and then misrepresented, have led commentators into a maze of error, and bewildered their readers.

Sun, stand thou still upon Gibeon, and thou moon, in the valley of Ajalon.

The sun in the firmament could not have appeared to stop in its daily course without creating disturbance and confusion in the regular revolution of the earth and planets in the solar system, and as one system is probably connected with and dependant on another, the universe must have been subjected to a disturbance for which the event of a battle, favourable even to the children of Israel, does not appear of sufficient importance.

Some may say it is recorded in the Sacred Volume, we dare not question the fact: some may rest satisfied in calling it a *stupendous miracle*, beyond the power of man to explain: others consider the account too fabulous for the greatest credulity to admit.

Whilst the astronomical philosopher meditates on the extraordinary phenomenon in awful silence, and the theological orator declaims on the wonderful proof of *divine agency*; we may find satisfactory reasons for our belief, that *neither the sun nor the moon appeared to stand still.*

Your readers will find in Mr. Jacob Bryant's "*Observations on some Passages in Scripture*," several chapters on this subject. As the work is probably not in the hands of many of your readers, I send you an abridged account of his arguments.

The battle was ended before Joshua's exclamation. Some of the enemy had been slain by the hail-stones, and others by the sword.

Gibeon and Ajalon were so nearly situated, that if the sun stood over one, the moon could not have been perceptible over the other. For the luminaries to have remained above the horizon after the overthrow of the enemy, could not have been of any advantage.

If your readers attentively examine Joshua x. 13, they will perceive that it is no part of the original book; it is an extract from the Book of *Jasher*,* it was

probably at first written on the margin, and afterward copied into the text. The Book of *Jasher* is stated not to have been written till after the time of David, consequently a quotation from it must have been inserted in the Book of *Joshua* by some transcriber. The interrogation, "*Is it not written in the Book of Jasher, and the sun stood still? &c.*," will appear to your readers to be the language of some writer long after the time of *Joshua*.

Mr. Bryant accurately observes, that *stand still* might, with equal correctness, have been translated *be still, be dumb, or be silent.*

"This I am persuaded," says Mr. Bryant, "did not relate to the orb of day, but to the worship of *Gibeon* and *Ajalon*, where we have reason to think were two idolatrous temples of the *sun* and *moon*, which were now to be silenced. The like worship prevailed in other parts of *Canaan*."—"As I have before mentioned, the true meaning is, *let the sun upon Gibeon be dumb, and the moon in the valley of Aia-Lun be silent*, for their worshipers have been miraculously defeated, and others who joined the standard of Israel have been in a most wonderful manner preserved."—P. 191.

We do honour to the Sacred Writings by removing difficulties which may harden men's minds in their unbelief; for, to countenance the narrative of a miracle when we have reason to believe the report to be ill-founded, is to injure the cause we seek to serve.

I wish to be understood that I am ready to admit that *interpolations, mis-constructions, and unwarrantable additions*, may also have been made to the KORAN.

A CHRISTIAN MOSLEM.

On the Miraculous Conception.

To the Editor.

SIR, *Bury St. Edmunds.*

If the following argument against the miraculous conception has never been stated before, it may be worth submitting to your readers. It has been remarked in most controversies that no allusion has been made to the fact in any other part of the gospel than in the very part where it was first narrated; but I believe there is in the Gospel of Mark the record of an incident which, if re-

* The Book of *Jasher* Dr. Geddes thinks "to have been a book of songs. It seems to have been a collection of historical ballads, in which the great achievements of the nation were narrated with all the embellishments of

oriental poetry, and sometimes, as may be imagined, with partial exaggeration." Dr. Geddes, note.

ported by the Evangelist with any tolerable degree of accuracy, sets aside the idea that the mother of Jesus was by any means aware of her Son's extraordinary character. Chap. iii. 21, "And when his friends heard of it they went out to lay hold on him, for they said he is beside himself." Wakefield, Doddridge, Clarke, Rosenmüller, &c., endeavour by various contrivances to get rid of the reproach which this passage is supposed to bring upon the kindred of Christ for accusing him of insanity. But Campbell, who sifts the passage with great diligence through several pages of note, can see no other meaning in the Greek than that which is conveyed in the received translation. Furthermore, the 31st and following verses of the same chapter fully prove that the kinsfolk of Christ did endeavour to prevent him from addressing the people. "There came then his brethren and his mother, and, standing without, sent unto him, calling him. And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee. And he answered them saying, 'Who is my mother, or my brethren?'" Now, would Jesus have answered thus had it not been that his mother and brethren wished to interrupt him in his work, and would his mother have thus attempted to interrupt him, had she been aware of any extraordinary circumstances accompanying or preceding his entrance into the world?

L. L.

Anonymous Inspiration.

To the Editor.

SIR,

ALLOW me shortly to lay before your readers an article in the Eclectic Review for May. In a review of Dr. Smith's work on the Sacrifice and Priesthood of Jesus Christ, the writer adverts to that author's remarks on the genuineness of the Epistle to the Hebrews, or rather, as that Epistle is really *anonymous*, to the correctness of the commonly-received opinion, that it was written by Paul. The Reviewer "feels himself bound frankly to express his opinion, that Dr. Smith has not exhibited his usual caution and candour" in those observations. We should rather say that they exhibit a fault by no means uncommon in Dr. S.'s writings, an insufficiency of proof to support the strength of his conclusion. "Let the objectors fairly consider whether the personal allusions, at the end of that Epistle, can be referred

to any other writer than Paul." Nay, rather let the supporter of the popular opinion fairly consider whether those allusions might not have been made by many quite as well as by St. Paul. "Let them ask," continues Dr. Smith, "whether it is possible to believe it to have been the work of a forger?" Who believes it to be a forgery? How can an Epistle be forged which lays claim to no author?

How does our Reviewer mend the matter? He admits that the evidence for the Epistle's having been written by Paul is incomplete; yet there being certain figurative phraseology and allusions in it, clear to him as his mother's milk, he forces himself, for certainly he does not arrive there by the high road of criticism, to the conclusion, that "the canonical authority, the genuineness and inspiration of the Epistle to the Hebrews, are so fully attested by the strongest evidence, historical and internal, that they may safely be pronounced unimpeachable"! Worthy successor of Calvin himself, of whom it is recorded in this very article that *he* felt the main difficulties insuperable, so far as it regards its being the production of St. Paul, although he had no doubts whatever as to its inspiration!

Now, taking the word inspiration here, in the common sense of the term, to denote the immediate influence of the Almighty rendering a book unerringly true, it does appear to me, Mr. Editor, perhaps it will to yourself also, to be monstrous arrogance for a fallible, *uninspired* mortal, to pretend thus to distinguish between a writing that is heavenly, and another that is earthly, when the actual author is a profound secret, with as much facility as critics decide in the ordinary matters of style and composition. Envidable privilege these *soi-disant* evangelicals possess. They are not contented with the assumption of exclusive names; but this "discerning of spirits," which theologians regard as one of the characteristics of the apostolic age, is now found to have been enjoyed by the Reformer of Geneva, and by his "no-doubting" representatives and successors, the writers of the Eclectic Review.

D. L.

Absolution and Transubstantiation.

To the Editor.

SIR,

June 10, 1830.

OF the doctrines held by Roman Catholics, which excited so much opposi-

tion from members of the Church of England, to their admission into power, those of Absolution and Transubstantiation may be considered to rank the chief. But why members of the Church of England should view them with such abhorrence, or consider them so utterly opposed to the religion of Christ, I really cannot conceive; since that book, from which they *derive* their religious opinions, the Book of Common Prayer, explicitly inculcates the truth of both of them. In proof of which I adduce the following passages:

"Our Lord Jesus Christ, who has left power to his church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences: and by his authority committed

to me, I absolve thee from all thy sins in the name of the Father, and of the Son, and of the Holy Ghost. Amen."*

"Q. What is the inward part or thing signified?"

"A. The body and blood of Christ, which are *verily and indeed taken and received* by the faithful in the *Lord's Supper*."†

Conceiving that a clearer definition of either doctrine could not possibly have been given, I shall decline making any further remarks upon the subject at present.

E. C. S.

* Visitation of the Sick.

† Catechism.

OBITUARY.

MR. AND MRS. ELLIS.

1830. Feb. 27, after a few days' illness, Mr. JAMES ELLIS, aged 64, of Swineshead, Lincolnshire. Mr. E. was a man of the strictest integrity; his reading was extensive, and he possessed a considerable knowledge of human nature. He was educated at Norwich for the medical profession, but subsequently followed agricultural pursuits, in which he continued till his death. Having exercised his reason in the investigation of religious truth, the result was a belief in Unitarian Christianity; and his disposition and conduct were correspondent to the superior simplicity and purity of his religious principles. The strength and power of those principles must be acknowledged, when from his place of residence for many years he was cut off from all intercourse with people of similar views, and also from attending an Unitarian ministry. He was a great admirer of Mr. Lindsey, both as a preacher and an author, and his writings contributed not a little to establish his mind in those cheering views of religion which he entertained. He did not imagine religion to consist in the belief of abstruse mysteries, but in love to God, and love to man. In his last short illness his

mind was serene; he set his house in order, and requested his children not to grieve for him, expressing his hope in the mercy of God, through Jesus Christ. Thus as his life was virtuous, his end was peace.

Also, on the 7th of April, (after an illness of six months,) aged 65, Mrs. ELLIS, the beloved wife of the late Mr. James Ellis. The excellence of this lady's character entitles her to something more than merely to say she lived and died. Her amiable manners, sweetness of disposition, and benevolence of heart, endeared her not only to her relatives, but to all with whom she was acquainted. She was an example of all those virtues which adorn our nature and sweeten our lives. While their children mourn the loss of such excellent parents, and cherish their memory with gratitude and affection, they hope that their instructions and example will produce such an affect on their hearts and conduct, as to prepare them for a re-union with them in that world, where they will be no more subject to the pain of separation.

J. S. E.

Aug. 3, 1830.

INTELLIGENCE.

Western Unitarian Society.

On the 21st of July, the Western Unitarian Society was held at Dorchester. There was service on the preceding evening, when the Rev. H. Squire, of Wareham, and the Rev. D. Hughes, of Yeovil, conducted the devotional part; and the Rev. Dr. Carpenter, the tried and faithful advocate of Unitarian Christianity, preached from Ephes. i. 19—22. His illustration of the text was most felicitous, exhibiting in a very impressive manner the nature of Christ's exaltation at the right hand of God during the dispensation of miracles, and the probable *personal* superintendence of the Saviour for the benefit of the Christian church to the present day. The discourse, which was listened to with profound attention, was highly gratifying to all, and made a favourable impression on some who entertained very different sentiments from those of the preacher; and we sincerely hope that an opportunity may soon occur, which shall call for its *publication*, as the subject, though some part of it is necessarily speculative, possesses a peculiar interest to the Christian, and the manner in which it is elucidated in the above discourse, is eminently calculated to diminish undue prejudice against Unitarian views, as well as to promote increasing love to God, and reverence for the Lord Jesus Christ, among ourselves.

On Wednesday, the Rev. W. S. Brown, of Bridgwater, and the Rev. H. Acton, of Exeter, conducted the devotional services, and the Rev. Russell Scott, of Portsmouth, addressed the Society from the Gospel of John, vi. 51. The preacher's object was, to shew in what sense Christ may be understood as "the living bread which came down from heaven." By this expression it was maintained that his *doctrine* was signified, which is a proper food to nourish the soul of man so as to make him live for ever; and this interpretation was confirmed by several apt quotations from scripture, where such words as "coming from heaven," either admitted of or required that signification. This discourse, which was distinguished by a considerable share of biblical research and discrimination, Mr. Scott, a veteran in the cause, has kindly consented to publish.

After the religious services of the morning, Thomas Fisher, Esq., of Dorchester, was called to the Chair, and the annual business of the Society was transacted. From a review of the accounts, it appeared that the financial statement was very satisfactory: and there were some new members elected.

Nearly forty members and friends of the Society afterwards dined together, when Thomas Fisher, Esq., was again called to preside. After the cloth was removed, some appropriate toasts were given, which occasioned several gentlemen to address the Meeting, among whom were the Rev. Dr. Carpenter, Rev. R. Scott, and Rev. H. Acton, &c. "The rights of conscience," were not forgotten, and the company were unanimous in ardently wishing that our brethren, the Jews, might shortly have their full share of liberty *offered* to them by the free consent of the Legislature.

The account of the gradual but certain progress of Unitarian Christianity in this country, and of its rapid diffusion in the United States of America, was received with peculiar gratification; and the approximation of different sects to the standard of scriptural truth, effected particularly by the present remarkable diffusion of knowledge, was hailed as one of the favourable "signs of the times," that in proportion as the grand principles of this Society became known, they would ultimately prevail. The company separated, after spending a very harmonious, edifying, and delightful afternoon.

Annual Meeting of the Birmingham Unitarian Tract Society.

THE Twenty-fourth Annual General Meeting of the Unitarian Tract Society, established in Birmingham for Warwickshire and the neighbouring counties, was held in Northampton, on Thursday, July 22. The hymns were read by the Rev. Noah Jones, the minister of the place. The Rev. Samuel Wood, of London, conducted the devotional services and read the Scriptures. The sermon was preached by the Rev. Edward Higginson, of Derby, from Eccles. xi. 6, "In the morning sow thy seed, and in

the evening withhold not thy hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." The aim of the preacher was, to urge the importance of religious and moral truth, and the duty and necessity of using judicious and zealous exertions for its diffusion. The encouragements and discouragements to a fearless and constant advocacy of the truth were forcibly stated; and powerful motives to increased exertions on the part of Unitarian Christians, were deduced from the favourable circumstances of the present times, from the progress of the principles of Nonconformity, from the wide and rapid spread of the Unitarian doctrines, and from the varied influences of the extension of these doctrines on the spirit of the age and the opinions of other classes of Christians. The discourse was appropriate, eloquent, and impressive. At the close of the religious services, the Rev. Noah Jones having been called to the Chair, the usual business of the Society was transacted, and several names were added to the list of members. Afterwards the friends of the Society dined together, Mr. Richard Dennis, of Northampton, in the Chair. The meeting was addressed by the ministers and various other persons present, on subjects connected with the interests of pure and practical religion, the advancement of education, the extension of civil and religious liberty, and the happiness of mankind. The noble struggles of the Remonstrants in the North of Ireland, in defence of the rights of conscience, and in support of scriptural truth, were not forgotten—their magnanimous conduct called forth the sympathy and praise of the meeting, and seemed to present a most animating encouragement to all the friends of free inquiry, to prosecute the work before them with integrity, patience, and zeal, and to anticipate the ultimate triumph of simple honesty and truth over all the agents of bigotry, hypocrisy, and superstition.

In the evening, the congregation and the other friends of the Society assembled again in the Chapel for religious worship and instruction; when the introductory services were conducted by the Rev. Stephenson Hunter, of Wolverhampton, and a sermon preached by the Rev. John Kentish, of Birmingham, from Gal. v. 11, on "The Offence of the Cross." In this luminous and interesting discourse, the origin of several of the most pernicious errors in religion was traced to the influence of false

shame, to an unworthy dread of the reproach of acknowledging a suffering and crucified Messiah. From this source of corruption, various of the popular doctrines of the present day concerning the person, dignity, and office of the Saviour, were clearly shewn to have emanated.

The proceedings of the day were truly edifying and refreshing to the spirits of all who were present. It was particularly gratifying to those who had attended from a distance to witness the prosperity of the Unitarian congregation of Northampton, and to observe in their zeal, union, and firmness, in vindicating their own principles, and in their moderation and candour towards those who differ from them, the most satisfactory ground for the hope of their continued increase and success.

H. H.

Birmingham.

Lancashire and Cheshire Unitarian Missionary Society.

THE Rev. Henry Clarke, who is engaged by the Lancashire and Cheshire Unitarian Missionary Society to itinerate under their direction, has, for the last two months, been engaged chiefly in Padiham and its vicinity. He has found great encouragement in his labours, as may be learnt from the facts, that in the space of two months the congregations which he has addressed, twenty-eight in number, comprise three thousand seven hundred and sixty-eight persons. "I cannot," he says, in his report to the Committee of the Missionary Society, "mention Padiham without expressing my admiration of that persevering assiduity and true Christian zeal by which the cause of truth and righteousness has been upheld and forwarded in that place for more than twenty years, by persons belonging almost exclusively to the working classes of society. They deserve well of their Unitarian brethren. They are worthy the support, while they merit the praise of every richer brother who wishes that the simple truths of the gospel which he professes to hold, may be preached to the poor. If the liberality of the public would but enable the Committee to fix a suitable missionary in that part of Lancashire which embraces Padiham, Newchurch, and the adjoining places, a service would, I think, be rendered to our holy cause that could hardly be done for it by the same means in any other way."—I can, from personal knowledge, bear testimony to the uncommon merits of the poor Unitarian

weavers of Padiham, both preachers and people. Not two months since, I know the earnings of the two preachers did not exceed each five shillings and sixpence per week, nor are there more than two or three at the utmost in the congregation whose weekly earnings exceed that sum. Yet they support public worship and a large Sunday-school out of their scanty means. It is a subject of regret that they have a ground-rent of ten pounds per year, which is a serious charge to persons so poor. It has been proposed to purchase this, and set the Meeting-house entirely free. A small portion of the requisite sum has been raised, and I shall be most happy to receive any donations which fellowship funds or generous individuals may be pleased to devote to so desirable an object.

By order of the Committee,

J. R. BEARD, Secretary.

Manchester, Aug. 5th.

Addresses of the Protestant Dissenting Ministers to the King and Queen.

It was mentioned in our last number that the General Body of Protestant Dissenting Ministers of the Three Denominations residing in London and its vicinity, had presented addresses of condolence and congratulation on the death of the late Monarch, and the accession of their present Majesties. We now give copies of the Addresses, together with the replies :

“To the King’s most Excellent Majesty.

“MOST GRACIOUS SOVEREIGN,

“We, your Majesty’s loyal and dutiful subjects, the Protestant Dissenting Ministers in and about the cities of London and Westminster, humbly approach your Royal Presence, to express our sincere condolence on the demise of your Royal Brother, our late Reverend Sovereign, and to offer our heartfelt congratulations on the accession of your Majesty to the Throne of these realms.

“We call to mind with devout thankfulness to the Supreme Ruler in the kingdoms of the earth, that the reign of his late Majesty was distinguished by the unspeakable blessing of peace: we rejoice in the remembrance, that under his auspicious sway all the useful arts were encouraged and promoted, science and literature were extended in a degree beyond example in the history of nations, reforms were made in the civil and criminal jurisprudence of the country, by

which our legal institutions were brought still nearer to the evangelical standard of justice and mercy: the claims of humanity and Christian benevolence were enforced by the power of this great kingdom in all the quarters of the globe; and the rights of conscience were invariably respected, and the boundaries of Religious Liberty greatly enlarged. We are also impelled by gratitude to acknowledge especially, that, under the liberal government of our late beloved Sovereign, the Protestant Dissenters of the United Kingdom were relieved from various disqualifying statutes, and were confirmed by express laws in their rights and privileges.

“Your Majesty’s faithful subjects, the Protestant Dissenting Ministers, have ever been devoted in their attachment to your Majesty’s illustrious House, under whose gracious rule they have enjoyed blessings far beyond the experience of their forefathers; and they entreat you, Sire, to accept their sincere and ardent congratulations on your accession to the Throne of your ancestors.

“The known disposition of your royal mind assures them of your protection and favour, and they pledge themselves in your august presence to promote amongst the people committed to their charge loyalty to your Majesty’s person, family, and government, obedience to the laws, and all those virtues by which, under the Divine Providence, nations are rendered great and prosperous.

“Our fervent prayers ascend continually to the King of kings, that it may please Him to pour down his merciful blessing upon your Majesty’s government, and to make your Majesty’s reign long, peaceful, and happy: that he may give to your Majesty to rule in the affections of your subjects, throughout the wide extent of your Majesty’s dominions, and to receive the satisfaction and delight, dear to the heart of a patriotic prince, of seeing your people united in the bonds of Christian charity, and contented and piously thankful in the enjoyment of the bounties of the Supreme Providence, that so your Majesty’s happiness may be increased and multiplied in the happiness of your people: that he may grant that your Majesty and your illustrious Consort, our most gracious Queen, may enjoy together all earthly felicity; and that He may hear and answer the united supplications of your people, and vouchsafe that, after a reign of virtuous glory, your Majesty may exchange an earthly for a heavenly crown.”

His Majesty's Reply.

"This public demonstration of your attachment to my person and government is entitled to my warmest thanks.

"The justice which you have rendered to the memory of my lamented brother, and the gratitude which you express for the full measure of relief granted during his reign to the Protestant Dissenters of the United Kingdom, are highly consolatory and satisfactory to my feelings.

"I place entire confidence in the fulfilment of your engagements to promote among those of my people who are committed to your spiritual charge, loyalty to the throne, and obedience to the laws; and I assure you, in return, that it will be one of the first objects of my solicitude to maintain inviolate the civil rights and privileges of all my faithful subjects."

"To the Queen's most Excellent Majesty.

"MAY IT PLEASE YOUR MAJESTY,

"We, the Protestant Dissenting Ministers in and about the cities of London and Westminster, beg leave to approach your most gracious presence, to offer our cordial congratulations to your Majesty on the accession of your Royal Consort, our beloved King, to the throne of his ancestors.

"We have ever been devoted in loyalty to his Majesty's illustrious House, under whose mild and paternal government we have enjoyed an unexampled degree of happiness; and we rejoice in his Majesty's known character as a pledge of his protection and favour.

"It adds to our joy upon this occasion that it has pleased the Divine Providence to associate with his Majesty upon the Throne of these realms a Queen Consort, whose virtues are an earnest that her example will be a signal blessing to the Court and the Nation.

"Our sincere and fervent prayers shall never cease to ascend to the Almighty and most merciful God, by whom thrones are established, and upon whose favour all happiness depends, that in his good pleasure the life of your most gracious Majesty may be long spared, to countenance and encourage all moral and Christian excellence: that your Majesty, and your Majesty's illustrious Consort may enjoy all holy felicity: and that having lived together as 'heirs of the grace of life,' you may finally receive the crown that fadeth not away."

"Her Majesty's Reply.

"I return my hearty thanks for this very dutiful and affectionate address.

"Your expressions of devoted loyalty to his Majesty's person, and confidence in his well known character for liberality, cannot but give me the most sensible satisfaction, and I am happy in this opportunity of expressing my unfeigned gratitude for the kind wishes you offer up for my temporal and eternal happiness."

After the Address to the King had been read, which was done by the Rev. R. Aspland in a very impressive manner, the members of the Body were, severally, presented by Dr. T. Rees, the Secretary, and had the honour of kissing his Majesty's hand. On account of the fatigue it would occasion to the Queen, the repetition of this ceremony was dispensed with, except as to a few of the senior ministers of each denomination.

After delivering the written reply which had been prepared, the King addressed the ministers in a short extempore speech, expressive of his own attachment to the Established Church, but his determination, so long as the Dissenters "behaved themselves as they had done in the reign of his late lamented Brother, to protect every man in going to heaven his own way."

According to ancient custom, confirmed by express resolution, the Address of the General Body is on every accession presented by a Minister of the Presbyterian Denomination. It seems that this honour, such as it is, has been contemplated rather grudgingly by some members of the other denominations. The Presbyterian Ministers had, previously to the presentation of the late address, announced their determination to assert the right on that occasion, but to relinquish it for the future, so that the rotation of precedence shall be preserved, instead of commencing afresh with the Presbyterians on each accession. Thanks were voted for this concession, but not without a struggle; and great wrath has been manifested by some ministers who have seceded from the Body, and others who have never been connected with it, that on such an occasion the Dissenting ministers should, as they phrase it, have been "represented by a Socinian." The first grand explosion took place in *The Record*, a newspaper conducted by Evangelical Churchmen, and which is not destitute of the tact in managing fanatical Dissenters, which has often been evinced by persons of that class. We extract a portion of its leading article, of the date of August 5th.

"A circumstance occurred at his Majesty's second levee, on Wednesday, the

28th ult., which must have afforded to the votaries of modern latitudinarianism in holy things a spectacle of no ordinary gratification. On that day the Dissenting Ministers of the Three Denominations in London and its vicinity, appeared in a body to lay at the foot of the throne an Address of congratulation to their Sovereign on his accession. The object was loyal, and the Address breathed the language of pious desire as well for the *eternal* as for the temporal interests of the new monarch.

“But what was the character of the Body by whom it was presented? Who was the chosen individual who read to his Majesty the expression of the sentiments of the heads of these three great bodies of professors of religion? And who also was the other representative of the Protestant Dissenting Ministers, by whom they were individually introduced, in order that they might do homage to their King? These questions it is painful to answer. The Arian, the Socinian, the members of ‘the God-denying apostacy,’ were not merely indiscriminately intermingled with the avowed champions of the faith, but actually appeared as the heads and representatives of those who did not revolt at the thought of being thus publicly introduced as the brethren of men whose lives are devoted to the subversion of the truth as it is in Jesus, and the abasement of the Divine character. It is written by the finger of God, in the pages of his holy book, in characters too strong and indelible either to be disguised by sophistry or overlooked by indifference, that there cannot be ‘concord between Christ and Belial,’ and that the true disciple may not ‘receive into his house,’ far less publicly coalesce with those who ‘deny the Lord that bought them,’ and ‘pervert the right ways of the Almighty.’ On what principle then, by what subtle self-deception, by what delusion of Satan is it that the ministers of Jesus Christ can be thus brought into this unhallowed coalition with those who have ‘trodden under foot the Son of God?’ We have heard many palliations of this unworthy compromise of principle, but, in truth, the apologies amount to little more than this, that they are all Protestant Dissenting Ministers, and that their union and co-operation are expedient for the preservation of their political privileges.

“Is it needful to remark the hollowness of this defence of evil? Is it needful to demonstrate the weakness and insufficiency of man even in his best estate? Protestant Dissenting Ministers! What

is the meaning of this term, in which there lurks such magic, that it can actually unite parties, in themselves, the most opposite—parties who neither serve the same God, nor acknowledge the same Mediator—parties so opposed to each other, that both cannot be right, as the one must be an idolater, if the other is not a blasphemer?—Protestant Dissenting Ministers! Protesting against what? Dissentients from what? Ministers of whom? Is the union to be found in this, that the one protests against the doctrines of antichrist, and all that derogates from the glory of the Redeemer, while the other protests against the worship of the Lamb, and all that gives him the glory which he had with the Father before the world was? Or does it consist in this, that the one dissents from a pure church, whose doctrines are approved, but whose discipline may offend, in order to shew a purer and more excellent way, by combining with men who dissent not merely from the Established Church, but from all that constitutes the real difference between Christianity and Deism!

“Surely, surely we may say, if the mere name of *Protestant* and *Dissenter* can thus bind together the servants and the enemies of Christ, it is a lamentable proof of the folly of man, and the blinding power of the god of this world. But it is also said that the union is expedient, in order to give strength to the party. Such an argument is truly unworthy of our orthodox Dissenting brethren. Have they not read the woe which is denounced in Scripture against those who ‘go down to Egypt for help, and trust in horses and chariots,’ instead of relying on the omnipotence of the Great Master whom they profess to serve? But we altogether deny that the orthodox Dissenters derive any support from this unhallowed coalition. If it be apparent strength, it is real weakness. It lowers them in the eyes of the world, and it excites the astonishment and grief of the great majority of the true people of God. In what light must the coalition have appeared to those who understood its character, in the day when the Three Denominations bowed before the Throne? The prelates and other dignitaries of the Church of England must have rejoiced in the thought, that whatever may be her relaxation of discipline, and her other apparent evils, she never stooped to covet the aid of the avowed enemies of the divinity of the Son of God. This degradation, they might say, has been reserved for those who dissent from us, not on

account of our doctrines, but on account of our discipline.

"Such were, doubtless, the thoughts of many who witnessed, and of more who heard of the presentation of the Dissenters' Address. And we ask any man of common sensibility and judgment, if such a display is likely to give moral weight and power to the orthodox Dissenters; or, is it not rather calculated to affix on them a stigma, over which the recollection of their former history, and the memory of the noble struggles of their forefathers for the faith and testimony of Jesus, only serve to cast a deeper and more awful shade? How has the gold become dim, and the fine gold changed!

"Was there an officer who guarded the precincts of the palace on the Levee day; was there a Noble or Minister of State who stood around the Throne, who would not have accounted it an insult to have been asked, if he could act towards his earthly king, in the manner in which so many good men were at that moment acting towards their heavenly Lord?

"We have spoken strongly on this painful subject, simply because it is one of extreme importance, not merely as it respects the purity of the Dissenting churches, but as it relates to the welfare of the church of Christ. The struggle has indeed been commenced, which, we trust, will ere long be the means of severing this unhallowed, this lamentable association. Already that vote has been rescinded by which the Congregationalists not long since determined that none should belong to their body who would not also join in support of the Socinian coalition. Several of the most pious and able ministers in London have already availed themselves of this privilege, the very denial of which seems almost to be a libel on the boasted tolerance of the body. But, strange as it may appear, yet it is no less strange than true, that there are to be found men who are dissatisfied with this small concession to the claims of conscience. Their efforts, we doubt not, will be overruled by the wiser and more judicious members of the body. But will no one advance further; and shall this scandal on the whole church of Christ still be suffered to remain? The Socinian, the Arian, and the Deist, are all in different ways tending to the same conclusion. And is it not an awful thing that their preachers should receive the countenance of the servants of the Lord! No one acquainted with the power of divine truth can view the course of a Socinian teacher without shuddering.

They are, beyond all doubt, systematically engaged in the perilous undertaking of waging war upon the Son of God, of blaspheming his divine and holy name, of pouring derision upon his atonement, not fearing to call it 'a butcherly system;' and thus bringing swift destruction upon themselves, and all who follow 'their pernicious ways.'

"And shall it still be said, that those who honour the Son even as they honour the Father, shall make common cause with Arians and Socinians? Shall they unite with them at their private meetings, and in public, in the face of their King and country, proclaim their coalition? Shall they combine in presenting addresses, and expressing prayers for the eternal welfare of the Sovereign, when, if he give heed to the counsels of the very representatives of the Three Denominations, he would begin by undeifying the Son of God, and renouncing all hope of atonement through his blood? Surely, if there be any demerit in compromise, if any dignity in Christian faithfulness, if any virtue in shunning the paths of the destroyer, the orthodox Dissenters of London will wipe away from them this deep stigma on their character as men of consistency and men of God."

The next note of preparation was sounded by a veteran partizan in the ranks of vulgar bigotry; and so sure of his "select" vestry was the Rev. Joseph Ivimey, that the following resolutions were advertised in the *World* of the very day of the meeting:

"That as there are many Protestant Dissenting Ministers, of various denominations, in and about London, who have no representation on public occasions, it is thought that a Society should be formed, to consist exclusively of Ministers of Trinitarian principles."

"That the objects of such Society shall be to give Trinitarian Dissenting Ministers an opportunity to make known their united opinions on all suitable occasions, especially, should the civil or religious liberties of Protestant Dissenters be in any way endangered."

"That a copy of these Resolutions be sent to every Trinitarian Dissenting Minister residing in and about London, or within the limits of the Twopenny-post, requesting them to attend a Meeting for the formation of the projected Society, on Monday, the 30th inst., at Trinity Chapel, Leather Lane, Holborn, and that the Rev. Thomas Smith, 13, Kirby Street, be Secretary, pro. tem."

The enlightened and immaculate G. Smith brought up the rear of this worthy

host to the attack, by calling a public meeting (of Trinitarians only) at the City of London Tavern, on Tuesday, the 10th of August. The ignorance of the Orator was well matched with the uproariousness of the meeting. He almost rendered amusing his torrent of abuse against Socinians, and all who should co-operate with them, by his more than malaprop blunders on almost every topic connected with the subject. And they enacted a scene of most disgraceful confusion, defying even the Police, whose aid was called for, to restore order: Two ministers, Revs. G. Evans and W. Shenhstone attempted the defence of the Body, but the former could not obtain a hearing at all; and the latter was only borne through a few sentences by a strong profession of "detestation of Socinianism." We insert two out of a long string of resolutions said to have been carried in this tumult.

"This Meeting cannot but express its unfeigned surprise and grief, that in the Address read to the King, by a Socinian Minister, on behalf of 'The Three Denominations,' when there was such a fine opportunity of 'honouring the Son, even as we honour the Father,' yet the name of Jesus Christ, and his glorious atonement or satisfaction to divine justice, as the ground of salvation and hope, were never once mentioned, but the Address closed in the vague courtly language, 'that after a reign of virtuous glory, your Majesty may exchange an earthly for an heavenly crown.' This Meeting feels the more alarmed at this awful omission, when it is considered that every prayer is taught to be offered in the name of Christ, both in the New Testament and in the Prayer Book of the Church of England, where the prayer appointed for the King concludes, 'and, finally, after this life, he may attain everlasting joy and felicity through Jesus Christ our Lord;' and the prayer for the Queen and the Royal Family, closes with the words, 'and bring them to thine everlasting kingdom, through Jesus Christ our Lord.' As these divinely-taught principles are also held by all Trinitarian Dissenters, this Meeting can only attribute the omission of that name which Jehovah has sworn shall be 'above every name, to which every knee shall bow, and which every tongue shall confess,' to the distressing union of Socinians or Unitarians in one 'General Body' with the Trinitarians."

"This Meeting do solemnly consider it the imperative duty of every Trinitarian Christian to use every measure to

prevail by all possible respect, affection, kindness, and courtesy, with every Trinitarian Minister to withdraw in toto from an union with Socinian Ministers, and leave the riches of the Red-Cross Street Library to others, looking firmly and only to the Lord Jesus Christ, who can and will protect all the rights of his Church, and provide for all their needs out of his riches in glory without the slightest necessity of compromising one atom of eternal truth."

Discussions on the duty of abstaining from any kind of union with Unitarians have been carried on, at intervals, for a considerable time, in the pages of *the World*. The balance of number has, we fear, been nearly as much on one side as that of argument and good feeling on the other. In the paper which reports the above meeting the Editor himself has come forward; and we conclude, for the present, our notice of this turmoil by extracting the following able, manly, and liberal article:

"Of the zeal and sincerity of Mr. Smith, and his friends, we entertain no doubt; but do they mean to say that because the Unitarians hold very erroneous opinions on the subject of the Divine nature of the Messiah, they are incompetent to think or to act with correctness on all other subjects? Do they mean to assert that they ought not to combine their energies with those of other Dissenters in every good work? Suppose that the Rev. Mr. Aspland should collect among his friends fifty pounds to aid Mr. Smith in his zealous exertions on behalf of our neglected seamen, would Mr. Smith refuse to receive it? Would he say 'No; I want the money for a noble purpose, but I will not have it from those who do not agree with me in opinion respecting the nature of God?' Mr. Smith does not act thus. We heard him cheer Lord Nugent at a late meeting of the Protestant Society, when he uttered sentiments which did honour to his head and his heart, on the subject of religious liberty, and asserted the right of every man to think for himself, and to express his opinions to his fellow-men. He did not ask his Lordship whether he adopted his (Mr. Smith's) opinions on subjects of infinite moment.

"A body of men called the Dissenting Ministers of the Three Denominations, Presbyterian, Independent, and Baptist, have been in the habit of presenting an address to the throne, expressive of their loyalty to their Sovereign, on the accession of every King;

and it has been the custom for a Presbyterian minister to read the address. It is not his address, but that of the body; and it is so considered by the King and his Ministers. He is the mere instrument of the body. On any future occasion, an Independent or a Baptist may be the servant of the body, and have the honour (if he think it an honour) to kiss the King's hand, in token of affection to his Majesty. What crime is there in this? What blame is to be attached to those who desire to express the feelings of attachment cherished by all classes of Dissenters for a Monarch under the reign of whose illustrious house the religious liberties of mankind have been preserved and extended?

"There is no crime anywhere, and there ought to be no blame; and this is not a time for the Dissenters of England, acting in a civil capacity, to split themselves into factions, and thus to render themselves a prey to the arts of their cunning and inveterate foes. It was by union they secured the repeal of the Test and Corporation Acts, and helped to pull down the wall of partition which prevented their entrance with the Word of God into the understandings and the hearts of the Roman Catholics of England and Ireland. It was by union that they secured the return of Mr. Brougham and Lord Ebrington to Parliament. It will be by union that they will make their influence to be felt, and their energies so to tell, as to secure the destruction of colonial slavery; and by union, and union alone, will they be able to secure the destruction of all those monopolies by which the progress of divine truth is impeded in this and all other lands.

"The monopolists have sense enough to unite when their craft is in danger. Do the Bishops of the Church of England agree in opinion on points of theology? Did this hinder them from combining their energies when Lord Mountcashel proposed to reform the Church? Did this prevent them from uniting to address the Throne? It was not necessary they should agree; nor is it necessary that the Dissenters of England should agree on the highest points of divinity, to enable them to express their loyalty to the King, or to combine their energies in order to secure the most perfect degree of civil and religious liberty, which it may be in their power by any means to obtain for themselves and their descendants.

"Do we want a proof of the importance of union to secure a common ob-

ject? The existence of this paper affords it. No one of the many Christian sects, whose common interests we have espoused, ever thought this journal of sufficient importance to induce them to make a strenuous individual effort to support it. It is by good men of all sects, and by the various talents of all, that we have been enabled to maintain our ground. Episcopalians, Catholics, Jews, Unitarians, Moravians, Quakers, Methodists, Baptists, Independents, have all helped and are still helping, to establish a free organ of communication between them all. We have sought their common interest, and, in pursuing it, we have found our own. Without a free press, devoted to the great cause of civil and religious freedom, they were a rope of sand. They have now, by their separate and united aid, preserved something which will bind them together in the protection of their common rights, in defence of their common character, in pursuit of their common interest. We owe them our best service, and we perform it when we tell them to suspect even themselves, when they feel disposed to split their community into factions. Let each one think for himself on matters of high moment to the eternal destinies of himself and his kind; but let him not injure, persecute, or even offend another who dares also to exercise his understanding and his conscience, and freely to express his opinion, be they what they may. 'To his own master he must stand or fall. Who art thou to judge thy brother?' 'We must all stand before the judgment seat of Christ.' How can finite beings expect to settle that which is infinite? Who authorized man to punish his erring brother for disagreement with him in opinion? It is conduct alone which men may judge and punish. - But he who says, 'because I do not agree with you in opinion on a subject of the highest importance, therefore I will not allow you to exercise your rights as a man, I will separate myself altogether from you, does in effect say, 'Stand by, for I am holier and wiser than thou.'

"Dissenters of England, act you like Christians—like men. Assert your freedom, exercise it, allow it to others; and suffer not the enemies of your liberty to destroy you by sowing the seeds of disunion among you. The Son of God is able to maintain the dignity of his own character; and if he permit those whom you deem his enemies to live and to prosper, and if he command you to treat the most erring and the most abandoned of his creatures with courtesy and kind-

ness, do not step out of the way to prove that, whilst you have high thoughts of his person, you have not yet caught his spirit.

"Providence has given us a good-tempered and affable King—let us all be thankful, and unite to prove to him that we are his best friends, so long as he preserves and extends our liberties; that however we may differ on other points, we can forget all our differences when we have the opportunity of shewing to him, and to his government, that we are all equally inspired with the love of our country, and as a means of preserving it in peace, with loyalty to a King who reigns according to law, and delights in the administration of justice in mercy."

Cork Branch of the Irish Unitarian Christian Society.

THE Irish Unitarian Christian Society was formed for the purpose of extending the knowledge and belief of what its members regard as the pure and uncorrupted doctrines of Christianity. With similar views of the value and importance of those doctrines, and an equal desire for their more extensive propagation, the Cork Branch has been associated. Its leading objects are:—To endeavour to produce a more full and general conviction of the sufficiency of the Holy Scriptures, as the sole rule of faith and practice: To maintain the right, and promote the exercise, of free inquiry and individual judgment on religious subjects, as being alike the privilege and the duty of all: To confirm in its members, and universally to promote belief in the fundamental doctrine of the Bible, that "there is but One God, the Father," a doctrine thus unequivocally expressed by our Saviour in prayer to his Father and our Father, his God and our God: "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent:" To extend the influence of the devotional and practical parts of revelation, that men may be "doers of the word and not hearers only," knowing that "as the body without the spirit is dead, so faith without works is dead also."

The following Means are those by which the Attainment of the above-named Objects is sought.

By pecuniary and other aid, assisting the Parent Society in such measures as this Branch may deem best calculated to extend the knowledge and practice of true religion: By producing sympathy

and co-operation among the many who believe in the simple and undivided Unity of "God, even the Father," thus encouraging their fearless but temperate avowal of this great doctrine, which they believe to be truly consistent with the teachings of revelation, and eminently calculated to advance the virtue and happiness of mankind: By holding frequent meetings for Scripture and other religious reading, conversation, and prayer: By the circulation of such religious and moral publications as seem calculated to induce and facilitate inquiry into the word of truth—to the end that all may "search the Scriptures," none making them afraid, and "every man being fully persuaded in his own mind," and knowing the truth, the truth may make him free.

Arrangements.

The Cork Branch of the Irish Unitarian Christian Society is composed of members and annual subscribers. The Society meets for religious and moral reading, conversation, and prayer, from eight until ten o'clock, on the evening of every alternate Monday. All minor arrangements are regulated by an open Committee of eleven members, which sits in the Society's room on the evening of every Monday succeeding that of the public meeting. This Society deeming it highly important that its members be such as regulate their lives and conversation by the religious principles they profess, and being desirous to recognize the right of any society to choose its associates, has adopted the following regulation:—That on a complaint being preferred by two members of immoral conduct on the part of any member or subscriber, the Committee shall inquire into the complaint, and if it be well-founded, a majority of the members of the Society may, at a Special Meeting, exclude such member or subscriber. The funds of the Society are derived from annual subscriptions and from donations. Candidates for admission, as members, having been proposed and seconded in Committee, are elected or rejected by a majority of votes; the adventitious distinctions of rank or station forming no bar to admission. The female and junior Unitarian friends of members are admissible as annual subscribers, and are entitled to attend the open meetings of the Society. Unitarian Christians are admissible as visitors, on the introduction of any member of the Society; persons of any other religious denomination on the introduction

of three of the Committee. The Chairman of each public meeting is appointed by the Committee, his peculiar duty being to open the meeting by reading a portion of Scripture and to close it with prayer. The readers for each evening are also appointed in Committee. The selection of subjects is discretionary, but with reference to the leading objects of the Society. As the Society, though fully conscious of the important aid which interchange of mind affords to mutual instruction, would anxiously guard against mere debate, the Chairman, as sole judge of order, possesses a discretionary power to interrupt conversation, and cause reading to be proceeded with.

Meeting of the Remonstrant Synod of Ulster.

(Continued from p. 578.)

Thursday, May 27.

THE Synod was engaged for some time in receiving reports of Presbyteries. The names of several Licentiates were returned as having connected themselves with that Body.

The Rev. Mr. MITCHEL begged leave to lay before the House, a memorial from the minister and congregation of Narrow-water. He wished, before reading the memorial, to offer one or two observations respecting the state of affairs in that congregation. Of his friend, Mr. Arnold, the minister of that place, he could not but speak in terms of the highest praise. He was a man of the most primitive apostolic character. He was possessed of talents far above what his retiring habits led others to believe; and as a church historian and a theologian, he (Mr. M.) did not believe there was any superior to him in that Synod. He was a man of the most benevolent heart; he was a zealous minister; and he possessed a moral character altogether removed above reproach. Mr. Arnold was not at the meeting of Synod, at Strabane, where that exhibition took place which wounded the hearts of many who witnessed it; when ministers were brought forward, publicly, to be questioned as to their belief in a human creed. He is in the habit of making regular attendance at Synods; but his ill state of health prevented his attendance on that occasion. Orders were given, that letters should be written to those ministers who were absent, calling upon them to come forward at the next meeting, and take the test proposed to the others. Mr. Arnold attended the next

meeting, and, like an honest man, did not hesitate distinctly to reply to the question put to him by the Synod; he said, that he did not believe the doctrine of the Trinity, as laid down in the Overtures. This was sufficient for his condemnation. He was immediately declared a heretic, and published as an unbeliever. In consequence of this, part of his congregation retired from his ministry, but they retired quietly, and without attempting to offer him any injury. They entertained a high respect for his character, and he (Mr. M.) believed in his soul, that they still entertained a high respect for it, and revered him in their hearts. They associated themselves together, and procured the use of a Methodist chapel, where they were accommodated with occasional supplies from a Society calling themselves the Presbyterian Society of Ireland; and afterwards they were supplied by the Presbytery of Dromore. All went on peaceably until the month of November last, when those persons who had left the Congregation returned. They came into the Meeting-house of Narrow-water during the time of public worship; and, after the services of the day were completed, they kept their seats. Mr. Arnold remonstrated with them, but to no purpose. Subsequent attempts were made, on the part of Mr. Arnold and his friends, to remove these people; in consequence of which, complaints appear to have been made on both sides. No complaints, however, were preferred at law, until last week, in Newry, when informations were lodged against Mr. Arnold for an assault; and that gentleman is now under bail to answer, at the ensuing Assizes, on a charge of assault committed on a Mr. Nicholson, a Probationer, who had been introduced, by force, into the Meeting-house. Mr. Arnold asked this person who authorized him to come and officiate there, and Mr. Nicholson replied, he had been authorized by the Presbytery of Dromore. He was asked to produce that authority; but after pretending to search for it, he was unable to produce it. Mr. Arnold told him, if he remained, it would be at his peril. Mr. Nicholson would not give way; and Mr. Arnold, acting according to the advice of counsel, took him by the coat to put him out. On this, Mr. Arnold's opponents came forward, presenting their clenched fists, with threats, and he then retired. The Meeting-house has been lately twice broken open by these men. Mr. Arnold bore with patience, expecting an end to such scenes,

but he was at length compelled to have recourse for protection to the laws of his country: a Petty Sessions was lately held at Warrenpoint, at which he preferred his complaint. Still he was anxious that matters should not be pushed to extremes; and before the case came to be investigated, he made a proposal, through his law agent, Mr. Alexander Montgomery, of Comber, which he hoped would prove satisfactory and be accepted. Mr. Montgomery first stated the proposal to one of the magistrates privately, who communicated it to the others. The idea was eagerly taken up by them, and openly stated in the Court.—The proposal was to this effect—that Mr. Arnold and his people were willing to pay to the other party the full value of their subsisting right in the house, provided they would pay up their stipend till November, and agree to retire without giving any further trouble. Three men were to be chosen to award the amount of compensation to be paid; one to be chosen by Mr. Arnold, another by the discontented party, and the third by the magistrates. This proposal Mr. Montgomery made, merely on the ground of peace; for these people had, by the regulations of the Synod, forfeited their rights in the Meeting-house. This proposal was spurned, and consequently informations were lodged, and eighteen individuals are held over, by bail, to take their trial at the next Assizes in Down, for forcibly breaking open Mr. Arnold's Meeting house. Of the persons under bail, one is a Mr. Arnold, a Probationer. He stated, at the Sessions, that he advised the people not to break open the door until the next Sunday; and the reason he assigned for advising that delay was, as he said, that he knew the Dromore Presbytery would meet in the interval, and would, he expected, give such advice as would prevent the breaking open of the house. He, in the mean time, had retired under a beautiful hawthorn tree that is adjacent to the house, and was preparing to proceed with the services of the day, when the people forced open the door of the Meeting-house. He then returned and entered the house, thereby identifying himself with the people, and becoming a party to their illegal act. This was a plain tale of the matter.—Mr. Mitchell then read a memorial from the congregation of Narrow-water, detailing the principal facts stated above, and praying for the advice of the Synod.

The Rev. Mr. LUNN said, that as he resided near Mr. Arnold, and had an opportunity of knowing the state of the

Narrow-water congregation, he felt called upon to mention what he knew of the matter. In the month of August, in 1828, which was subsequent to the meeting of Synod, at which Mr. Arnold had been called on to make a public declaration of his creed, two of his Elders waited on Mr. Cooke, in Newry, to ask what they should do. One of these had been a Seceder, and the other is a Methodist exhorter. "I cannot tell," said Mr. Lunn, "what instructions they received; but, shortly afterwards, they sent to Mr. Arnold, stating, that they wished to catechise him a little. This was a sort of proceeding rather different from any thing I had known. It would not be very wonderful if the ministers were to catechise the elders; but I think it was rather too much to submit the minister to this examination. Mr. Arnold was like many a scholar, he did not happen to give satisfaction to his masters. The next day a meeting of the Dromore Presbytery took place, and these two men attended to receive farther instructions; but unfortunately the Presbytery was so much taken up with other matters, that they were forced to return without getting any advice. Shortly afterwards the Presbytery met again, and here is a letter which was addressed, by Mr. Stewart, a minister placed in Downpatrick, to Smith, the Methodist exhorter, advising him what to do. It is a precious document. I suppose it was not intended to fall into our hands, but here it is. [Mr. Lunn here read the letter. After one or two introductory observations, the writer proceeded to give a series of resolutions which he recommended to the adoption of the discontented party. The resolutions commenced by laying down the doctrine of the Trinity, as taught in the Westminster Confession of Faith, as a necessary fundamental part of a minister's creed, without which no ministry could be blessed of God to the salvation of sinners, and that such a ministry could not be supported. That, although we (Smith and his party) applaud the honesty of Mr. Arnold in making a declaration of his belief, yet we think his ministry dangerous, and suggest to him the propriety of resigning, in order that we may procure a person to dispense to us the word of life; and should Mr. Arnold refuse to resign, we shall take the most advisable measures, in order to procure a gospel ministry. The letter concluded by recommending, that as many signatures as possible should be obtained against Mr. Arnold; and exhorted the party to perseverance, for that

to them posterity might have to look back for the preservation of an uncontaminated religion. To a question, respecting the genuineness of the letter, the Rev. S. C. Nelson replied, that he had himself copied it from the original.] These two men went through the congregation with a sheet of paper for the purpose of obtaining signatures. The paper was headed, on the one side, BELIEVERS, and on the other, UNBELIEVERS. I had this from a person to whom the paper was presented for signature, and when he refused to sign himself a believer, they asked him would he put himself down as an unbeliever? I suppose he did not feel much disposed to do this. These men went round the whole congregation; and the questions generally put to the people were, "do you believe in Jesus Christ?" "Do you believe in the Father, Son, and Holy Ghost?" and I believe no individual replied in the negative. If any one asked them what they meant by these inquiries, they replied that they were Mr. Arnold's friends, but that they wished just to know the opinions of the people. In a house in Warren-point, the person whom they began to catechise happened to be a female. Smith asked her what she thought of Arias?—The woman asked him, had he ever read Mr. Mitchel's Sermons? No, he said, he had read neither Mr. Mitchel's Sermons nor Tom Paine. (*Much laughter.*) He asked her what was her religious belief? She asked him what right he had to make such an inquiry? He told her he was her elder, and wished to give her advice. She said, if she wished for advice, she would go to Mr. Arnold; and if he wanted nothing else he might get off with himself. (*Laughter.*) This was the course that was followed up in the congregation; and every exertion was made to promote discord. I lived near, and I watched what was going forward. One of these men waited on me, and asked me to speak to Mr. Arnold. I told him I did not know what I could say to Mr. Arnold. I said, if he had any charge of immorality against Mr. Arnold, and would establish it before his Presbytery, he would be degraded; and I mentioned over some immoralities of which I knew the man was himself guilty, for I thought I might as well give him a blow. (*Laughter.*) But, Moderator, no man could justly charge Mr. Arnold with any immorality. (*Hear, hear.*) His life is above reproach. Shortly afterwards, a meeting of our Presbytery took place, and a memorial was laid before us from the opponents of Mr. Arnold. A number

of the persons who had signed it, never had been members of the congregation, and some were not aware of what they were signing. The Commissioners stated, that the memorial had been read to all who signed it, and that the persons whose names were affixed to it, were all heads of families. The names were examined, and *thirty-six* were expunged, who were no seatholders. I being Clerk of the Presbytery got the memorial. Mr. Smith wished me to give it back to him. I told him I would not, as it was then the property of the Presbytery. He said he would not go away until he would get it back; and I told him, if he would not, he would have to remain a long time. (*Laughter.*) When the Presbytery met, on the 9th of December, they rejected the memorial unanimously. The name of a medical gentleman, Dr. Carsewell, of Rostrevor, had been put to it, and he came forward and stated, that he had never signed it, nor ordered his name to be put to it. (*Hear, hear.*) The reasons assigned by the Presbytery for rejecting the memorial were, that it stated what was untrue—that it had been never read to many of the people signing it—that many of the persons whose names were at it, were no seatholders. Mr. Smith said, that although they were not seatholders, yet they wanted seats. (*Laughter.*) The party then appealed to the General Synod at Lurgan. Great preaching was carried on at Warrenpoint. They became very religious, Sir.—There was preaching every day in the week. Mr. Cooke (Dr. Cooke, I beg his pardon), preached on the day after a meeting of Presbytery that was held at Kilkeel, and then these troubles commenced. The congregation at Narrow-water appointed a committee of twelve, to manage their affairs. The opponents of Mr. Arnold were in heavy arrears of stipend; and when asked to pay up what they owed, they began to feel considerable religious scruples respecting their minister. They supposed, Sir, that they had scarcely got the worth of their money. (*Laughter.*) The Committee acted according to the directions laid down in the Code, and let the seats of those who refused to pay. Processes were afterwards served on the defaulters; but, from some informality, the Committee were defeated; and those persons who were processed for stipend, are the persons now producing the disturbance. On the following Sunday Mr. Cooke preached in the church. The discontented party, from that time, began to return to the Meeting-house. They usually entered during the time of service,

and would sit reading their books, as if in contempt of Mr. Arnold. The ministers who came to preach to them, when remonstrated with, said they would go wherever the people wished, for that they were indemnified by the people. I think it was prudent for them to get such security. When a man is indemnified, he will readily go much farther with his acts, than if he were left to his own responsibility. Such, Sir, is the state of affairs in the congregation at Narrow-water. In other places, such as Greyabbey and Ballycarry, the evil came on at once; but here there was a slow, piece-meal system of attack followed up. And, Sir, when our Presbytery went there, we were assailed with the names of Arias and Infidels; and met with so much disturbance, that we were forced to retire to the inn, for the purpose of finishing our business. On the 2d of May Mr. Arnold went to his Meeting-house, and found a Probationer there, officiating to the people. The Probationer, indeed, said he had been forced into the house by the people. Well, Sir, perhaps he had. Two or three men may force any person into a house—they might carry in the strongest man in this Synod; but I think they would not find it easy to compel him to preach, contrary to his inclination. I went there on the next Sunday, and found that the lock of the house had been broken off, and thrown into the seat belonging to Mr. Arnold. These people were there; there was a complete silence in the house, and I began to think we were to have a Quaker meeting. At length, one of the men got up, and read a Psalm. Another afterwards took up his book, and said he would read them the best sermon they had ever heard; and he read to them Christ's sermon on the mount. Mr. Smith, the exhorter, got up to pray; and, as I was not, at that time, in the most devotional mood, I took up my hat and walked out. This is the system of annoyance that is carried on; and it is very difficult to get forward with the services of the house of God. In the statement which I have made to you, I may possibly have committed errors as to dates; but I have narrated the facts with as close a regard to truth as if I were on my oath, for I think I am as much bound to tell the truth as if I were sworn. We are harassed and assailed by abusive names. I was, myself, at Mr. Arnold's door, told I denied the Lord Jesus Christ. The person who said it was not one of Mr. Arnold's hearers, but he seemed to have come to assist in the good cause.

Before the Synod, in May, 1828, there was not a more peaceable neighbourhood in the province; now it is rent into hostile parties; and I believe, as firmly as I do in my own existence, that, but for the Presbytery of Dromore, peace and harmony would still exist among us.

Mr. DONNAN, who appeared as a Commissioner from Narrow-water, corroborated the statements of Mr. Lunn.

The Rev. Mr. ARNOLD gave a lengthened account of the disagreeable state in which his congregation was placed; but almost all he said went merely to confirm, by more minute details, what had been mentioned by Mr. Lunn and Mr. Mitchel.

The Rev. Mr. GLENDY would detain the house for a short time, before submitting a motion which he was about to bring forward. It was amazing to contemplate the similarity of the attacks which had been made in different parts of the country. The plans, and the very language employed at Warrenpoint, had been employed in other districts of the country to produce disunion in congregations; so that there appeared to be a regular, organized system of agitation. Mr. Arnold was an old man; he had become grey in the profession of the ministry, and he must feel deeply under these difficulties. He must feel acutely, that he is forced to encounter such things, after spending so many years in a profession, in which calumny could not fix a stain upon his reputation. They had all to encounter difficulties. It was possible, that, under provocation, they might not at times, have comported themselves with that meekness of temper which they ought to have observed. He had himself both spoken and written warmly.—But if any persons were disposed to blame them, it would be fair, in extenuation of their error, to consider the provocations they had met with. Perhaps, when smitten on the one cheek, they had not turned the other to the smiter; and when cursed, they may not have blessed, in return; but they could at least say to their enemies, "Father, forgive them, for they know not what they do." He had referred to the similarity of the proceedings in different places. In Down, they had been charged with denying the Lord who bought them; papers had been handed round, headed, *Believers* and *Unbelievers*. In his (Mr. Glendy's) and other congregations, precisely the same had been done, and the same plan of going into houses had been practised. In the congrega-

tion of Mr. Alexander, one of the oldest ministers in the Synod, a man without reproach, and who had always declared the same opinions which he now professes, a person had the audacity to ask the people "whether they would vote for Alexander or Jesus Christ?" He felt his blood run cold when he heard of this. He did not conceive it possible that they could have been guilty of the awful audacity of endeavouring thus to place their Lord on a footing of equality with a fallible being. But the fault was not to be ascribed entirely to the people. They were beginning to think they had gone too far, and were looking out how they might draw back. And what was done to enflame them?—The sacrament was got up; and that feast, which is pre-eminently a feast of love, was, by some of the leading men in the Synod of Ulster, prostituted to the purposes of keeping alive party spirit. He understood that the same means would soon be resorted to again, in Cairn-castle. Do we prevent others from going away? No, we would be worse than our enemies, if we did, after professing to leave every man at liberty to judge and act for himself. We only beg of them, that, if they go, they will leave us in peace; what we complain of is, that they attempt to injure and distract us. He concluded by moving a resolution expressive of the sympathies of the Synod for the minister and congregation of Narrow-water, and pledging themselves to extend to them all the legal and Christian aid in the power of the Synod to give, for the vindication of their just rights. The resolution also instructed the Presbytery of Armagh to take such steps as they might see fit for carrying the above object into effect.

Mr. F. BLAKELY seconded the motion.

The motion was then put and unanimously agreed to.

Mr. GLENDY had a motion to submit, which he brought forward altogether on his own responsibility; but he was sure it would pass with acclamation. They had all been forced to exert themselves in the struggle in which they had been engaged; but some of them were more prominent in the conflict than others. This was owing partly to peculiar circumstances; but partly also to superior talents and greater energy. Mr. Porter had made pecuniary sacrifices, greater than any other. His example of manly and unbending integrity had often been to him (Mr. G.) a source of encouragement, which supported and cheered him

in difficulties under which he might otherwise have sunk. They also owed much to Mr. Blakely, who was ever ready at his post. To Mr. Mitchel they were likewise much indebted for his volume of excellent sermons. But there was one man to whom they owed more than any other, and he thought it was their duty, when served, to prove that they were not ungrateful. They would all anticipate him when he mentioned the name of Henry Montgomery. Of his talents and ability it would be superfluous to speak, where they were so well known and so highly appreciated. But he believed that Mr. Montgomery had suffered more indirect pecuniary loss, than any man among them, by the calumnies that had been heaped upon them, and the injury thus done to him in his situation in the Institution. He had also suffered more in person than any other. He was a rallying point for them to support and encourage them. There was no distraction, no difficulty, in which he did not take an interest, as if he had been the personal sufferer. He (Mr. G.) had known him, in the depth of winter, and in the middle of storms, after undergoing the drudgery of teaching during the day, set out to Greyabbey to consult and adopt means for the preservation of that congregation. Mr. Watson had acted well; but it was mainly owing to Mr. Montgomery, that that congregation was preserved to us. Where was there a point of attack, where his powerful pen and his eloquent tongue were not ready? In fine, the Remonstrants could never have succeeded as they had done without his assistance. He then moved the thanks of the Synod to Mr. Montgomery, for the powerful and zealous assistance which he had given them in their late struggles.

Dr. BRUCE seconded the motion, which was passed unanimously.

THE MODERATOR, in conveying the thanks of the Synod to Mr. Montgomery, said, that he had never felt greater pleasure than in discharging that duty. He had enjoyed the private friendship of that gentleman from his youth, and he had witnessed his public career; and he could say, that a vote of thanks had never been passed to an individual more truly deserving of the honour.

Mr. MONTGOMERY was so completely overpowered, that he could scarcely reply. He said he was able to meet an opponent, but he was not capable of encountering so much kindness. He could not thank them as he wished; but

he would study to make his after life the best proof of his gratitude.

We have never witnessed a scene more deeply interesting than this.

LEONARD DOBBIN, Esq., of Armagh, suggested the propriety of forming a fund, for the protection of such ministers and congregations as might be put to inconvenience on account of their religious opinions.

JOHN ALEXANDER, Esq., of Newtownlimavady, warmly supported the suggestion.

It was then stated, that an Overture had been prepared, which would meet the suggestions of these gentlemen.

Mr. MITCHEL moved the Overture, which was to the following effect:—“That a subscription should be set on foot, for the support of injured ministers; to assist new congregations; to form a fund for the endowment, in due time, of a Professor of Divinity, in connexion with the Remonstrant Synod; and for the maintenance of Christian rights.”

Mr. ALEXANDER seconded the motion.

Mr. MONTGOMERY had great pleasure in stating, that this Overture had been urged upon them by the liberal and respectable laity. He thought it a measure of great importance. If a minister knew he had a refuge, he might be prevented from giving way, under the force of private feelings, and agreeing to measures which in his heart he despised. It would counteract the influence of a landlord, if he would attempt to exercise his authority over his tenantry, to draw them off from a minister. When it was known that there was such a source of safety, tyrants, whether petty or great, would be deterred from attempting to invade the rights of the people. In the congregations attached to the Synod, there might be individuals who did not wish to remain, but who were too weak to support ministers for themselves. It was the duty of this Body to foster those persons, not by agitation and inflaming their passions, but by affording, to such as were fully persuaded in their minds, a house of shelter, in which they might worship God according to the manner most pleasing to themselves. A handful of people may not be able to support a minister; but it is hard that their poverty should deprive them of the mode of worship most agreeable to them. The next object was to endow a Professorship of Divinity in due time. The general literary and philosophical education afforded in the Institution, he

believed to be equal to that afforded in any other seminary in the world. But, while he had nothing to say to detract from the merits of the Theological Professor there, or the distinguished Professor of Theology in Glasgow, or that illustrious man, Chalmers, the Edinburgh Professor, yet they could not have confidence in any man, as a teacher of the principles of divinity, who might be under the trammels of human creeds. They required a Professor who would have no bias to prevent him from laying fairly before their young men the different systems. It was easy for a teacher to give a partial statement of a doctrine; or to sneer at particular opinions; and gloss over others. They wanted a man who would be under no restraint. But they could not get a man of reputation, without the means of remunerating him; and this, he hoped, they would, in time, be able to do. Other contingencies might arise; but these were included under the general provision in the latter part of the Overture. They had a claim on the public, because the fund would be an everlasting one, inasmuch as it was determined, that not a shilling should ever be detracted from the capital. Should more be required, at any time, than the interest, an appeal to the public could be made with confidence. In Dublin there is a fund producing 400*l.* a year; and what good would such a sum not do here? We do not shew one individual case, but we shew a great object, and we call for a great effort. The appeal would not be in vain in this part of the country. He knew numbers who only wished for an opportunity to contribute. In Dublin and the South of Ireland they would receive ample assistance. Our orthodox brethren will assist us. The Roman Catholics will assist us. The liberal Presbyterians of Ulster, to a man, stood by them in the hour of their struggles and their peril, and they will assist us, now that they are in safety, and we are battling for our rights. But we will go to the land of wealth and of intelligence; and from the abused and misrepresented Unitarians of England, we will derive assistance. He had letters in his pocket shewing the utmost kindness and sympathy on the part of our English Dissenting brethren. When the Synod of Ulster wished to endow a Professor, they were able to raise only the paltry sum of 900*l.* But there was no drawing together; and most of this was raised by the New Light congregations. Their portions, as many of them

as had left the Synod, were to be restored; and this would go to assist the proposed fund. Mr. Montgomery concluded, by stating, that a call should be made upon all denominations. Ireland should be put forward first; and when it was seen what she would do, England could be appealed to. It would take this summer to call upon this country; and they should send persons to England in the next spring, where he was confident of success.

An Overture was also read and agreed to, to the effect, that it be recommended to Presbyteries to give an equitable compensation to such members of congregations as may choose peaceably to separate themselves from the body; and it is hoped that the General Synod of Ulster will do the same to such persons as would leave them.

After some farther business, not of general interest, the Synod was concluded with prayer.

Public Dinner to Dr. Baldwin.

(From the *Cork Mercantile Chronicle*.)

At a public dinner given to Dr. Baldwin by the inhabitants of Cork, Aug. 19, Mr. O'Connell in the Chair, the following toast was given: "Mr. Hume, and Ecclesiastical Reform."

The CHAIRMAN, in proposing this toast, dwelt on the superior excellencies of the Member for Middlesex, and contended with that incorruptible and indefatigable Senator, that no man should be compelled to support the religion of another. When the cheering which the toast had excited had partially subsided, there was a general call for Mr. Dowden.

In the course of his speech, Mr. DOWDEN observed, Mr. Hume has, in his most useful Parliamentary career, touched on almost every topic of reform; the reform in Church taxes is the toast here coupled with his name—and here let me say, that in introducing it, the uncompromising Chairman made a broad allusion to Presbyterians. When he said he thought it hard that he should pay Mr. Hume's church, I saw him look at me—but I am ready to meet him there; I stand unblenched before him. The *Regium Donum* is unsought, undesired, disliked by many of the laity of our church—though a royal gift, it never was a favour, or intended as such. Let every church support its own clergy its own way, is our common doctrine. The government that bestowed on Presbyterians the *Regium Donum*, thought,

with a paltry bribe, to buy their servility—it has but little neutralized their energies. The republican tone of their institutions has preserved them from the debasing influence of a court-paid church. How very overseen is the government, not to understand the futility of a petty bribe. Sixteen thousand a-year in Ireland to a million of Presbyterians! Why it is an insult—just enough to keep their indignation alive. Suppose now that you pass a gateway to a gentleman's house, and give the gate-keeper a farthing, what does he say or mutter—"Go hang yourself, you mean wretch; if you gave nothing, I would have set it down to your poverty." (*Hear, hear.*) This is just the state of the Presbyterians—the little they get is matter of hinderance and suspicion between them and their pastors, for be it known to you, the laity have nothing whatever to do with this precious gift, they have no controul over it, it converts Presbyterianism into a royalty in little, it is all an affair between the Crown and our clergy. But, Mr. Chairman, I must remind you of your own little *Regium Donum*—remember your 9000*l.* a year for educating priests at Maynooth. You ought to come into court with clean hands—get rid of Maynooth, and then attack us; we plead guilty. What pretty legislation it is, making every man do the thing his conscience disapproves—the Catholic support the Churchman and Dissenter, the Dissenters give a little to both, the Churchman a grain of the bag of corn he tears from us, while the Quaker and Independent are fleeced by all parties. But let it not be thought I want to deprive the holders of the benefits of government life-interest in our church, or any other—I would not deprive the incumbents, or recumbents, the people who sit heavy upon cushions in the Church of England during their lifetimes, but let no new grants be made to Presbyterians, Catholics, or Churchmen—let religion go free. Hume advocates the dissevering of Church and State—we all agree with him; it is an evil which no religion, not even the Christian religion, can prosper under, to be made the tool of a government. Protestantism is on the decay in the country—I, as a zealous Protestant, deplore it—the government are aiding this lapse with all their might. There are parishes without one Protestant, where church dues are levied to a monstrous extent, and without mercy; what do the inhabitants of these parishes know of Pro-

testantism but as an iniquitous engine of oppression? Has Protestantism fair play in these parishes? Why, reasoning fairly, it ought to be as easy to make Turks of these people as Protestants. Spring Rice wrote an excellent pamphlet on this idea, "Catholic Emancipation on Protestant Principles," and shewed how Protestants would be served by the healing measure. I say Catholics untaxed by the law church, and I say on Protestant principles. That law must be an odious one which the Catholic detests for its iniquity, though his church is thriving under it—which the Presbyterian detests, though it makes discontent against the church—and which all honest Churchmen dislike, though it pampers the pomp and vanity of their religious peers and nobility. I tell you this spirit of dislike to inordinate church-taxes is quite current among the low church party. Mr. Cummins declares the Churchmen ought to buy their own music and decorations; now reform having got as far as Shandon Church, I think it will not stop here. Dr. Chalmers, in Glasgow, saw a house propped with balk and fenced on every side—he pronounced it to be the most rotten, insecure, and ill-founded house in Glasgow—and such (said he) are churches which are bolstered up by taxes and forced by laws. Oh, let us seek to put every man his church on a foundation of rock, and then he need none of his neighbours' goods to fence or support it. The Jews are obliged to support a religion they do not yet understand the light of, and this constraint, it is said, only makes them the more obstinate.

American Unitarian Intelligence.

April 28. The new Unitarian Church in Keene, N. H., dedicated. Introductory prayer and reading of the Scriptures, by Mr. Barrett, of Boston; Dedicationary prayer, by Dr. Bancroft, of Worcester; Sermon, by Mr. Sullivan, of Keene, from John viii. 32, "And ye shall know the truth, and the truth shall make you free;" Concluding prayer, by Mr. Abbot, of Peterborough.

May 19. Mr. William Newell, of the Theological School at Cambridge, ordained as Pastor of the First Congregational Church and Society in Cambridge. Introductory prayer, by Mr. Francis, of Watertown; Reading of the Scriptures, by Mr. Stetsou, of Medford; Sermon, from 1 Cor. xvi. 14, "Let all your things be done with charity," by Mr. Greenwood,

of Boston; Ordaining prayer, by Mr. Parkman, of Boston; Charge, by Dr. Flint, of Salem; Right hand of Fellowship, by Mr. Barlow, of Lynn; Address to the Society, by Mr. Young, of Boston; Concluding prayer, by Mr. Walker, of Charlestown.

May 19. Mr. John Fessenden, late a Tutor in Harvard University, ordained as Minister of the First Congregational Church and Society in Deerfield. Introductory prayer and reading of the Scriptures, by Mr. Bailey, of Greenfield; Sermon, by Dr. Lowell, of Boston, from Rom. xiv. 22, "Hast thou faith? have it to thyself before God;" Ordaining prayer, by Mr. Rogers, of Bernardston; Charge, by Dr. Willard, formerly of Deerfield, now of Hingham; Right hand of Fellowship, by Mr. Noyes, of Brookfield; Address to the Society, by Mr. Lamson, of Dedham; Concluding prayer, by Mr. Barrett, of Boston.

May 20. Mr. Amos Clarke ordained as Associate Pastor with Mr. Townsend, of the First Congregational Church and Society in Sherburne. Introductory prayer, by Mr. Ripley, of Waltham; Reading of the Scriptures, by Mr. Thompson, of Natick; Sermon, by Dr. Kendall, of Plymouth, from Acts iii. 26, "Unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities;" Ordaining prayer, by Mr. Ritchie, of Needham; Charge, by Dr. Pierce, of Brookline; Right hand of Fellowship, by Mr. Sanger, of Dover; Concluding prayer, by Mr. White, of Dedham.

May 23. Mr. Beede, late Pastor of the First Congregational Church and Society in Wilton, N. H., commenced his labours as Minister of the flourishing Unitarian Society in Eastport, Maine.

Ministerial Removals.

THE REV. S. ALLARD, B. A., late of Hincley, has accepted the unanimous invitation of the Stockport congregation to become Co-pastor with the Rev. S. Parker.

THE REV. HENRY WILLIAM WREFORD, late of Manchester College, York, has accepted a unanimous invitation to undertake the pastoral charge of the congregation assembling in the great Meeting-house, Coventry.

NOTICES.

ON Wednesday, Sept. 29, a Chapel will be opened at Wareham, Dorset, de-

dedicated to the worship of the only true God, through Jesus Christ the divinely-appointed Mediator between God and man, when the attendance of those who are friendly to the views of Christianity, usually called Unitarian, will be acceptable. In the morning, service will begin at eleven, in the evening, at seven o'clock. The Rev. R. Aspland is ex-

pected to preach on the occasion. An economical dinner will be provided at the Red Lion Inn.

THE next Meeting of the Somerset and Dorset Half-yearly Association will be held at Ilminster, on Wednesday, Sept. 29. It is hoped that Dr. Carpenter will favour the Society with his services.

NEW PUBLICATIONS.

THEOLOGICAL.

Channing's Discourses, &c. (American Edition.)

Susprium Sanctorum, or Holy Breathings. By a Lady.

Bampton Lecture for 1830. An Enquiry into the Doctrines of the Anglo-Saxon Church. By Henry Soames, M.A.

National Mercies a Motive to National Reformation, a Sermon, on the Accession of William IV. By Rev. H. Blunt.

Funeral Sermons for King George IV. By Revs. C. P. Prince, A. C. L. Darblay, R. C. Dillon, John Morrison, Robert Anslie; and by R. Hall, and others in the *Pulpit Periodical*.

MISCELLANEOUS.

George IV., Memoirs of his Life and Reign. By H. E. Lloyd, Esq. 8vo.

Military Reminiscences. By Colonel Welsh.

Life of Lord Byron. By John Galt.

The Friend of Australia. By a retired Officer.

An Account of Jacotot's Method of Universal Instruction. By D. Cornelius.

Narrative of a Journey Overland to

India. By Mrs. Colonel Elwood. 2 Vols.

Herodotus, from the Text of Schweighæuser. Vol. 1st. By George Long, A. M.

An Account of the Great Floods of August 1829, in the Province of Moray. By Sir Thomas Dick Lander.

Preparing for Publication.

France in 1830. By Lady Morgan.

On Demonology. By Sir W. Scott.

A Memoir of George IV. By Rev. G. Croly.

The Bereaved, Kenilworth, and other Poems. By Rev. E. Whitfield, of Ilminster.

No. I. (this day) of the Monthly Preceptor and Youth's Manual, a Periodical, designed for the Religious Instruction and Moral Improvement of the Young.

Christ and Christianity. By W. J. Fox. Sermons on the Life, Character, and Doctrine of Jesus Christ. In 2 Vols. 12mo.

The Rev. John Kenrick has just completed an Abridgment, which will shortly be published, of his Translation of Zumpt's Latin Grammar.

CORRESPONDENCE.

We thank J. L. and think his Sermon a good one, though not exactly adapted for our pages. It is left according to his direction.

A Correspondent (E. F. G.) urges a general penny-a-week subscription for the relief of Unitarians in distress. His conviction differs from that of D. (in our last number) as to the facility with which Unitarians give their names to applicants for charity, and also as to the merits of the particular case, which he supposes to be alluded to, and which he thinks a very deserving one.

The statement controverted by an anonymous Correspondent is borne out by the authority of Mr. B. himself.

ERRATA.

P. 550, col. 1, line 6, for "conscientious," read *conscious*.

P. 584, col. 2, line 21 from the bottom, for "Dissenters," read *Dissenting Ministers*.

THE MONTHLY REPOSITORY

AND

REVIEW.

NEW SERIES, No. XLVI.

OCTOBER, 1830.

LIMITED SPREAD OF CHRISTIANITY NO OBJECTION TO ITS DIVINE AUTHORITY.

THE comparatively small portion of the globe over which the blessings of Christianity have hitherto been diffused, the immense multitudes at this late period who are still immersed in all the depths of superstition and idolatry, and the slow progress (if there be any progress) made towards a more extensive propagation of the gospel, is among the difficulties in the counsels of Providence. It is one of those secret things which God has reserved to himself, and which it would be presumption for us to attempt to fathom; though we feel the most entire confidence that it is intimately and necessarily connected with the most wise designs for the greatest and most extensive good of the whole human race. It is certainly a result widely different from what we should have anticipated for a religion emanating directly from the Deity, which we should naturally have presumed would long ere this have literally prevailed and covered the earth as the waters cover the depths of the sea.

But though we feel it to be a difficulty, it is one which we cannot allow in any degree to affect our faith in the truth of the religion itself, because it is in no way connected with the direct evidence by which the divine origin of the Christian revelation is established. To the believer in natural religion, who has not seldom urged this as an objection to Christianity, we might easily reply, by asking in our turn, what portion of mankind is it who have been enabled to acquire the principles of your religion of nature? If the world, as you profess to believe equally with ourselves, is governed by a Providence, how is it that ignorance, barbarism, and wickedness, so generally prevail? But to answer the objection by retorting it in this manner would be neither necessary nor desirable, because it would be to admit the relevancy of the objection itself. It is enough to say that, admitting the fact in all its extent, which indeed is what no one can deny, the direct evidence for the truth of the gospel history remains as before, and the conclu-

sion derived from it is deduced with the same logical precision from the same premises. That the pure word of God has been grievously corrupted by the inventions and traditions of men, we fully believe ; that this corruption will, in due time, be cleared away, and will then appear to have been a necessary step for the attainment of most important and excellent purposes, which are, however, as yet concealed from our view, we cannot reasonably doubt ; but in the mean time it appears evident that the suspension of that rapid success with which in the apostolic age the knowledge of the gospel was spread abroad among men, is in some considerable measure to be ascribed to this cause. But this cannot be converted into an argument against the truth of the gospel itself.

It seems to me that no valid objection against the divine authority of the gospel can be derived from this consideration, except on one supposition ; — a supposition altogether unauthorized by scripture, and in no way implied in the Christian dispensation when rightly understood, though it is true it receives some countenance from the narrow-minded and illiberal views which are entertained of Christianity by perhaps the majority of believers. The supposition I allude to is, that professors of the gospel, and they alone, can be partakers in its blessings. If this principle be admitted in all its extent, it follows, of course, that a future state of happiness and all the advantages and blessings prepared for the children of God in that state, the existence of which is made known to us through Christ, are the exclusive privilege of the favoured few who have heard the sound of the gospel message. All heathens, both those who lived before the promulgation of the gospel and the inhabitants of uncivilized and other pagan countries at the present day, are for ever shut out from all participation in its benefits. Not only is the prospect of a future life here, but the reality of it hereafter, completely denied to them. The best hope we can form for them is, that they may be reduced at death to a level with the brutes that perish. If this be a correct view of the efficacy of faith in the gospel, no doubt the circumstances in the history of the world which have prevented its more extensive diffusion, to say nothing of the comparatively late period at which it made its appearance at all, must be admitted to argue a sort of partiality in the dealings of the Almighty Father towards different portions of his great family, very contrary to what the notions we naturally form of his wisdom and justice would lead us to expect.

But too many professing Christians, as is well known, go further than this, and contend that a belief not only in Christ, but in their own peculiar creed, is essential to salvation. This notion, however, is so obviously contrary to the liberal and benevolent spirit of the gospel, that it is difficult to conceive how any one who professes to have studied in the school of Christ and to have partaken of his spirit, can adopt it. But the other appears to me to be equally void of foundation. We Christians unquestionably derive or ought to derive great benefits from the knowledge we have been enabled to attain by the discoveries of the gospel, of the plan and purposes of Divine Providence. It is a message of grace and truth, revealing to us the most amiable perfections of the Divine character, which we could only have faintly discerned in the book of nature as expounded by the unassisted light of human reason. It is manifested in the great and glorious expectations held out to the children of men ; in the admirable precepts and perfect example which are placed before us, to be our guide through life and our preparation for eternity ; in the new and powerful motives it has suggested to a life of holiness and virtue ; in the many anxious doubts, corroding cares,

and perplexing difficulties, from which it has happily delivered us. Unto us the word of this salvation hath been sent; and it becomes us to be truly grateful for this unspeakable gift, which has opened to us the most glorious prospects beyond the grave, and has furnished us with the most effectual consolation amidst the afflictions and bereavements of the present life. The knowledge of these things, and the power of tracing and admiring the Divine wisdom and goodness displayed in so conducting the Jewish and Christian dispensations as to procure for us this knowledge, are alone privilege enough to distinguish us from the rest of mankind, and to call for all the gratitude we can express or feel for the most excellent of God's gifts to his rational offspring, without its being imagined that the heavenly inheritance is to be theirs alone who have been Christians here. The salvation *itself* is not sent to us exclusively; in the seed of Abraham all the nations of the earth were to be blessed; and there is nothing in the terms of the gospel message or the Christian covenant which in any degree limits its advantages to those to whom these terms have been formally made known. Nay, I would go further, and contend that it must have not only a universal, but a retrospective reference to those holy men who enjoyed the light of the Mosaic dispensation, and even to multitudes who being without the law were a law unto themselves, and did by nature the things contained in the law. I make no doubt, therefore, that the true disciple of Christ in that blessed region will meet not only with saints, apostles, and martyrs, but with patriarchs, prophets, and philosophers; with David and Isaiah, with Socrates and Xenophon, and many worthies more, who lived up to the light which was afforded them, and will doubtless be admitted hereafter to a participation of great advantages.

The fair conclusion then seems to be, that this remarkable fact in the history of Christianity of the limitation to a small portion of the human race, not of the benefits of the gospel, but of a knowledge of those benefits and of the means of moral and religious improvement consequent upon that knowledge, is analogous to the general course of Providence in the distribution of moral as well as of physical advantages among mankind. None of these are enjoyed in an equal extent by all, and by far the greater number are confined in their operation to a comparatively small proportion of the species. That the same thing should be observable in the publication and limited spread of the gospel is therefore no *peculiar* objection to Christianity. The objector may, if he pleases, attempt to shew that it would have been better if the world had been so ordered as to afford equal opportunities to all mankind; we deem it enough to reply that no such equality of distribution seems to have entered into the counsels of the Divine government. But this is an argument with which the Christian advocate *as such* has no concern.

We may, however, perhaps be allowed to speculate a little on this subject, and to indulge in some conjectures as to the manner in which the apparent or real inequalities which at present prevail may hereafter be so balanced, as to vindicate to the most captious sceptic the wisdom and justice of God, and to exhibit him in all the amiable perfections of his character as in an equal degree the common Father of all his offspring. The present state, we are well assured, is only the commencement of a vast and interminable career, in which the opening powers of minds, as yet but in their infancy, may find through countless ages of unceasing and accelerated progress, full scope to expatiate and unfold all their mightiest energies. Hence it is impossible for us to affirm with confidence that those who have enjoyed the fewest advantages here for moral and religious improvement, or who have been placed,

without any fault of theirs, in circumstances peculiarly unfavourable to the development of their noblest faculties and affections, may not, in some future period of their existence, be allowed to renew their career under happier auspices ; so that a time may ultimately arrive when all the inequalities which are now observable shall be done away. Or perhaps the truth may be as I have already hinted, that there exists a point of high, and in its full extent inaccessible, perfection, towards which, however, all the rational creatures of God shall be continually approximating through endless ages, so that in proportion to the attainments they may hereafter acquire, any little progress they may at present be enabled to make, or the diversities which may here prevail, are almost equally insignificant.

What then are we to infer from all this with respect to the comparative advantages of different individuals in the present state ? Shall we conclude, because all things may be ultimately equalized, or at least will gradually approximate nearer and nearer to equality, that in the mean time it is a matter of indifference whether we begin with advantages or disadvantages ; whether our course be commenced among the wise or the foolish, among the civilized or the savage, among Christians or idolaters ? For any thing we can tell to the contrary, it may *ultimately* be so ; nay, it would even be so now, if we could be now what it is the tendency of an unlimited course of education to make us. But as this is impossible, as we cannot now know what we are to be hereafter, as we cannot here possess that comprehension of mind which may possibly, some time or other, enable us to look back upon our entire existence as one unbroken whole, and to trace the manner in which its successive parts have tended to bring about a great and glorious result,—as we must of necessity be chiefly influenced here by a regard to what is present ; so it is very far indeed from being a subject of indifference to us what our present circumstances are. If we confine our attention to the present world, to that which alone we can see and know, the difference between the savage and the philosopher, between the idolater and the pious Christian, is any thing short of infinite. Nor can we even suppose that this difference, though it may be owing to causes over which we have no controul, and for which we cannot in any sense be considered as accountable, is limited in its effects to the present state. It is impossible to imagine that the various classes of men so unequal in intellectual and moral progress in this world, can immediately be placed on a level when they leave it. They who have here been born in a Christian country, in an enlightened age, who have enjoyed the unspeakable benefits of wise instructions and good examples, cannot but be greatly superior to those who have been placed among barbarians destitute of the arts and institutions of civilized life, upon whom the light of the gospel never shone, or (as may unhappily be the case even in what is called a Christian country) who have been surrounded from their birth by none but the ignorant and the profligate ; and yet, when we fairly consider the matter, we are compelled to admit that not one of these circumstances implies the smallest *merit* on the one hand, or *demerit* on the other. Whatever side we may be disposed to take on the celebrated question of liberty and necessity, it is impossible, I imagine, for any one to dispute, that in such cases as these the moral character of the individual is most essentially influenced by circumstances not dependent upon himself. If the best of the former class exclaims in humility and gratitude, “ by the grace of God I am what I am,” I see not how we can hesitate to admit that the others also are what they are by the appointment of Providence.

How it is all to be finally accomplished, it is impossible for us at present

to understand; yet we see, and have learnt from revelation, enough to satisfy us that these seeming or temporary inequalities will sooner or later be rectified. For reasons which we may never be able thoroughly to comprehend, they are doubtless necessary to the greatest good of the whole; but in the mean time they are productive of effects which, for the time, and relatively to those immediately affected by them, are evil. Hence it follows that the views we have been endeavouring to illustrate of the purposes of Providence and the manner in which the permission of evil in general, and the limited diffusion of Christian truth in particular, may be reconciled to our notions of the wisdom and goodness of God manifested towards all his creatures, though they may serve in our moments of serious and devout reflection to set our minds at rest on these interesting points of speculation, cannot, at least they ought not, to influence our practice. They may relieve us from many anxious doubts and perplexities as to the final result,—they may prevent us from indulging in the unchristian feelings of hatred or censorious pride towards those whom the plans of the Divine government have, for the present, placed in circumstances less favourable to improvement than our own,—but they will not check one ardent prayer, they will not suppress one warm desire, they will not prevent one zealous and active exertion for the diffusion of knowledge, the promotion of religion and virtue, or the propagation of pure and undefiled Christianity.

W. T.

BLOOMFIELD'S RECENSIO SYNOPTICA.

THE following remarks were originally intended for a continuation of our review of Dr. Bloomfield's "*Recensio Synoptica Annotationis Sacræ*." Other engagements have prevented our carrying that article farther, and we hope we have sufficiently justified the opinions we ventured to express respecting the work; but another example of the way in which passages of Scripture, bearing on points of controverted doctrine, are usually treated even by the most learned and candid among the advocates of reputed orthodoxy will not be uninteresting.

In his comment on the inscription of the Epistle to the Romans Dr. Bloomfield's zeal against Unitarianism breaks out in what we cannot but think a peculiarly ill-timed attack. We do not wonder, indeed, that the words of the Apostle (ch. i. vers. 3, 4) should have suggested to his thoughts the Unitarian doctrine respecting the person and authority of the Saviour, but that he should have considered them as affording an argument, and even as authorizing a sneer, against that doctrine, does seem to us passing strange.

The words of St. Paul, as represented in the Authorized Version are, "Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead."

Though the sense of the original is here by no means clearly exhibited, it would seem to an unprejudiced reader sufficiently evident that Jesus is declared to have been by descent of the family of David, but to have acquired

the title of Son of God from special appointment, his resurrection from the dead being the most remarkable and all-sufficient sign of that appointment.

Dr. B.'s note is as follows :

"By γεγενήμεν is meant *being born*, as in Gal. iv. 4, John i. 14" [we cannot think the last reference appropriate]. "Σπέρματος, *seed*, line" [*lineage*, we consider as the most exact and expressive translation]. "Σάρξ, which corresponds to the Hebrew בשר *flesh*, has the following primary significations: The flesh itself, the whole animal body composed of flesh and bone: 2dly, the *totum animans*, consisting of body and soul. From these primary significations have arisen many secondary and tropical ones, among which is that notion by which σάρξ denotes the external condition of a man, especially conspicuous in his body, and as opposed to the internal dignity of a man, a meaner and humbler state. (Rosenm.) Notwithstanding what some recent commentators strenuously maintain, this expression κατὰ σάρκα has the signification unanimously ascribed to it by the ancient fathers and commentators, as Chrysostom, Theophylact, Œcumenius, Theodoret, and the earlier modern commentators, the *human nature*, and in this Schleusner rightly acquiesces; subjoining, among other examples of this sense, Acts. ii. 30, where the expression τὸ κατὰ σάρκα is also used of Christ; likewise Rom. ix. 5, εἰς ᾧν ὁ Χριστὸς τὸ κατὰ σάρκα, 2 Cor. v. 16, Heb. v. 14." [ii. 14, our author has copied the misprint from Schleusner, thus shewing that he did not recollect, and did not take the trouble to examine the passage, which he would have found little to his purpose.] "This interpretation is also supported by Carpzov and Koppe. Indeed, it is required by the antithetical words, οὐκ ἔστιν ἐν δυνάμει κατὰ πνεῦμα ἀγωνιστῆς: and both clauses united designate (as the ancient Fathers and Greek commentators perceived) the *twofold nature of Christ*, and effectually exclude the Socinian fancy of Jesus being a mere man; as, indeed, is acknowledged by Mr. Locke."—Vol. V. p. 300.

The account of the meanings of the word σάρξ, here given in a translation from Rosenmüller, is far from being satisfactory; but referring on that subject to the article in Schleusner, we shall confine ourselves to what immediately relates to the sense of the text now under consideration.

Dr. B. has not informed us precisely what it is which "some recent commentators strenuously maintain," much less has he favoured us with the arguments by which they support their views; but he confidently assures us, in opposition to them, that κατὰ σάρκα signifies the *human nature*, and lest some should presume to dispute his authority, he has made an attempt (from Schleusner) at establishing this sense. We think it clear enough, nevertheless, that the meaning is "by descent," "as to his natural relationship," as opposed to the peculiar and glorious relationship with the Supreme Being, which consisted in his office as God's anointed messenger, and which is stated in the following clause to have been proved to belong to him, especially by his resurrection from the dead.

This is taking a usually assigned and undeniable sense of the word, which is clearly found, Rom. ix. 3, xi. 14, and which, in this place, gives full force to the antithesis, evidently designed between κατὰ σάρκα and κατὰ πνεῦμα ἀγωνιστῆς—(who was born of the lineage of David as to his descent, but designated as the Son of God with power, in respect to the Holy Spirit, by his resurrection from the dead).

We are to inquire, then, whether the four passages referred to by our author, after Schleusner, are sufficient to prove that when applied to Christ, we must understand κατὰ σάρκα in a peculiar sense, as implying the mysterious doctrine of the two-fold nature, and directing our attention to the human as opposed to the divine.

The first reference is to Acts ii. 30, where Peter, speaking of David, says, "being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, *according to the flesh*, he would raise up Christ to sit on his throne." Προφήτης ἦν ὑπάρχων, καὶ εἰδὼς ὅτι ἔρχετο ἄρξαι αὐτῷ ὁ Θεὸς ἐκ καρπῆ τῆς ὀσφύος αὐτῆ το κατὰ σάρκα ἀναστήσειν τὸν Χριστὸν καθίσαι ἐπὶ τῷ θρόνῳ αὐτῆ. We deem it by no means very improbable that the words τὸ κατὰ σάρκα were *here* intended to express as to *his human nature*. It is far from being certain, for they might be connected with ἀναστήσειν, and refer to the resurrection of the *body* of Christ, according to the interpretation of Rosenmüller and others; they might, which is on the whole their most plausible sense, have been designed to suggest a contrast between the dignity Jesus derived from his descent, and that which belonged to him as having been raised from the dead, and made by God "both Lord and Christ," or they might be redundant belonging to the phrase ἐκ καρπῆ τῆς ὀσφύος αὐτῆ. It would be worth while to examine these various suppositions, if we could not pronounce, with considerable confidence, that the words τὸ κατὰ σάρκα ἀναστήσειν τὸν Χριστὸν are spurious, a fact with which we think Dr. B. ought to have been acquainted. They are rejected from the text by Griesbach on abundant authority, and have every appearance of being a gloss.

2. In Rom. ix. 5, it is not difficult to perceive that the *use* of the qualifying clause, "according to the flesh," i. e. by descent, is to suggest to the Gentile converts, that though the Jews were privileged in having Christ of their nation and kindred, yet as the Son of God and Saviour of men he equally belongs to all nations—it is *only* "according to the flesh" that he is the peculiar property of any. The *meaning* of the words, one would think, ought not to be doubtful, when in ver. 3 of the same chapter, Paul calls his countrymen his *kinsmen according to the flesh*—τῶν συγγενῶν μου κατὰ σάρκα—in antithetical allusion to his *spiritual* relationship to all his converts; yet no one has ever, that we have heard, concluded from the expression that he also had a twofold nature.

3. The third passage is 2 Cor. v. 16, "Wherefore, henceforth know we no man according to the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more." We find it difficult to conceive with what idea of the meaning of this passage Schleusner quoted it to justify his attributing to κατὰ σάρκα the sense of the human nature as opposed to the divine in Christ. We refer to Dr. B.'s own note, which, though it may not dissipate the obscurity which hangs over the passage, will abundantly prove that nothing of this kind can be made of it. Mr. Belsham's exposition, we believe, gives the true sense:—"We renounce all our former friends and connexions, however honourable, useful, and dear. If Christ himself were now upon earth, and we were personally connected with him and attached to him, we must, for the sake of Christ himself, and in order to promote the great cause he has at heart, renounce this dearest connexion, and must tear ourselves even from the personal friendship and society of Jesus that we may go where duty calls, to publish the tidings of eternal life, and to advocate the cause of truth and goodness for which he laboured and suffered." Here κατὰ σάρκα, "according to the flesh," is interpreted "as to natural relationship or *personal* attachment:" it is taken, according to its ordinary sense, as expressing what is *natural* in contradistinction to what is *spiritual*. Dr. Bloomfield supposes, with Grotius and others, that it refers to *external qualifications, carnal advantages*. It is obvious that even if it were otherwise possible in the clause relating to Christ to understand the phrase of his *human nature*, the application of the

same expression in the first clause to *men in general*, would render such an interpretation absurd.

4. Heb. ii. 14, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same." Here, no doubt, the expression "flesh and blood" means human nature; but the passage will not do for the advocates of two natures in Christ. The Common Version, indeed, "He also *took part* of the same," might be understood that he voluntarily added to his divine a human nature; this, however, the original will not admit—ἐπεὶ ὃν τὰ παῖδιά κεκοινώνηκε σαρκὸς καὶ αἵματος, καὶ αὐτὸς παραπλησίως μετέσχε τῶν αὐτῶν. Παραπλησίως, "in the very same manner," μετέσχε, "partook" not *voluntarily* but *naturally*, just as "the children are partakers." The force of the words is, that as those Jesus was appointed to save were human beings, he also was a human being, and would not otherwise have been fit for his office.

After this examination we may affirm, with the utmost confidence, that none of the passages appealed to, affords any pretence for explaining the expression κατὰ σάρκα, "according to the flesh," of the *human* as opposed to the alleged *divine* nature of Christ. Dr. Bloomfield lays down this as the true sense in Rom. i. 3, because it suits best his preconceived notions; he quotes in defence of it, besides the opinions of certain fathers of a corrupt age, a few pretended instances of a similar use of the phrase collected by another writer, and which (as appears from his copying the misprint from Schleusner) he did not take the trouble to refer to himself, and on such grounds he talks of this text "*effectually excluding the SOCINIAN FANCY of Jesus being a mere man.*" Yet he cannot pretend to deny that elsewhere, whatever becomes of the instances we have been considering, the phrase κατὰ σάρκα signifies "as to descent;" he cannot deny that *it may* have this sense—of course we may adopt it here if it suit the connexion. Assume it then with Dr. B.'s own interpretation of the 4th verse, "Jesus Christ our Lord, who was born of the lineage of David as to descent, and *who was declared in the strongest and clearest manner to be the Son of God, by the Holy Spirit, in his (its) miraculous operations after his resurrection from the dead.*" Does this not make a good sense? And if it does, what becomes of the *effectual exclusion* of what our author arrogantly and impertinently terms "the Socinian fancy" of Christ being a man, as to nature like unto his brethren?

When the Unitarian Christian produces the clearest testimonies of Scripture that his revered Lord was a man, and must have been a man to accomplish the purposes of his mission, he is answered, that these testimonies are not to his purpose, only recognizing the *human nature* of Christ, which is not denied. He demands *direct* proof of this most mysterious and extraordinary doctrine of a perfect union of human and divine natures in one person. He can only be referred to such passages as have now engaged our attention, and what is their value for such a purpose? absolutely nothing; yet if he refuse to accept them as sufficient, he is met by sneers at the ignorance and presumption of Socinians; he is degraded, so far as the influence of a powerful party can effect such an object, from the rank he is entitled to hold as a scholar, and a competent inquirer on these important and most interesting subjects; and if he is not convinced, others have their scruples overpowered, and their dispositions in favour of inquiry stifled by the treatment he experiences. We should be sorry to return reviling for reviling, but the language occasionally employed by Dr. Bloomfield, though he is mild compared with many of his brethren, is such as can be noticed no otherwise than with indignant reprehension.

ESSAY ON THE PRESERVATION AND IMPROVEMENT OF BRITISH FREEDOM AMIDST SUCCESSIVE DYNASTIES AND REIGNS.

— non hiemes illam, non flabra, neque imbres
Convellunt : immota manet, multosque nepotes,
Multa virum volvens durando sæcula, vincit.

VIRGIL.

I HAVE no feeling in common with those persons (if such there be) whose hearts beat not high with the love of their country, and who, amidst the unnumbered mercies showered down on Britons, can overlook our civil government, and its bearings on all the great interests of society. Nor can I take a retrospective glance at our late Sovereign's reign—a reign so short, yet so prolific in national blessings—without gratitude for that free Constitution, which, through a long series of monarchs, and notwithstanding all its real or supposed defects, and whatever be thought of the manner in which it has sometimes been administered, is, I am persuaded, the main instrument of these and of numerous attendant blessings.

It was long believed, and by one class of men studiously urged, that our Constitution and Liberties are of only recent origin ; that, before the abdication of James II., our monarchs governed chiefly, if not entirely, by their arbitrary will ;* and that until the arrival of the Prince of Orange on our shores British Freedom had no legal existence and establishment. The transactions of the end of the year 1688, were spoken of as introducing, rather than as asserting, vindicating, guarding, and tending to perpetuate, our chartered privileges. When the iron sceptre of one misguided race of our sovereigns was broken, and a crown of pure gold encircled the brows of our third William, such was the transition, that many persons ascribed the new state of things to new principles ; instead of welcoming it, as, in truth, they should have welcomed it, in the light of the restoration of violated laws, and of almost forgotten rights. Our free government possesses a high intrinsic value, whether its date be ancient or modern. Even if it were but of yesterday's growth, its excellence must still be conspicuous, must still be felt. If, however, we find that it belonged, in effect, to our earliest ancestors, then I persuade myself that we shall be the more grateful for its having become the sacred inheritance of their descendants, and shall be the more vigilant of its purity : if we observe that even in the most stormy periods of our history an appeal was made, and, in common, successfully made, to the principles and spirit of the Constitution, we shall have a stronger assurance that this Constitution will be stable ; that, under successive dynasties and kings, it will continue to receive all the improvements of which it is capable, and that to our posterity it will yield still richer fruit than what it produces for ourselves.

The government under which our Saxon forefathers lived, was substantially and essentially free. Derived from that of the ancient Germans, so faithfully and so beautifully described by the pen of a masterly historian,† it was the government of laws ;‡ of laws, too, which, for the most part, had their basis in truth and reason. Thus venerable are our liberties, and the elements and the genius of our civil constitution.

* See, particularly, the statement and the confutation in the *Postscript* to Hurd's *Dialogues* 1759.

† Tacit. de Mor. German., § vii. xi., &c., and Montesquieu's *Spirit of Laws*, B. xi. C. vii.

‡ Hurd's *Mor. and Polit. Dial.* (ed. 6th), Vol. II. 116, &c.

But fluctuations await human societies and affairs. New scenes and new rulers were prepared for our country. The *Norman* conquest placed another set of princes on the throne. Of these the first, in particular, was notoriously tyrannical and wanton in the exercise of his power. Nevertheless, within a few years, he confirmed the Saxon laws: he bound himself by an oath to govern agreeably to the laws; he founded his pretensions on testamentary succession, rather than on victory—and there was freedom in the constitution which he brought with him from his native land, and which he partly incorporated with that of which he found his British subjects in possession. Even under the Norman race of Sovereigns Liberty existed;* though with less vigour than in many a succeeding period.

If even while princes of this descent swayed the British sceptre, if in an extremely imperfect and turbulent condition of society, considerable advances were made towards a practical acknowledgment of liberty and law, we shall not be astonished that more was done for the same object under the *Plantagenet* race of monarchs; notwithstanding the civil dissensions which prevailed, and which apparently tended to favour alternately the two fatal but intimately-connected extremes of despotism and anarchy.

Few events in our constitutional history are so memorable as the execution of the *Great Charter* of England. Not that it was the first solemn recognition of our country's rights and privileges, but the most conspicuous of any such recognitions, for the circumstances, under which it was obtained and framed, for the class of persons who demanded it, and for the clearness and extent of its provisions. What and how important it was, may be learned from one of those useful publications, which are now in a course of popular circulation.† But I would rather borrow a sketch of it from a writer who was never suspected of being an enthusiastic admirer of political and civil liberty, yet whom the force of truth compels to say of this charter, that “it provides for the equal distribution of justice and free enjoyment of property, the grand objects for which,” he adds, “political society was at first founded by men, which the people have a perpetual and unalienable right to recall, and which no time, nor precedent, nor statute, nor positive institution ought to deter them from keeping ever uppermost in their thoughts and attention.”‡

For a great number of years, no feeble conflict was waged in this country between the ecclesiastical and the civil powers. The king, the nobles, the people, had all felt, and often in nearly an equal degree, the direful effects of the ascendancy of a superstitious, a corrupt and usurping system of religion, the ministers of which claimed *lordship* in temporal as well as in spiritual concerns. In these struggles the victory was long dubious: but the quarrel ended in the almost total defeat of those pretensions of foreign ecclesiastics, which had brought so much wretchedness on these islands and on the rest of Europe. The authority, in particular, of our municipal—our

* Hurd, ut sup., 120, &c.

† The History of England, by Sir James Mackintosh. See, too, a fine passage in Blackstone's Commentaries, &c., (ed. 15,) Vol. I. pp. 127, &c. Sir Edward Coke, 2 Inst. proem, it seems, considered *Magna Charta* as, “for the most part, declaratory of the principal grounds of the fundamental laws of England.” Those writers are grossly mistaken who date the origin of English, or even of *municipal*, liberty, from the reign of Henry I.

‡ This is the language of David Hume, Hist. of Engl., Ann. 1215. The great inconsistency of political sentiment observable in that work receives some explanation from the writer's account of his own life.

common and statute—law, became triumphant over the civil and the canon law, of which the Churchmen were so enamoured; and this was really the triumph of Freedom, political, civil, and religious.

Under Edward I., called the English Justinian,* the administration of justice gained considerable improvement. At the same time, that administration was conducted by means of laws auspicious, for the most part, to liberty and order. In this period, according to the opinion of no incapable judge,† our freedom began again to rear its head.

Years of civil war ensued for a long term subsequent to this: nor could Law and Constitutional Freedom obtain a due regard through the contest between the rival houses of York and Lancaster. Homage was paid, nevertheless, by both the aspirant parties, to the principles on which our government is founded: and when, in process of time, the family of Tudor was seated on the throne, the grand interests of the nation were far from being overlooked; notwithstanding the avaricious and tyrannical disposition of Henry VII., the capricious and extravagant cruelty of his successor, and the haughty and intriguing spirit of Elizabeth.

Of the motives which incited the chief actors in the Reformation of Religion I say nothing: the event itself, in its nature, tendencies, and effects, was friendly, in an eminent degree, to general freedom.

In the reigns under which *passive subjection* was most loudly talked of and demanded, it was not, however, acknowledged as matter of right, as prescribed by law.‡ Indeed, the strenuous and persevering hostilities carried on soon afterwards between the Parliament and the Throne, fully shewed what sense the people entertained of their constitutional privileges and freedom.

Those hostilities, together with some agitating events during the successive reigns of the two sons of Charles I., issued in the memorable era styled the *revolution*. Much was then done for asserting, restoring, and exemplifying the freedom of the British Constitution: but much also remained to be done; and from that season, assuredly, though the picture may have defects, and a few dark spots, our civil liberties have been widely extended, more vigilantly contemplated, and more securely fortified. The intermediate space of time, down to the present day, is exactly the term which an enlightened and cordial lover of his country will take delight in surveying; since the view, even if it be not quite cloudless, and pure sunshine, which is more than can be permitted to mortals, still exhibits a portion of practical freedom, of wise and useful order, and of general felicity and improvement, which, I deliberately and conscientiously think, have no parallel in the history of the world.§

So much of this improvement has taken place, in various measures, and at different intervals, since the accession of princes of the Brunswick line, nor least during the reign of the recently-deceased sovereign, that I may be permitted to dwell on a theme so gratifying and attractive.

Careful observers had foreboded the return of days of darkness, towards the conclusion of the life of the Princess, to whom the family now placed upon the throne succeeded. Her sun declined and went down in clouds.

* By Hume, &c.

† Blackstone.

‡ It was the doctrine chiefly of ecclesiastical sycophants. A very amusing and well-known anecdote of a conversation of James I. with the Bishops Neile and Andrews, illustrates the fact.

§ “ — nunquam Libertas gratior extat.” —CLAUDIAN.

Those ill-omened attendants of the night, Intolerance, Bigotry, Persecution, were beginning again to make their appearance and to clap their wings. But the introduction of the new dynasty scattered the fears which had possessed the friends of religious and civil freedom : and no class of the subjects of these realms have equal reason with Dissidents from the established religion—none perhaps so powerful—to review with gratitude the augmentation of such blessings under the government of successive members of the House of Hanover.

Of the extension of religious liberty in the reign of the father of the present monarch, the annals of that reign afford many a gratifying proof :* of the yet more ample extension of such freedom during the brief yet pacific sway of George IV., my readers scarcely need to be informed ; since the events, to which I am alluding, cannot but be deeply engraven in their memories, and are warmly cheering to their hearts.

Many improvements, however, of a different kind, marked the public life of his venerable parent ; improvements in science, in arts, in general literature, in the degree and the direction of inquiry, in grand national undertakings, conducive at once to ornament and to use, in commercial and maritime enterprize, in the discovery of coasts and regions unexplored before, in the erection of various magnificent edifices, and in the enlargement and increased accommodations of our towns and cities. Far more than half a century ago, such facts arrested the attention ; and they were recorded by the pen of elegance and taste.† How are they now multiplied ! How rapid, nearly beyond the most sanguine expectations and calculations, has been the subsequent progress of improvement ! No long interval of time occurs, without some fresh and beautiful illustration of the maxim that “ knowledge is power.” Man is perpetually rendering the elements of nature and its materials, more obedient to his controul, more instrumental to his benefit : and our prospects here are at once truly wonderful and cheering.

To what secondary though still most efficient cause shall we ascribe this spirit of investigation and manly adventure, this diffusion of knowledge and thirst for more, and this generally successful application of it to some of the best ends of private life and national distinction ? It is, in one word, our sense of security under a free and just government. Under such a government alone can individuals hope to reap and to enjoy the fruits of their personal skill and diligence and good conduct, and to rise, in the most honourable manner, from comparative obscurity to rank and eminence.

There is that in our civil constitution which tends to correct and improve itself, and, by a wonderful elasticity, adapts its growth to the progress of society—of thought, of knowledge, and of public opinion, which, in turn, it accelerates and encourages. No people can be really and permanently free before they are prepared, by sobriety of reflection and of manners, for being free. This is our high privilege.‡ We are inhabitants of a land, where, as far as regards human judgment and conduct, there is, no doubt,

* Mon. Rep. [O. S.] Vol. XV. pp. 647, &c. :

“ — thy name hath chronicled
A long, bright page of England's story.”

BARBAULD.

† Warton's Essay on Pope (5th ed.), Vol. II. 196, &c.

‡ If we may judge from some recent transactions, it has become the privilege of FRANCE. The example of such a Revolution, effected without *vindictive* bloodshed, is most noble and refreshing.

much to lament ; where many public errors exist, both as to sentiment and to practice ; where inconveniences and evils flow from the mistakes of former generations, and even from our long possession of a certain body of laws ; yet where these evils are mixed with countervailing advantages ; where order is admirably combined with liberty ; where abuses can be temperately corrected, and prosperity gradually restored and heightened, and all the grand interests of man, with the instrumentality of man, be perfectly ensured. That constitution is perhaps the best which, while it protects every one, gives every one an opportunity of meliorating his external circumstances, and interferes as little as possible in any—particularly in a direct—way with personal comfort and independence, with domestic manners and arrangements.

We have thus ascertained that in all the periods of British History, British Freedom has been guarded and even made advances : its progress may not apparently have been uniform ; yet still it has been, in reality, accelerated.* If it may seem to have been particularly extended during the late reign, we must remember that the causes of this effect were already in operation, and that the liberal and tolerant, the wise and promising measures, at which I glance, could not have existed unless the enlightened portion of the public mind had been mature for such improvements.

These measures—these improvements—the faithful historian will record. He will do justice to the excellencies of the *regal* character of the departed monarch, and be neither a calumniator nor a sycophant . as he will not extenuate, so he will not put down any thing in malice. His office has what I may call a *posthumous* jurisdiction over both the public and the private lives of sovereigns : and British subjects can least of all be uninterested in the personal habits of British princes, and in the manners of the court.

N.

ESSAY ON THE PROPER USE OF THE PROSPECTIVE FACULTY.

II.

“ Reaching forth unto those things which are before.”

THE perfect adaptation of the external and internal world to each other affords an evidence to which no one can be blind, that a perpetual reciprocation of influences is the purpose which they are designed to fulfil. It is not more certain that the materials afforded by nature are those by which the immortal spirit is to be built up, than that the stirring soul is to exert a reciprocal action upon those outward things which minister pleasure and pain to itself and others. Our recognition of the existence of any substance is coincident with our reception of influence from it ; and it is a condition of happiness that a reciprocation, as certain, though sometimes less immediate, should take place between the faculties of the mind and the external objects on which their activity is to be employed. A faculty which moves without producing any result, no more fulfils its general purpose than a sun-beam darted on the eyes of the blind. It is made for action ; and exercise

* Some proceedings that arose, in 1610, 1612, out of the frequency of *regal* proclamations were very memorable.

is the condition of its health and vigour. This is true of all the intellectual faculties, and of all the moral powers generated by them. The one to which our attention is now more immediately directed is hope, one of the most powerful of spiritual agents.

The elements of hope are furnished by the memory, selected by the judgment, and combined and embellished by the imagination. This agent is, above all others, designed for an active and not a contemplative existence. It can see nothing fair which it does not long to approach, nothing grand to which it does not aspire; nothing good which it does not strive to grasp. If fettered and imprisoned by the tyranny of any adverse power, it sickens at the sight of unattainable good, like the captive at the gleams of the morning sun; and, like him, if long stunted in the elements of its life, it pines and dies. But it is no more able to obtain for itself the objects of its desire than any other single faculty. All need co-operation; all fill an appointed office; all act upon one another while employed also on external objects. The office of hope is to stimulate the faculties to the attainment of some good of which it has a clear discernment. The mere perception of the existence of that good is not hope; the estimate of its value is not hope; the desire to possess it is not hope. With the perception and desire must be combined a stronger or weaker conviction of probability; and that probability depends on the employment of action,—of the appointed means to secure the desired end. Whenever the anticipation becomes disconnected with action, hope resigns its place to the imagination, and the substantial approaching good fades into a retreating, intangible vision. Thus the energy, the very existence of hope depends on action; and in proportion to the vigour of the hope will be the energy of the action.

Hope is not, like some other faculties, regularly progressive in the human mind during the period of its mortal existence. In childhood, its power is overweening; in youth, disproportioned to the judgment; in manhood, it sinks to its lowest rate of influence; but from that time, if the spirit be well disciplined, it becomes more and more refined and vigorous till the close of life. Its omnipotence in childhood is owing to the total deficiency of judgment. The infant stretches his hands to the moon with the evident expectation of reaching it; and the higher he is held the more vehement is his desire and the more grievous his subsequent disappointment.

The infirmity of the judgment in youth is the cause of the still disproportionate strength of hope; and it is not till the experience of life has fostered the judgment and chastened the hope, and yoked them into companionship, that their pursuit of the highest objects can become enlightened and their advance equable and rapid. Thenceforward their natural destiny is to go from strength to strength, till all obstacles shall be overcome, and all infirmities have vanished.

In this heavenward career was the Apostle far advanced when he described himself as “reaching forth unto those things which are before.” Forgetting all that had no reference to present action, he made the future as well as the past subsidiary to the present. Not idly gazing into futurity any more than indulging in fruitless retrospect, he was perpetually *reaching* forwards, *pressing* towards the mark, so that the recognition of higher objects became an immediate impulse to their pursuit, and the seeing of the eye infallibly originated the effort of the soul.

In this path (the brightest and shortest to heaven) the rejoicing pilgrim meets with perpetual encouragements to persevere, and infallible assurances that he is in the right way. If the vigour of the action corresponds with the

strength of the hope, a larger scope will be gradually afforded for the exercise of both, and the happiness to which they are designed to minister will be perpetually on the increase. There is no comparison between the pleasure arising from the gratification of young and undisciplined desires and of those which are chastened by wisdom. There is likewise no comparison between the impetuous, ill-sustained activity of the soul in youth, and its equable and vigorous exercise in a healthy maturity. The two kinds of gratification are also as different in nature as in degree. The greatest positive pleasure which life affords is in a sense of development; and this is enjoyed to its utmost extent when the spiritual capacities, formed from strong intellectual faculties, are perpetually exalted and enlarged; when hope comprehends views of increasing sublimity and beauty, and prompts to the grandest achievements of which a growing nature is capable.

This sense of development, though not immediately occasioned by the prospective faculty, could not exist without its agency. It springs immediately from the expansion of the principles of action; and that expansion corresponds with increased vigour of action; and that increased vigour of action is caused by the elevation of the hope. For this expansion of principles, provision is made in the revelation which is our guide and teacher, and in the nature which God has given us. It is sanctioned by the testimony of him who knew what was in man, and by the experience of life. Yet is such a development practically, if not speculatively, disallowed by many who know not the evil consequences of contracting and corrupting the influences of religious hope. Such persons (Christians perhaps, though unenlightened) provide themselves, and would fain furnish others with a set of principles (which they believe to be set forth by the Scriptures) for the guidance of the heart and life. These principles they believe to be divine and perfect, unsusceptible of change, and incapable of improvement. They set out safely on their spiritual course, and, as long as they make progress, all is well. But there is in all immortal things a tendency to growth and increase; and the mind becomes capable of higher desires and achievements than the principles on which it has acted can originate, unless they also are allowed to expand with the growth of the mind. But here the prejudice intervenes, against which we protest. Because the principles are rightly believed to be divine in their origin and immortal in their nature, they are wrongly supposed to be already perfect in their development, and immutable in their form. It would be as reasonable to argue that the principle of filial fear, by which the young child is properly actuated, should continue to be his guiding principle through life, as that the motives which influence the infant Christian should serve the same purpose when his spiritual capabilities become apostolic. The consequences, not alas! imaginary, of this fatal mistake are, that the growth of the soul is stunted, the range of the faculties is contracted, and hope, whose divine office it is to present objects of nobler attainment, being baffled in every attempt to lead upward and onward, sinks dispirited and feeble.

The truth is, and we have gospel authority for our conviction, that all influences must be modified to suit the changes of the thing influenced. There were divine and eternal principles involved in the institutions of Judaism; yet those institutions have long been outgrown. There are divine and eternal principles involved in the theism of many savage nations, in the first religious notions of a child, in the various forms of civil government, and in the obscure dawn of every science. Yet all these things are destined to overthrow or decay. The principles, being divine and imperishable, re-

main ; but renovated, expanded, embellished. And so it is with the principles of spiritual philosophy. Our reverence must be given to their essence, not to their forms,—forms often changed and ever perishable. It has ever been a benevolent employment of moral philosophers to frame systems of ethics for the information and guidance of inferior minds. In their day, such systems are the instruments of important good ; but if they could be rendered permanent they would be rendered injurious. The most exalted philosophy of one age is too mean for the capabilities of another. Let the principles of morals be, as they undoubtedly are, destined to outlive the heavens and the earth, still they must, like all other principles, be perpetually modified by the results of experience, expanded so as to occupy the growing faculties, and embellished, that they may stimulate the exertions of religious hope ; embellished, not by earthly decorations, but by growing manifestations of that celestial beauty which is ordained to be gradually revealed, lest our weak vision should be “blasted with excess of light.”

It cannot be for an instant supposed that we are advocating laxity of principle, or independence of its guidance. It is because we wish the principles of spiritual philosophy to be strict and undeviating in their operation, that we contend for their being allowed full and free scope. We would disentangle them from fetters ; we would pull off whatever mask may disfigure them, and beseech them to shew us the way to life : and having done so, we would follow them, cheerfully and undeviatingly, delighted to watch their growing radiance, and not afraid to recognize them amidst the glory of their successive transfigurations.

Thus only can hope become to us the agent of heaven,—the medium of infinite good. Thus only can our natural sense of the insufficiency of present objects to satisfy the soul be made the incentive to larger attainments ; and the consciousness that we are not already perfect, impel us to follow after, to reach forward, to press on, till holiness and peace be won.

The importance of the agency of hope in promoting our spiritual advancement, leads on to the inquiry whether such agency is to be exerted for ever. We think probably not. We shall doubtless be for ever reaching forwards to higher objects, but not under the same influences which are necessary here. Even here, our insight into futurity becomes more distinct as well as more excursive, as the soul grows in vigour ; and if we should, as we may rationally anticipate, so far participate in the attributes of divinity as to see things that are not as though they were, the future will, like the past, be embodied in the present, and the office of hope will be ended. “Hope that is seen is not hope.” Let us not, however, shrink at the supposition that this guide of our lives, this soother of our sorrows, this friend of our souls, shall be annihilated. Her existence will merge in that of a superior power. Her union with faith even here becomes so close that the same attributes may be ascribed to each. In heaven they shall be one, till another change shall pass upon them, and they shall stand forth in sublimer dignity and more radiant beauty, in the form of one whose name we yet know not, but whose office will be to convince our glad spirits that the same law which constitutes us the property of God, makes all things ours, nature and providence, life and death, things past, present, and to come.

ANECDOTES OF MILTON, DESCRIPTIVE OF HIS FEELINGS AND
CONDUCT, RELATED BY HIMSELF.

IN some of the earlier numbers of the First Series of the Monthly Repository many interesting extracts were introduced, by its ingenious Editor, from the prose works of Milton in illustration of his style. The following passages have been collected from his writings for the purpose of exhibiting the purity of his sentiments, and the elevation of his character. The life of Milton was, indeed, a clear reflection of the noble virtues of his soul, and the aspersions that were unjustly thrown upon him by his adversaries passed away like evanescent breath from the surface of a polished mirror, on the brightness of which they might throw a momentary dimness, but could not leave any permanent tarnish. The worth of the great and good, though for a time it may be concealed by the mists which prejudice, or envy, has thrown around them, eventually shines forth the more illustrious from temporary obscurity. In the religious and political controversies in which Milton was engaged, charges of the most opprobrious nature were brought against him by his opponents, in the refutation of which he was led to state many particulars respecting his feelings, studies, and travels. The passages, scattered through his works, containing these personal narratives are here collected together, under the hope that they will be interesting to readers in general, since they form a sort of *autobiography* of this great man, whose life was as pure and patriotic as his thoughts were noble and sublime.

Milton's secret consciousness of possessing superior powers, and aspiring hope of producing some great work.—His destination for the church, and reason for not entering it.

“ After I had, for my first years, by the ceaseless diligence and care of my father, (whom God recompense!) been exercised to the tongues and some sciences, as my age would suffer, by sundry masters and teachers, both at home and at the schools, it was found, that whether aught was imposed me by them that had the overlooking, or betaken to of mine own choice in English or other tongue, prosing or versing, but chiefly this latter, the style by certain vital signs it had, was likely to live. But much latelier in the private academies of Italy, whither I was favoured to resort, perceiving that some trifles which I had in memory, composed at under twenty, or thereabout, (for the manner is that every one must give some proof of his wit and reading there,) met with acceptance above what was looked for; and other things which I had shifted in scarcity of books, and conveniences to patch up amongst them, were received with written encomiums, which the Italian is not forward to bestow on men of this side the Alps; I began thus far to assent both to them and divers of my friends here at home, and not less to an inward prompting which now grew daily upon me, that by labour and intense study, (which I take to be my portion in this life,) joined with the strong propensity of nature, I might, perhaps, leave something so written to after times, as they should not willingly let it die. These thoughts at once possessed me, and these other; that if I were certain to write as men buy leases for three lives and downward, there ought no regard be sooner had than to God's glory, by the honour and instruction of my country. For which cause, and not only for that I knew it would be hard to arrive at the second rank among the Latins, I applied myself to that resolution, which Ariosto followed against the persuasions of Bembo, to fix all the industry and art I could unite to the adorning of my native tongue; not to make verbal curiosities the end (that were a toilsome vanity), but to be an interpreter and relater of the best and sagest things, among mine own citizens throughout this island in the mother dialect. That what the greatest and choicest

wits of Athens, Rome, or modern Italy, and those Hebrews of old did for their country, I, in my proportion, with this over and above, of being a Christian, might do for mine; not caring to be once named abroad, though, perhaps, I could attain to that, but content with these British islands as my world; whose fortune hath hitherto been, that if the Athenians, as some say, made their small deeds great, and renowned by their eloquent writers, England hath had her noble achievements made small by the unskilful handling of monks and mechanics. Time serves not now, and, perhaps, I might seem too profuse to give any certain account of what the mind at home, in the spacious circuits of her musing, hath liberty to propose to herself, though of highest hope and hardest attempting; whether that epic form whereof the two poems of Homer, and those other two of Virgil and Tasso, are a diffuse, and the book of Job a brief model; or whether the rules of Aristotle herein are strictly to be kept, or nature to be followed, which, in them that know art and use judgment, is no transgression, but an enriching of art; and, lastly, what king or knight, before the conquest, might be chosen in whom to lay the pattern of a Christian hero. And as Tasso gave to a prince of Italy his choice, whether he would command him to write of Godfrey's expedition against the Infidels, or Belisarius against the Goths, or Charlemain against the Lombards; if to the instinct of nature and the emboldening of art aught may be trusted, and that there be nothing adverse in our climate, or the fate of this age, it haply would be no rashness, from an equal diligence and inclination, to present the like offer in our own ancient stories; or whether those dramatic constitutions, wherein Sophocles and Euripides reign, shall be found more doctrinal and exemplary to a nation. The Scripture, also, affords us a divine pastoral drama in the Song of Solomon, consisting of two persons and a double chorus, as Origen rightly judges. And the Apocalypse of St. John is the majestic image of a high and stately tragedy, shutting up and intermingling her solemn scenes and acts with a sevenfold chorus of hallelujahs and harping symphonies: and this, my opinion, the grave authority of Pareus, commenting that book, is sufficient to confirm. Or, if occasion shall lead, to imitate those magnificent odes and hymns, wherein Pindarus and Callimachus are in most things worthy, some others in their frame judicious, in their matter most an end faulty. But those frequent songs throughout the law and prophets beyond all these, not in their divine argument alone, but in the very critical art of composition, may be easily made appear over all the kinds of lyric poetry to be incomparable. These abilities, wheresoever they be found, are the inspired gift of God, rarely bestowed, but yet to some (though most abuse) in every nation: and are of power, beside the office of a pulpit, to inbreed and cherish in a great people the seeds of virtue and public civility, to allay the perturbations of the mind, and set the affections in right tune; to celebrate in glorious and lofty hymns the throne and equipage of God's almightiness, and what he works, and what he suffers to be wrought, with high providence in his church; to sing victorious agonies of martyrs and saints, the deeds and triumphs of just and pious nations, doing valiantly through faith against the enemies of Christ; to deplore the general relapses of kingdoms and states from justice and God's true worship. Lastly, whatsoever in religion is holy and sublime, in virtue amiable or grave, whatsoever hath passion, or admiration in all the changes of that which is called fortune from without, or the wily subtleties and reflexes of man's thoughts from within; all these things with a solid and treatable smoothness to paint out and describe. Teaching over the whole book of sanctity and virtue, through all the instances of example, with such delight to those, especially of soft and delicious temper, who will not so much as look upon truth herself, unless they see her elegantly dressed; that whereas the paths of honesty and good life appear now rugged and difficult, though they be indeed easy and pleasant, they will then appear to all men both easy and pleasant, though they were rugged and difficult indeed. And what a benefit this would be to our youth

and gentry may be soon guessed by what we know of the corruption and bane which they suck in daily from the writings and interludes of libidinous and ignorant poetasters, who having scarce ever heard of that which is the main consistence of a true poem, the choice of such persons as they ought to introduce, and what is moral and decent to each one, do for the most part lay up vicious principles in sweet pills to be swallowed down, and make the taste of virtuous documents harsh and sour. But because the spirit of man cannot demean itself lively in this body, without some recreating intermission of labour and serious things, it were happy for the commonwealth, if our magistrates, as in those famous governments of old, would take into their care, not only the deciding of our contentious law cases and brawls, but the management of our public sports and festival pastimes, that they might be, not such as were authorized awhile since, the provocations of drunkenness and lust, but such as may inure and harden our bodies by martial exercises to all warlike skill and performance; and may civilize, adorn, and make discreet our minds by the learned and affable meeting of frequent academies, and the procurement of wise and artful recitations, sweetened with eloquent and graceful incitements to the love and practice of justice, temperance, and fortitude, instructing and bettering the nation at all opportunities, that the call of wisdom and of virtue may be heard every where, as Solomon saith, 'She crieth without, she uttereth her voice in the streets, in the top of high places, in the chief concourse, and in the openings of the gates.' Whether this may not be, not only in pulpits, but after another persuasive method, at set and solemn paneguries, in theatres, porches, or what other place or way may win most upon the people to receive at once both recreation and instruction, let them in authority consult. The thing which I had to say, and those intentions which have lived within me ever since I could conceive myself any thing worth to my country, I return to crave excuse that urgent reason hath plucked from me by an abortive and foredated discovery. And the accomplishment of them lies not but in a power above man's to promise; but that none hath by more studious ways endeavoured, and with more unwearied spirit that none shall, that I dare almost aver of myself, as far as life and free leisure will extend; and that the land had once enfranchised herself from this impertinent yoke of prelaty, under whose inquisitorious and tyrannical duncery, no free and splendid wit can flourish. Neither do I think it shame to covenant with any knowing reader that for some few years yet I may go on trust with him toward the payment of what I am now indebted, as being a work not to be raised from the heat of youth, or the vapours of wine, like that which flows at waste from the pen of some vulgar amourist, or the trencher fury of a rhyming parasite; nor to be obtained by the invocation of dame memory and her siren daughters, but by devout prayer to that Eternal Spirit who can enrich with all utterance and knowledge, and sends out his seraphim with the hallowed fire of his altar, to touch and purify the lips of whom he pleases: to this must be added industrious and select reading, steady observation, insight into all seemly and generous arts and affairs; till which in some measure be compassed at mine own peril and cost, I refuse not to sustain this expectation from as many as are not loth to hazard so much credulity upon the best pledges that I can give them. Although it nothing content me to have disclosed thus much beforehand, but that I trust hereby to make it manifest with what small willingness I endure to interrupt the pursuit of no less hopes than these, and leave a calm and pleasing solitariness, fed with cheerful and confident thoughts, to embark in a troubled sea of noises and hoarse disputes, put from beholding the bright countenance of truth in the quiet and still air of delightful studies, to come into the dim reflection of hollow antiquities sold by the seeming bulk, and there be fain to club quotations with men whose learning and belief lies in marginal stuffings, who, when they have, like good sumpters, laid ye down their horse-load of citations and fathers at your door, with a rhapsody of who and who were bishops here or there, ye may

take off their packsaddles, their day's work is done, and Episcopacy, as they think, stoutly vindicated. Let any gentle apprehension, that can distinguish learned pains from unlearned drudgery, imagine what pleasure or profoundness can be in this, or what honour to deal against such adversaries. But were it the meanest underservice, if God by his secretary conscience enjoin it, it were sad for me if I should draw back; for me especially, now when all men offer their aid to help, ease, and lighten the difficult labours of the church, to whose service, by the intentions of my parents and friends, I was destined of a child, and in mine own resolutions: till coming to some maturity of years, and perceiving what tyranny had invaded the church, that he who would take orders must subscribe slave, and take an oath withal, which, unless he took with a conscience that would retch, he must either straight perjure or split his faith; I thought it better to prefer a blameless silence before the sacred office of speaking, bought and begun with servitude and forswearing." *

Milton's account of his studies, and their influence upon his character.

"I had my time, readers, as others have who have good learning bestowed upon them, to be sent to those places where the opinion was it might be soonest attained; and, as the manner is, was not unstudied in those authors which are most commended, whereof some were grave orators and historians, whose matter methought I loved indeed; but as my age then was, so I understood them; others were the smooth elegiac poets, whereof the schools are not scarce, whom both for the pleasing sound of their numerous writing, which in imitation I found most easy, and most agreeable to nature's part in me, and for their matter, which what it is, there be few who know not, I was so allured to read, that no recreation came to me better welcome: for that it was then those years with me which are excused, though they be least severe, I may be saved from the labour to remember ye. Whence having observed them to account it the chief glory of their wit, in that they were ablest to judge, to praise, and by that could esteem themselves worthiest to love those high perfections which, under one or other name, they took to celebrate. I thought with myself, by every instinct and presage of nature, which is not wont to be false, that what emboldened them to this task, might, with such diligence as they used, embolden me; and that what judgment, wit, or elegance, was my share, would herein best appear, and best value itself, by how much more wisely, and with more love of virtue, I should choose (let rude ears be absent) the object of not unlike praises: for albeit these thoughts to some will seem virtuous and commendable, to others only pardonable, to a third sort, perhaps, idle; yet the mentioning of them now will end in serious. Nor blame it, readers, in those years to propose to themselves such a reward as the noblest disposition above other things in this life have sometimes preferred: whereof not to be sensible where good and fair in one person meet, argues both a gross and shallow judgment, and withal an ungente and swainish breast: for by the firm settling of these persuasions, I became, to my best memory, so much a proficient, that if I found those authors any where speaking unworthy things of themselves, or unchaste of those names which before they had extolled; this effect it wrought with me, from that time forward their art I still applauded, but the men I deplored; and, above them all, preferred the two famous renowners of Beatrice and Laura, who never write but honour of them to whom they devote their verse, displaying sublime and pure thoughts, without transgression. And long it was not after when I was confirmed in this opinion, that he who would not be frustrate of his hope to write well hereafter in laudable things, ought himself to be a true poem; that is, a composition and pattern of the best and honourablest

* The Reason of Church Government urged against Prelaty. Book ii. Near the commencement.

things; not presuming to sing high praises of heroic men, or famous cities, unless he have in himself the experience and the practice of all that which is praiseworthy. These reasonings, together with a certain niceness of nature, an honest haughtiness and self-esteem either of what I was, or what I might be, (which let envy call pride,) and, lastly, that modesty, whereof though not in the title-page, yet here I may be excused to make some beseeching profession; all these uniting the supply of their natural aid together, kept me still above those low descents of mind, beneath which he must deject and plunge himself, that can agree to saleable and unlawful prostitutions. Next (for hear me out now, readers,) that I may tell ye whither my younger feet wandered, I betook me among those lofty fables and romances, which recount in solemn cantos the deeds of knighthood founded by our victorious kings, and from hence had in renown over all Christendom. There I read it in the oath of every knight, that he should defend to the expense of his best blood, or of his life, if it so befel him, the honour and chastity of virgin or matron; from whence even then I learned what a noble virtue chastity* sure must be, to the defence of which so many worthies, by such a dear adventure of themselves had sworn; and if I found in the story afterward, any of them, by word or deed, breaking that oath, I judged it the same fault of the poet, as that which is attributed to Homer, to have written indecent things of the gods: only this my mind gave me, that every free and gentle spirit, without that oath, ought to be born a knight, nor needed to expect the gilt spur, or the laying of a sword upon his shoulder to stir him up both by his counsel and his arm to secure and protect the weakness of any attempted chastity. So that even these books, which to many have been the fuel of wantonness and loose living, I cannot think how, unless by divine indulgence, proved to me so many incitements as you have heard, to the love and stedfast observation of that virtue which abhors the society of bordellos. Thus from the laureate fraternity of poets, riper years, and the ceaseless round of study and reading led me to the shady spaces of philosophy; but chiefly to the divine volumes of Plato, and his equal Xenophon: where if I should tell ye what I learnt of chastity and love, I mean that which is truly so, whose charming cup is only virtue, which she bears in her hand to those who are worthy (the rest are cheated with a thick intoxicating potion, which a certain sorceress, the abuser of love's name, carries about); and how the first and chiefest office of love begins and ends in the soul, producing those happy twins of her divine generation, knowledge and virtue: with such abstracted sublimities as these, it might be worth your listening, readers, as I may one day hope to have ye in a still time, when there shall be no chiding; not in these noises, the adversary, as ye know, barking at the door, or searching for me at the bordellos, where it may be he has lost himself, and raps up without pity the sage and rheumatic old prelatess, with all her young Corinthian laity, to inquire for such a one. Last of all, not in time, but as perfection is last, that care was ever had of me, with my earliest capacity, not to be negligently trained in the precepts of the Christian religion: this that I have hitherto

* This passage will remind the reader, familiar with the poetry of Milton, of the beautiful verses in *Comus*, in praise of chastity:

So dear to heav'n is saintly chastity,
That when a soul is found sincerely so,
A thousand liveried angels lacky her,
Driving far off each thing of sin and guilt,
And in clear dream and solemn vision,
Tell her of things that no gross ear can hear,
Till oft converse with heavenly habitants
Begin to cast a beam on the outward shape,
The unpolluted temple of the mind,
And tans it by degrees to the soul's essence,
Till all be made immortal.

related hath been to shew, that though Christianity had been but slightly taught me, yet a certain reservedness of natural disposition and moral discipline, learnt out of the noblest philosophy, was enough to keep me in disdain of far less incontinences than this of the bordello. But having had the doctrine of Holy Scripture, unfolding those chaste and high mysteries, with timeliest care infused, that 'the body is for the Lord, and the Lord for the body;' thus, also, I argued to myself, that if unchastity in a woman, whom St. Paul terms the glory of man, be such a scandal and dishonour, then certainly in a man, who is both the image and glory of God, it must, though commonly not so thought, be much more deflowering and dishonourable; in that he sins both against his own body, which is the perfecter sex, and his own glory, which is in the woman; and that which is worse against the image and glory of God, which is in himself. Nor did I slumber over that place, expressing such high rewards of ever accompanying the Lamb, with those celestial songs to others inapprehensible, but not to those who were not defiled with women, which doubtless means fornication; for marriage must not be called a defilement.* Thus large I have purposely been, that if I have been justly taxed with this crime, it may come upon me, after all this my confession, with a twofold shame; but if I have hitherto deserved no such opprobrious word or suspicion, I may hereby engage myself now openly to the faithful observation of what I have professed."†

The honours Milton acquired at college.—His opinion of the Universities.—His early rising.

"I must be thought, if this libeller (for now he shews himself to be so) can find belief, after an inordinate and riotous youth spent at the university, to be at length 'vomited out thence.'‡ For which commodious lie, that he may be encouraged in the trade another time, I thank him; for it hath given me an apt occasion to acknowledge publicly with all grateful mind, that more than ordinary favour and respect, which I found above any of my equals at

* "Far be it, that I should write thee sin or blame,
Or think thee unbefitting holiest place,
Perpetual fountain of domestic sweets," &c.

Paradise Lost, Book iv.

† An Apology for Smectymnuus. Near the commencement.

‡ Dr. Johnson supposes that, though Milton was not *expelled* from College, he had incurred *rustication*. This opinion he founds on the use of some phrases in a Latin poem addressed by Milton to his friend *Diodati*, particularly the one, *vetiti laris*, in the following verse:

Nec dudum vetiti me laris angit amor,

which the learned Doctor renders "a habitation from which he is excluded;" but the word *vetiti* (*forbidden*) does not necessarily imply exclusion, and it might be poetically used in reference to any cause which prevented the author from residing at college. The same observation will apply also to *exilium* (*exile*), another phrase in the poem which Johnson regarded as an additional proof of exclusion: in the language of poetry, *absence* occasioned by any cause is *exile*. The resolution which Milton expresses in the close of this poem to return to Cambridge,

*Stat quoque juncosas Cami remeare paludes
Atque iterum rauce murmur adire Scholæ,*

favours the supposition that his absence was voluntary, or at least not occasioned by a sentence of expulsion for any period of time: since his return seems to have depended entirely on his own will. Had he incurred *rustication*, the resolution he expresses of returning to his *Alma Mater* would probably have been qualified by some phrase intimating that the time of his banishment had expired, and that he had permission to return. Whatever was the cause of his absence, "it may be conjectured," as Johnson himself infers, "from the willingness with which he has perpetuated the memory" of it, "that its cause was such as gave him no shame."

the hands of those courteous and learned men, the fellows of that college wherein I spent some years: who, at my parting, after I had taken two degrees, as the manner is, signified many ways how much better it would content them that I would stay; as by many letters full of kindness and loving respect, both before that time and long after, I was assured of their singular good affection towards me. Which being likewise propense to all such as were for their studious and civil life worthy of esteem, I could not wrong their judgments and upright intentions so much as to think I had that regard from them for other cause, than that I might be still encouraged to proceed in the honest and laudable courses, of which they apprehended I had given good proof. And to those ingenuous and friendly men, who were ever the countenancers of virtuous and hopeful wits, I wish the best and happiest things that friends in absence wish one to another. As for the common approbation or dislike of that place, as now it is, that I should esteem or disesteem myself, or any other, the more for that; too simple and too credulous is the confuter, if he think to obtain with me or any right discerner. Of small practice were that physician who could not judge by what both she or her sister hath of long time vomited, that the worse stuff she strongly keeps in her stomach, but the better she is ever kecking at and is queazy. She vomits now out of sickness; but ere it will be well with her, she must vomit by strong physic. In the meanwhile that suburb sink, as this rude scavenger calls it, and more than scurrilously taunts it with the plague, having a worse plague in his middle entrail, that suburb wherein I dwell shall be in my account a more honourable place than his university; which as in the time of her better health, and mine own younger judgment, I never greatly admired, so now much less. But he follows me to the city, still usurping and forging beyond his book notice, which only he affirms to have had; 'and where my morning haunts are he wises not.' It is wonder, that being so rare an alchymist of slander, he could not extract that as well as the university vomit, and the suburb sink which his art could distil so cunningly; but because his limbec fails him, to give him and envy the more vexation, I will tell him. Those morning haunts are where they should be, at home; not sleeping, or concocting the surfeits of an irregular feast, but up and stirring, in winter often ere the sound of any bell awake men to labour or to devotion; in summer as oft with the bird that first rouses, or not much tardier, to read good authors, or cause them to be read, till the attention be weary or memory have its full fraught: then with useful and generous labours preserving the body's health and hardiness to render lightsome, clear, and not lumpish obedience to the mind, to the cause of religion, and our country's liberty, when it shall require firm hearts in sound bodies to stand and cover their stations, rather than to see the ruin of our protestation and the enforcement of a slavish life."*

Milton's description of his personal appearance.—The cause of his blindness and his resignation under it.—The civilities of his friends and retention of his public office.

"Let us come now to my crimes. Can he find any thing to blame in my life and manners? Clearly nothing. What does he do then? He does what none but a brute and barbarian would have done; he upbraids me with my person and with my blindness.

Monstrum horrendum, informe, ingens, cui lumen ademptum,
A monster horrid, ugly, huge, and blind.

I certainly never thought I should have to contend with the Cyclops for the point of beauty!† But he immediately corrects himself. 'He is not huge,

* An Apology for Smeectymnus. Near the commencement.

† Milton was so far from being ugly that, according to his biographer, he had "the reputation of having been in his youth eminently beautiful, so as to have been

it is true: for nothing can be more lean, bloodless, and shrivelled.' Though it is to little purpose for a man to speak of his beauty, yet at last, as I have reason, in this particular also, for giving thanks to God, and am able to confound liars, lest any one should haply think me some monster with a dog's head, or a rhinoceros, (as the Spanish vulgar, trusting but too much to their priests, imagine of heretics,) I will say a few words. No one who has only seen me, has ever, to my knowledge, thought me ugly: whether handsome or not, is a point I shall not determine. My stature I own is not tall; but may approach nearer to the middle than to the small size. And what if small, as many men have been, who were of the very first rank, both in peace and war; and why should that stature be called small, which is large enough for every virtuous purpose? But it is not true that I am thus lean beyond example; on the contrary, I possess that spirit and strength, that when my age and manner of life so inclined me, I was neither unskilled in handling my sword, nor unpractised in its daily use. Armed with this weapon, as I commonly was, I thought myself a match for any man, though far my superior in strength, and secure from any insult which one man could offer to another. At this day I have the same spirit, the same strength, my eyes only are not the same; yet, to external appearance, they are as completely without injury, as clear and bright, without the semblance of a cloud, as the eyes of those whose sight is the most perfect. In this respect only am I a dissembler; and here it is against my will. In my countenance, than which, as he has said, there 'is nothing more bloodless,' there still remains a colour so very opposite to the bloodless and pale, that, though turned of forty, there is scarcely any one who would not think me younger by nearly ten years. It is equally untrue that either my body or my skin is shrivelled. In these particulars were I guilty of any falsehood, I should deservedly expose myself to the ridicule of many thousands of my countrymen who know me personally, and even of foreigners not a few. . . . Thus much have I been even constrained to say of my person. . . . Would it were equally in my power to confute this inhuman adversary on the subject of my blindness! But it is not. Then let us bear it. To be blind is not miserable; not to be able to bear blindness, that is miserable. But why should I be unable to bear that which it behoves every one to be prepared to bear, should the accident happen to himself, without repining? Why should I be unable to bear what I know may happen to any mortal being—what I know has actually happened to some of the most eminent and the best of men on the records of memory? Or shall I mention those old poets, ancientest and wisest, whose calamity the gods are said to have recompensed with far more excelling gifts, and men to have honoured with that high honour, as to choose rather to blame the gods themselves, than to impute their blindness to them as a crime. What is handed down of the augur Tiresias is well known. Of Phineus,* thus sang Apollonius, in his *Argonautics*:

— — οὐδ' ὅσπον ἐπίζετο καὶ Διὸς αὐτῷ
Χρεὺν ἀτρεκέως ἱερὸν νόον ἀνθρώποισι,
Τῷ καὶ οἱ γῆρας μὲν ἐπὶ θνητοῖν ἴαλλεν
'Εκ δ' ἔλετ' ὀφθαλμῶν γλυκερὸν φάος:

called the Lady of his College. His hair, which was of a light brown, parted at the foretop, and hung down upon his shoulders, according to the picture which he has given of Adam. He was, however, not of the heroic stature, but rather below the middle size, according to Mr. Richardson, who mentions him as having narrowly escaped from being short and thick."—Johnson's *Lives of the Poets*.

* — — nor sometimes forget
Those other two equall'd with me in fate,
So were I equall'd with them in renown!
Blind Thamyras, and blind Mæonides;
And Tiresias, and Phineus, prophets old.

Paradise Lost, Bk. iii.

Not Jove himself he feared; his daring ken
 With truth disclosed the will of fate to men;
 With length of years did Jove him hence requite,
 But his eyes bereft of the day's sweet light.

But God himself is truth, and the more closely any one adheres to truth, in teaching it to mankind, the more nearly must he resemble God, the more acceptable must he be to him. It is impious to believe God to be jealous of truth, or to be an enemy to the utmost freedom of its communication to men. It does not appear, therefore, that it was for any crime that this ancient sage, who was so zealous to enlighten human kind, and that many among the philosophers, were deprived of light. Or, should I mention those men of old so deserving of admiration for their civil wisdom as also for their great actions? And, first, Timoleon of Corinth, the deliverer of his own city and of all Sicily, than whom a better man or more revered in the commonwealth, no age has produced. Next, Appius Claudius, who, by nobly declaring his sentiments in the senate, delivered Italy from Pyrrhus, a formidable enemy; but himself delivered not from blindness. Then Cæcilius Metellus the high-priest, who lost his eyes in saving from the flames not the city only but the Palladium, on which hung the destiny of the city, as also the most sacred of the religious mysteries; though on other occasions it is certain that God has declared that his favour attends a devotedness so extraordinary even among the Gentiles. What, therefore, has happened to such a man, I can hardly think should be considered as an evil. Why should I add others of later times—as Dandolo, Prince of Venice, the first man by far of all his compatriots; or Ziska, the gallant Duke of Bohemia, champion of the orthodox faith? Why divines of highest name, Hieronymus, Zanchius, with some others? when it is well known, that the patriarch Isaac himself, than whom no mortal was ever more dear to God, lived blind no small number of years; and for some time, perhaps, Jacob also, his son, of God no less beloved; when, in fine, it is beyond all doubt, from the divine testimony of Christ our Saviour, that the man whom he healed had been blind even from the womb, for no sin either of himself or of his parents. As for myself, I call thee, O God, to witness, the searcher of the inmost spirit and of every thought, that I am not conscious of any thing, (though to the utmost of my power, I have often seriously examined myself, on this point, though I have visited all the recesses of my heart,) that I am not conscious of any crime, the heinousness of which could have justly caused, could have called down, this calamity upon me above others. Whatever I have written, yea, at any time, (since the royalists in their exultation imagine I am now suffering from it, by way of atonement, as they will have it,) I call the same God to witness, that I have written nothing which I was not persuaded at the time, and am still persuaded, was right and true and pleasing to God; and this without being moved by ambition, by lucre, or by glory; but solely by a sense of duty, of grace, and of devotion to my country; that, above all, I have done this with a view not only to the deliverance of the commonwealth, but likewise of the church. Hence, when that office against the royal defence* was publicly assigned me, and at a time when not only my health was unfavourable, but when I had nearly lost the sight of my other eye; and my physicians expressly foretold, that if I undertook the task, I should in a short time lose both; in no wise dismayed at this warning, methought it was no physician's voice I heard, not the voice even of Esculapius from the shrine of Epidaurus, but of some diviner monitor within; methought that by a certain fatality in my birth, two

* *Defensio Regia pro Carolo Primo ad Carolum Secundum*—"A Royal Defence for Charles the First to Charles the Second." This Defence was written by *Claudius Salmasius*, or *Claude de Saumaize*, a man renowned for his learning throughout Europe, and at the time of its publication Honorary Professor in the University of Leyden.

destinies were set before me—on the one hand blindness, on the other duty—that I must necessarily incur the loss of my eyes, or desert a sovereign duty. Nor did I fail to recollect the two-fold destiny, which the son of Thetis reports that his mother brought back concerning himself, when she went to consult the oracle at Delphi:

Διχθαδίας κῆρας φερέμεν θανάτοιο τέλοσδε·
 Εἰ μὲν κ' αὖτις μένων Τρώων πόλιν ἀμφιμαχῶμαι
 "Ὀλετο μὲν μοι νόσος, ἀτὰρ κλέος ἀφθιτον ἔσται"
 Εἰ δέ κεν οὔκαδ' ἵκωμαι φίλῃν ἐς πατρίδα γαῖαν,*
 "Ὀλετό μοι κλέος ἐσθλόν ἐπὶ δῆρ' ὃν δέ μοι αἰὼν
 "Ἔσσεται.

ll. i. 410—416.

Two fates conduct me to the realms of night :
 If staying here around Troy-town I fight,
 I return no more ; but my glory fair
 Shall shine immortal, and my deeds declare :
 If to my dear and native land I'm led,
 Long is my life ; but my glory is fled.†

Hence I thought with myself, that there were many who purchased a less good with a greater evil : for example, glory with death. On the contrary, I proposed to purchase a greater good with a less evil ; namely, at the price of blindness only, to perform one of the noblest acts of duty ; and duty being a thing in its own nature more substantial even than glory, ought on that account to be more desired and venerated. I decided, therefore, that, as the use of light would be allowed me for so short a time, it ought to be enjoyed with the greatest possible utility to the public. These are the reasons of my choice ; these the causes of my loss. Let the slanderers then of the judgments of God cease their revilings ; let them desist from their dreamy forgeries concerning me ; in fine, let them know that I neither repine at nor repent me of my lot ;‡ that I remain fixed, immoveable, in my opinion ; that I

* The metre of this verse, as quoted by Milton, and found in the common editions, is incorrect. To restore the proper quantity, Clarke proposes to read ἵκωμαι, as in *Od.* μ. 345. Hayne ἵκωμαι ἰών, as in *ll.* ζ. 123.

† These irregular lines (of which the third and sixth seem to be playing at *hop-skip-and-jump*) are given as the translation of the Greek in Burnett's version of Milton's Second Defence of the People of England—which, like the first, is in Latin—and, as the above extract is taken from that version, it seemed proper not to alter them, or substitute better verses : but it would be difficult to say why the translator preferred them to Pope's more elegant couplets, unless, perchance, they are *his own*. Could, however, this spirited translator of Milton's prose (itself often highly poetical) give so discordant a version of Homer's most musical poetry ?

‡ The resignation with which Milton bore the loss of his sight, and the reflection that supported his mind under this heavy calamity, are finely described in the beautiful sonnet he addressed to his friend Cyriac Skinner :

Cyriac, this three-years day, these eyes, though clear
 To outward view of blemish or of spot,
 Bereft of light, their seeing have forgot ;
 Nor to their idle orbs doth sight appear
 Of sun, or moon, or star, throughout the year,
 Of man or woman :—yet I argue not,
 Against Heaven's hand or will, nor bate a jot
 Of heart or hope ; but still bear up and steer
 Right onward. What supports me, dost thou ask ?
 The conscience, friend, to have lost them overplot
 In liberty's defence, my noble task,
 Of which all Europe rings from side to side :
 This thought might lead me through the world's vain masks,
 Content, though blind, had I no better guide.

neither believe, nor have found that God is angry; nay, that in things of the greatest moment I have experienced, and that I acknowledge his mercy and his paternal goodness towards me; that, above all, in regard of this calamity, I acquiesce in his divine will, for it is he himself who comforts and upholds my spirit—being ever more mindful of what he shall bestow upon me than of what he shall deny me: last of all, that I would not exchange my own consciousness of what I have done for any act of theirs, however well performed, or lose the recollection of it, which is always so calm and delightful to me. As to blindness, I would rather at last have mine, if it must be so, than either theirs, More, or yours. Yours, immersed in the lowest sense, so blinds your minds, that you can see nothing sound or solid; mine, with which you reproach me, deprives things merely of their colour and surface; but takes not from the mind's contemplation whatever is real and permanent in them. Besides, how many things are there which I should choose not to see; how many which I might be unwilling to see; and how few remaining things are there which I could desire to see! Neither am I concerned at being classed, though you think this a miserable thing, with the blind, with the afflicted, with the sorrowful, with the weak; since there is a hope, that, on this account, I have a nearer claim to the mercy and protection of the sovereign Father. There is a way, and the apostle is my authority, through weakness to the greatest strength. May I be one of the weakest, provided only in my weakness that immortal and better vigour be put forth with greater effect; provided only in my darkness the light of the divine countenance does but more brightly shine: for then I shall at once be the weakest and the most mighty; shall be at once blind and of the most piercing sight. Thus, through this infirmity, should I be consummated, perfected; thus, through this darkness, should I be enrobed in light. And, in truth, we who are blind, are not the last regarded by the providence of God; who, as we are the less able to discern any thing but himself, beholds us with the greater clemency and benignity. Woe be to him who makes a mock of us; woe be to him who injures us; he deserves to be devoted to the public curse. The divine law, the divine favour, has made us not merely secure, but, as it were sacred, from the injuries of men; nor would seem to have brought this darkness upon us so much by inducing a dimness of the eyes, as by the overshadowing of heavenly wings; and not unfrequently is wont to illumine it again, when produced by an inward and far surpassing light.* To this I attribute the more than ordinary civilities, attentions, and visits, of friends, of whom there are some, with whom, as with true friends, I may hold the dialogue of Pylades and Orestes:

Ορεστ. Ἐρπε ὤν ὡς αἶψα πιδός μου.

Πυ. Φίλα γ' ἔχω κηδεύματα.

Orestes. Go slowly on, and be the rudder of my feet.

Py. I have an interesting charge.

Eurip. in Orest.

And in another place:

Δίδε χεῖρ ἐπηρέτη φίλῳ.

Give your hand to your friend and servant.

Δ' ὅς δέσῃ σὴν χεῖρ, ὀδηγήσω δ' ἐγώ.

Throw your arm about my neck and I will be your guide.

Id. in Her. furent.

* Who can read this most beautiful passage without being reminded of the closing lines in the noble introduction to the third book of *Paradise Lost*?

So much the rather thou, celestial Light,
Shine inward, and the mind through all her powers
Irradiate: there plant eyes, all mist from thence
Purge and disperse, that I may see and tell
Of things invisible to mortal sight.

For they do not suppose that by this misfortune I am rendered altogether a nullity; they do not suppose that all which belongs to a man of sense and integrity is situated in his eyes. Besides, as I am not grown torpid by indolence, since my eyes have deserted me, but am still active, still ready to advance among the foremost to the most arduous struggles for liberty; I am not, therefore, deserted even by men of the first rank in the state. On the contrary, such men, considering the condition of humanity, shew me favour and indulgence as to one who has completed his services, and readily grant me exemption and retirement. They despoil me of no dignity, they deprive me not of any public office * I before held; they disparage not the benefit which may have accrued from that particular service; and though they are aware that they are now to confer their favours upon one who is become less useful, they think it ought to be done with no less benignity; indeed, with the same honour, as if, like the Athenians in ancient times, they had decreed a maintenance for me in the Prytaneum. Thus, while I can derive consolation in my blindness both from God and man, let no one be troubled that I have lost my eyes in an honourable cause, and far be it from me to be troubled at it; far be it from me to possess so little spirit as not to be able without difficulty to despise the revilers of my blindness, or so little placability, as not to be able, with still less difficulty, to forgive them."

Milton's history of himself from his earliest years, to the period of his writing his "Defence of the People of England."

"I was born at London of respectable parents. My father was a man of the highest integrity; my mother, an excellent woman, was particularly known throughout the neighbourhood for her charitable donations. My father destined me from a child for the pursuits of polite learning, which I prosecuted with such eagerness, that, after I was twelve years old, I rarely retired to bed from my lucubrations till midnight. This was the first thing which proved pernicious to my eyes, to the natural weakness of which were added frequent headaches. But as all this could not abate my instinctive ardour for learning, he provided me, in addition to the ordinary instructions of the grammar school, with masters to give me daily lessons at home. Being thus instructed in various languages, and having gotten no slight taste of the sweetness of philosophy, he sent me to Cambridge, one of our two national colleges. There, aloof from all profligate conduct, and with the approbation of all good men, I studied seven years, according to the usual course of discipline and of scientific instruction,—till I obtained, and with applause, the degree of master, as it is called; when I fled not into Italy, as this foul miscreant falsely asserts, but of my own free will returned home, leaving behind me, among most of the fellows of the college who had shewn me no ordinary attention, even an affectionate regret. At my father's country house, to which he had retired to pass the remainder of his days, being perfectly at my case, I gave myself up entirely to reading the Greek and Latin writers; exchanging, however, sometimes, the country for the town, either for the purchase of books or to learn something new in the mathematics, or in music, which at that time furnished the sources of my amusement. After passing five years in this way, I had the curiosity, after the death of my mother, to see foreign countries, and above all, Italy; and having obtained permission of my father, I set out, attended by one servant. On my departure I was treated in the most friendly manner by Sir Henry Wootton, who was long an ambassador from King James to Venice, and who not only followed me with his good wishes, but communicated, in an elegant letter, some maxims of the greatest use to one who is going abroad. From the recommendation of others, I was received at Paris with the utmost courtesy by the noble Thomas Sendamore,

* Milton was Secretary for Foreign Affairs during the Commonwealth.

Viscount of Sligo, who, of his own accord, introduced me, accompanied by several of his suite, to the learned Hugo Grotius, at that time ambassador from the Queen of Sweden to the King of France, and whom I was very desirous of seeing. On my setting out for Italy some days after, he gave me letters to the English merchants on my rout, that they might be ready to do me any service in their power. Taking ship at Nice, I arrived at Genoa; and soon after at Leghorn and Pisa, thence to Florence. In this last city, which I have always valued above the rest for the elegance of its dialect and of its genius, I continued about two months. Here I soon contracted a familiar acquaintance with many persons eminent for their rank and learning, and regularly frequented, also, their private academies—an institution which deserves the highest commendation, as calculated to preserve at once polite letters and friendly intercourse: for the pleasing, the delightful recollection I still retain of you, Jacobo Gaddi, of you, Carolo Dati, Friscobaldi, Coltellino, Bonmatthai, Clementillo, Francini, and many others, no time will efface. From Florence I pursued my route to Sienna, and then to Rome; and having been detained about two months in this city by its antiquities and ancient renown, (where I enjoyed the accomplished society of Lucas Holstensus and many other learned and superior men,) I proceeded to Naples. Here I was introduced by a certain hermit, with whom I had travelled from Rome, to John Baptista Manso, Marquis of Villa, a man of the first rank and authority, to whom the illustrious poet Torquato Tasso addressed his book on friendship. By him I was treated, while I stayed there, with all the warmth of friendship; for he conducted me himself over the most remarkable parts of the city, and more than once came to visit me at my own lodgings. On my leaving Naples he gravely apologized for shewing me no more attention, alleging, that although it was what he wished above all things, it was not in his power in that city, because I had not thought proper to be more guarded on the point of religion. As I was preparing to pass over, also, into Sicily and Greece, I was restrained by the melancholy tidings from England of the civil war: for I thought it base that I should be travelling at my ease, even for the improvement of my mind abroad, while my fellow-citizens were fighting for their liberty at home. As I was about to return to Rome, the merchants gave me an intimation that they had learnt from their letters, that, in case of my revisiting Rome, the English Jesuits had laid a plot for me, because I had spoken too freely on the subject of religion: for I had laid it down as a rule for myself never to begin a conversation on religion in those parts, but if interrogated concerning my faith, whatever might be the consequence, to dissemble nothing. I, therefore, returned notwithstanding to Rome; I concealed from no one who asked the question what I was; if any one attacked me, I defended, in the most open manner, as before, the orthodox faith, for nearly two months more in the city, even of the sovereign pontiff himself. By the will of God, I arrived safe again at Florence, revisiting those who longed no less to see me than if I had returned to my own country. There I willingly stopped as many months as before, except that I made an excursion for a few days to Lucca; when, crossing the Apennine, I made the best of my way, through Bononia and Ferrara, to Venice. Having spent a month in getting a survey of this city, and seen the books shipped which I had collected in Italy, I was brought, by way of Verona, Milan, and the Pænine Alps, and along the lake Lemano, to Geneva. This city, as it brings to my recollection the slanderer More, makes me again call God to witness, that in all these places where so much licence is given, I lived free and untouched of all defilement and prodigate behaviour, having it ever in my thought, that if I could escape the eyes of men, I certainly could not escape the eyes of God. At Geneva I had daily intercourse with John Diodati, the very learned professor of divinity. Then, by the same rout as before, I returned through France, to my own country, after an absence of a year and about three months. I arrived nearly at the time that Charles, breaking the pacification, renewed the war, called the episcopal war, with the Scots, in

which the royal forces were routed in the first engagement; and Charles, now finding the whole English nation enraged, and justly, to the last degree, against him, not long after called a parliament; though not by his own will, but as compelled by his necessities. Looking about me for some place in which I might take up my abode, if any was to be found in this troubled and fluctuating state of affairs, I hired, for me and my books, a sufficiently spacious house in the city. Here I returned with no little delight to my interrupted studies; leaving, without difficulty, the issue of things more especially to God, and to those to whom the people had assigned the department of duty.* Meanwhile, as the parliament acted with great vigour, the pride of the bishops began to lose its swell. No sooner did liberty of speech begin to be allowed than every mouth was open against the bishops. Some complained of their personal vices, others of the vice of the order itself. It was wrong, they said, that they alone should differ from all other reformed churches; that it was expedient the church should be governed by the example of the brethren, and above all, by the word of God. I became perfectly awake to these things, and perceiving that men were in the right way to liberty, that, if discipline originating in religion continued its course to the morals and institutions of the commonwealth, they were proceeding in a direct line from such beginnings, from such steps, to the deliverance of the whole life of mortal man from slavery; moreover, as I had endeavoured from my youth, before all things, not to be ignorant of what was law, whether divine or human; as I had considered, whether I could ever be of use, should I now be wanting to my country, to the church, and to such multitudes of the brethren who were exposing themselves to danger for the gospel's sake—I resolved, though my thoughts were then employed upon other subjects, to transfer to these the whole force of my mind and industry. Accordingly, I first wrote ‘Of the Reformation of the English Church,’ in two books, to a friend. Next, as there were two bishops of reputation above the rest, who maintained their own cause against certain leading ministers; and as I had the persuasion, that on a subject which I had studied solely for the love of truth, and from a regard to Christian duty, I should not write worse than those who contended for their own lucre and most iniquitous domination; to one of them I replied in two books, of which one was entitled ‘Of Prelatical Episcopacy,’ the other ‘Of the Reason of Church Government,’ to the other in some ‘Animadversions,’ and soon after, in an ‘Apology;’ and thus, as was said, brought timely succour to those ministers who had some difficulty in maintaining their ground against the bishops’ eloquence: from this time too, I held myself ready, should they thenceforward make any reply. When the bishops, at whom every man aimed his arrow, had at length fallen, and we were now at leisure, as far as they were concerned, I began to turn my thoughts to other subjects; to consider in what way I could contribute to the progress of real and substantial liberty; which is to be sought for not from without, but within, and is to be obtained principally not by fighting, but by the just regulation and by the proper conduct of life. Reflecting, therefore, that there are in all three species of liberty, without which it is scarcely possible to pass any life with comfort, namely, ecclesiastical, domestic or private, and civil; that I had already written on the first species, and saw the magistrate dili-

* Dr. Johnson represents Milton as returning home from his travels with the professed design of aiding his countrymen, who were contending for their liberties, and yet doing nothing when he reached the scene of action. This is a most unjust charge. It is true he did nothing with the sword, but how much did he achieve with a more powerful weapon—the pen! He served his country in the study more effectually than he could have done in the field. His eloquent defences of both the civil and religious rights of men supported the cause of freedom in his own day, and will continue to support it, so long as his works exist and are read, exciting in the hearts of thousands the same glowing and virtuous indignation he felt in his own against all that is oppressive in temporal or spiritual power.

gently employed about the third, I undertook the domestic, which was the one that remained. But as this, also, appeared to be threefold, namely, whether the affair of marriage was rightly managed; whether the education of children was properly conducted; whether, lastly, we were to be allowed freedom of opinion—I explained my sentiments not only on the proper mode of contracting marriage, but also, of dissolving it should that be found necessary: and this I did according to the divine law which Christ has never abrogated; and much less has he given a civil sanction to any other, that should be of higher authority than the whole law of Moses. In like manner, I delivered my own opinion and the opinion of others concerning what was to be thought of the single exception of fornication—a question which has been, also, copiously elucidated by our celebrated Selden, in his *Hebrew Wife*, published some two years after. Again, it is to little purpose for *him* to make a noise about liberty in the legislative assemblies, and in the courts of justice, who is in bondage to an inferior at home—a species of bondage of all others the most degrading to a man. On this point, therefore, I published some books, and at that particular time, when man and wife were often the fiercest enemies, he being at home with his children, while she, the mother of the family, was in the camp of the enemy, threatening slaughter and destruction to her husband. I next treated, in one little work, of the education of children, briefly it is true, but at sufficient length, I conceived, for those who apply themselves to the subject with all that earnestness and diligence which it demands—a subject than which there can be none of greater moment to imbue the minds of men with virtue, from which springs that true liberty which is felt within; none for the wise administration of a commonwealth and for giving it its utmost possible duration. Lastly, I wrote after the model of a regular speech, *Areopagitica*, on the liberty of printing, that the determination of true and false, of what ought to be published, and what suppressed, might not be in the hands of the few who may be charged with the inspection of books, men commonly without learning and of vulgar judgment, and by whose licence and pleasure no one is suffered to publish any thing which is above vulgar apprehension. The civil species of liberty, the last which remained, I had not touched, as I perceived it drew sufficient attention from the magistrate. Nor did I write any thing on the right of kings, till the king, pronounced an enemy by the parliament, and vanquished in war, was arraigned as a captive before judges, and condemned to lose his head. But when certain Presbyterian ministers, at first the bitterest foes to Charles, unable to endure that the Independent party should now be preferred to them, and that it should have greater influence in the senate, began to clamour against the sentence which the parliament had pronounced upon the king (though in no wise angry at the deed, but only that themselves had not the execution of it), and tried to their utmost to raise a tumult, having the assurance to affirm that the doctrine of Protestants, that all the reformed churches shrunk with horror from the atrocity of such a sentence against kings—then, indeed, I thought it behoved me openly to oppose so barefaced a falsehood. Yet even then I neither wrote nor advised any thing concerning Charles, but simply shewed, in general, what may be lawfully done against tyrants, adducing in confirmation, the authorities of no small number of the most eminent divines, inveighing, at the same time, almost with the zeal of a preacher, against the egregious ignorance or impudence of those men who had promised better things. This book was not published till after the death of the king, being intended rather to compose the minds of men, than to settle any thing relating to Charles; that being the business of the magistrates instead of mine, and which, at the time I speak of, had been already done. These services of mine, which were performed within private walls, I gratuitously bestowed at one time on the church, at another, upon the commonwealth; while neither the commonwealth nor the church bestowed upon me in return any thing beyond security. It is true that I gained a good conscience, a fair

repute among good men, and that the deeds themselves rendered this freedom of speech honourable to me. Some men, however, gained advantages, others honours, for doing nothing; but no man ever saw me canvassing for preferment, no man ever saw me in quest of any thing through the medium of friends, fixed with supplicatory look to the doors of the parliament, or clung to the vestibules of lower assemblies. I kept myself commonly at home, and supported myself, however frugally, upon my own fortune, though, in this civil broil, a great part was often detained, and an assessment, commonly iniquitous, imposed upon me. Having dispatched these things, and thinking that for the future I should now have abundance of leisure, I undertook a history of the nation from its remotest origin; intending to bring it down, if I could, in one unbroken thread, to our own times. I had already finished four books, when lo! (Charles's kingdom being reduced to a commonwealth,) the council of state, as it is called, now first constituted by authority of parliament, invited me to lend them my services in the department more particularly of foreign affairs—an event which had never entered my thoughts! Not long after the book, which was attributed to the king, made its appearance, written certainly with the bitterest malice against the parliament. Being ordered to prepare an answer to it, I opposed the *Iconoclast* to the *Icon*; not, as is pretended, 'in insult to the departed spirit of the king,' but in the persuasion, that queen truth ought to be preferred to king Charles; and as I foresaw that some reviler would be ready with this slander, I endeavoured, in the introduction, and in other places as far as it was proper, to ward off the reproach. Next came forward Salmasius; and, as More reports, so little time was lost in looking about for some person to answer him, that all, of their own accord, instantly nominated me, who was then present, in the council. It is chiefly, More, for the sake of those good men who have otherwise no knowledge of me, that, to stop your mouth, and to confound your lies, I have so far given an account of myself. I tell you, then, foul priest, *φιμω-θητι*, hold your peace, I say: for the more you revile me, the more fully will you compel me to explain my own conduct; from which you could gain nothing yourself, but the reproach, already too heavy, of being a liar; and would lay open for me a still wider field for the commendation of my own integrity."*

We cannot close these extracts from the prose works of Milton without strongly recommending the perusal of them to our readers. They contain the noblest sentiments expressed in the noblest language, and are calculated to inspire a love of virtue, of truth, and of freedom. To the student of eloquence they will furnish specimens of the most powerful and brilliant oratory; at one time possessing all the ardent vehemence of Demosthenes, at another all the magnificent amplification of Cicero; interspersed, too, with passages of a more imaginative kind than are to be found in either, adorned with all the glowing colours of poetic fancy—we might almost say of poetic diction. The music of its periods and the splendour of its images often, indeed, elevate the prose of Milton to the dignity of poetry. Though, to use his own words, "sitting in the cool element of prose," he cannot avoid often soaring to "the high region of his fancies," when his conceptions are not only truly sublime, but his language, partaking, as it were, of their nature, and breathing their spirit, assumes a grandeur and loftiness admirably suited to the expression of them. The arrangement of his sentences is sometimes more inverted and artificial than may please modern taste, but what they lose in simplicity of construction they gain in harmony, and we have never read any prose compositions which have so much delighted us

* "A Second Defence of the People of England." Somewhere about the middle.

with the melody of sound. The objections which have been made to these admirable compositions have been answered, in a masterly manner, in Dr. Channing's most eloquent and luminous "Remarks on the Character and Writings of Milton;" from which we shall here make one quotation in illustration and vindication of his character.

"We now come to a much more serious objection to Milton's prose writings, and that is, that they are disfigured by party spirit, coarse invective, and controversial asperity; and here we are prepared to say, that there are passages in these works which every admirer of his character must earnestly desire to expunge. Milton's alleged virulence was manifested towards private and public foes. The first, such as Salmasius and Morus, deserved no mercy; they poured out on his spotless character torrents of calumny, charging him with the blackest vices of the heart, and the foulest enormities of the life. It ought to be added, that the manners and spirit of Milton's age justified a retaliation on such offenders, which the more courteous, and, we will hope, more Christian spirit of the present times will not tolerate. Still we mean not to be his apologists. Milton, raised as he was above his age, and fortified with the consciousness of high virtue, ought to have been both to his own and future times an example of Christian equanimity. In regard to the public enemies whom he assailed, we mean the despots in church and state, and the corrupt institutions which had stirred up a civil war, the general strain of his writings, though strong and stern, must exalt him, notwithstanding his occasional violence, among the friends of civil and religious liberty. That liberty was in peril. Great evils were struggling for perpetuity, and could only be broken down by great power. Milton felt that interests of infinite moment were at stake; and who will blame him for binding himself to them with the whole energy of his great mind, and for defending them with fervour and vehemence? He must not mistake Christian benevolence, as if it had but one voice, that of soft entreaty. It can speak in piercing and awful tones. There is constantly going on in our world a conflict between good and evil. The cause of human nature has always to wrestle with foes. All improvement is a victory won by struggles. It is especially true of those great periods which have been distinguished by revolutions in government and religion, and from which we date the most rapid movements of the human mind, that they have been signalized by conflict. Thus Christianity convulsed the world and grew up amidst storms; and the reformation of Luther was a signal to universal war; and liberty in both worlds has encountered opposition, over which she has triumphed only through her own immortal energies. At such periods, men gifted with great power of thought and loftiness of sentiment, are especially summoned to the conflict with evil. They hear, as it were, in their own magnanimity and generous aspirations, the voice of a divinity; and thus commissioned, and burning with a passionate devotion to truth and freedom, they must and will speak with an indignant energy; and they ought not to be measured by the standard of ordinary men in ordinary times. Men of natural softness and timidity, of a sincere but effeminate virtue, will be apt to look on these bolder, hardier spirits, as violent, perturbed, and uncharitable; and the charge will not be wholly groundless. But that deep feeling of evils, which is necessary to effectual conflict with them, and which marks God's most powerful messengers to mankind, cannot breathe itself in soft and tender accents. The deeply moved soul will speak strongly, and ought to speak so as to move and shake nations. We have offered these remarks as strongly applicable to Milton. He revered and loved human nature, and attached himself to its greatest interests with a fervour of which only such a mind was capable. He lived in one of those solemn periods which determine the character of ages to come. His spirit was stirred to its very centre by the presence of danger. He lived in the midst of the battle. That the ardour of his spirit sometimes passed the bounds of wisdom and

charity, and poured forth unwarrantable invective, we see and lament. But the purity and loftiness of his mind break forth amidst his bitterest invectives. We see a noble nature still. We see that no feigned love of truth and freedom was a covering for selfishness and malignity. He did indeed love and adore uncorrupted religion and intellectual liberty, and let his name be enrolled among their true champions.

* * * * *

"Freedom in all its forms and branches was dear to him, but especially freedom of thought and speech, of conscience and worship, freedom to seek, profess, and propagate truth. The liberty of ordinary politicians, which protects men's outward rights, and removes restraints to the pursuit of property and outward good, fell very short of that for which Milton lived and was ready to die. The tyranny which he hated most was that which broke the intellectual and moral power of the community. The worst feature of the institutions which he assailed was, that they fettered the mind. He felt within himself that the human mind had a principle of perpetual growth, that it was essentially diffusive and made for progress, and he wished every chain broken that it might run the race of truth and virtue with increasing ardour and success."

There is one class of readers who will not be pleased with Milton's prose works—the supporters of corruption in church and state; men who would sacrifice freedom at the shrine of interest, and suffer despotism to make the greatest encroachments on the liberties of mankind under the sanction of what used to be called (we trust the phrase is now for ever ejected from the political vocabulary of Europe) the divine right of kings. It is to be hoped, however, that few such men as these remain. The interests of the many have been too long subservient to those of one or a few; and the monopolizers of both spiritual and temporal power must prepare to yield up what they have unjustly obtained. Nations have, at length, opened their eyes to the enormity of the crime of the chief magistrate trampling upon those sacred rights he was invested with public power for no other purpose than to protect; and the French, in ejecting Charles the X. from the throne, have taught a lesson to tyrants, as instructive to them and as beneficial to the world, as was inculcated by the English in the decapitation of Charles I., and the deposition of his despotic son James II. We hail this event as a proof of the increasing intelligence of the times, and a precursor of better things to come; and, whilst we look forward with confiding hope to the rapidly advancing period, when both the civil and religious rights of men shall be acknowledged in every country on the earth, and the triumphs of liberty be complete and universal, we look back with kindling gratitude on the noble exertions of such patriotic spirits as Milton in the great conflict for freedom in our native land, revering them as the best benefactors of their species, and holding them up to the admiration and esteem of the present and every future generation.

J. B.

Rotherham.

PARABLE.

THERE was a lofty rock which had stood for ever. And a fountain sprang up beneath the rock, and the waters thereof were purer than any waters that were upon the earth.

A Hermit made his dwelling beside the fountain. He drank of the waters at their source, morning and evening ; and he went lower down, and purified himself every day.

His dwelling was covered with vines ; and the Hermit trained the branches thereof, and watered the roots, and rejoiced to behold the golden clusters, and watched with care those that were yet unripe.

Birds fed from his hand, and refreshed him with their song. Antelopes also were sheltered beneath his roof, and he loved to behold their sports.

It chanced, one day, that the Hermit was weary and slept. And when he awoke, lo ! one stood beside him in his dwelling. And the Hermit wist not how he had found entrance therein.

And the stranger was of a gay countenance, and in his hand he held a cup. He drank thereof, and offered unto the Hermit.

The Hermit was afraid ; but, after a while, he listened to the words of the stranger and drank.

The night passed away in mirth. The holy man knew not when the sun went down : neither did he repair to the fountain as he was wont.

Towards dawn, he sank down in a deep sleep ; and when he awoke, lo ! the stranger had departed.

When he went abroad, the sun rode high in the heavens ; and as he looked around him, he saw that all was laid waste.

The vines were torn down from their supports and trailed along the ground. The birds had not been fed ; therefore their song was hushed. The antelopes came not forth : they were stretched on the earth, fainting with thirst.

Then the Hermit went to drink of the fountain. But the stream was almost dried up, and the waters thereof were bitter.

He hastened to bathe his feverish brow. But when he bent over the pool, lo ! his face was changed that he knew it not.

Casting himself down in fear and sorrow, he cried " an enemy hath laid waste my dwelling while I slept."

Presently, dark clouds arose, and thunders rolled afar off.

And the Hermit heard a voice calling on his name. He looked up, and beheld one whose eye was sullen, and his brow dark and lowering.

And he frowned upon the Hermit, saying, " He whom thou hast entertained is SIN. He hath despoiled thy habitation, and the waste can never be repaired."

Then the Hermit trembled, for the voice of the stranger chilled his soul.

" What then must I do ?" he cried. And while he spake, the winds arose, and there was a great storm. And DESPAIR replied,

" Thou canst not remain here. Behold ! the storm beats upon thy dwelling, and it shakes from its foundations. Follow after thy guest, for here is no abiding place."

" But he hath spoiled me already," cried the Hermit ; " and if I follow him, he will destroy me utterly."

" Then," cried DESPAIR, " cast thyself down from a rock and die."

And the Hermit fled to the edge of a precipice, and was about to cast

himself down, when a hand restrained him. He turned, and beheld the form of a woman. She was clothed in dark raiment. Her countenance was severe, though calm. Her eye was mournful, and bore traces of tears that had passed away. Her voice was low, but sweet; and the Hermit, while he listened, felt the tumult subside in his soul.

"Return unto thy home," she said. "I am **REPENTANCE**; and I will aid thee to repair the desolation thereof."

"But," replied he, "the storm beats upon it, and will overthrow it so that I can never more enter therein."

"Return with me," answered his protector. "Thou canst abide under the shadow of the rock till the storm be overpast."

So she took his hand, and the Hermit suffered himself to be led back.

At length the black clouds parted, and a ray of light fell upon the fountain.

"Drink thereof, and refresh thyself," said his guide.

The Hermit feared to taste, because he knew that the waters were bitter: but he obeyed the voice of his guide.

As he stooped to drink, lo! the pure wave swelled to meet his lips. His tears flowed fast, and as they fell into the stream, the bitterness thereof passed away.

And he arose refreshed, and strengthened for his work. And **REPENTANCE** guided him therein.

But when all was done, the habitation was not pleasant as before.

And when she was about to depart, the Hermit cried, "Remain with me, for my home is yet sad, and the beauty thereof hath vanished away. I also fear to be alone, lest **SIN**, my enemy, should return."

REPENTANCE answered, "Another now waiteth my help, and I must depart. But be thou watchful, lest thy enemy approach thee unawares. If thou behold him nigh, flee unto the shadow of the rock, and thou shalt be safe."

And when she had departed, the Hermit pondered her words continually.

After a time, **SIN** again drew nigh. He hoped to find the door standing wide, and the Hermit sleeping as before.

He marvelled when he saw how fair the dwelling and the garden appeared. And he said,

"Some one hath taught him to repair the ruin which I caused. I must beware how I approach."

And he looked, and behold! the Hermit was seated beneath the Everlasting Rock. Peace was in his countenance as he saw how all around was fair and promising. The last rays of day shone on his grey hairs.

And **SIN** dared not approach; but lingered till the darkness of night should come on.

When the sun disappeared, the Hermit repaired to the fountain, and knelt down to drink.

Then **SIN** hastened to unfurl his wings, and fled away.

CORRESPONDENCE BETWEEN THE LORD BISHOP OF FERNS AND THE
RIGHT HONOURABLE THE EARL OF MOUNTCASHEL ON THE CHURCH
ESTABLISHMENT.

THIS correspondence arose out of the meeting which, at the instance of the Evangelical part of the Establishment in Ireland, was held at Cork, in September 1829, with a view to petition Parliament on the subject of existing abuses in the Church. The meeting consisted merely of laymen. The Earl of Mountcashel presided, and he is therefore singled out as the object of his attack by the Church advocate, the Bishop of Ferns. As a logician, the Bishop is the better man; but the Earl has of all the advantages the greatest, that of a good cause. The Bishop, in the true spirit of a priest, is very wrathful with the Earl and his associates for presuming to intrude into sacred matters, and labours hard to intimidate his readers by assuring them that that *deplorable event*, "the great rebellion," was begun by the interference of the laity, in "affairs ecclesiastical." The Earl of Mountcashel, however, disregards the Bishop's terrors, and ventures, and with success, to justify the proceedings at Cork. If the clergy are too idle or too corrupt to care for the Church, it is high time, he thinks, that the laity should look into its condition, and rescue it if possible from the ruin with which it is threatened. The Chairman and all the speakers at the meeting profess the most ardent attachment to the Church, and the representations, therefore, which they give of its corruptions are the representations not of enemies, but of friends. Among the abuses mentioned by the speakers and alluded to in the resolutions passed at the meeting, and in the petition presented to the Lords, and in the statements of the Earl of Mountcashel in his controversy with the Bishop, we shall briefly detail the chief. From the ensuing specimen, our readers will be able to judge how desirable it is that the Irish Church should continue to receive the protection of the law.

Living instances are not wanting of bishops being appointed from political motives; the country is so badly provided with spiritual guides, that there is only one parish clergyman to about 3888 persons, one incumbent to nearly 6000 persons, and one hard-working curate, supposing all to be such, to nearly 12,000 persons, many of the rectors confine their weekly labours to performing the Church service on a Sunday, and reading a dull sermon; the Protestant community of the working classes, except those who are under the superintendence of Dissenters, are, in the majority of cases, in the depths of ignorance and depravity; the covetousness of many of the clergy has alienated the affections of the laity, and driven many members of the Church out of her pale; the morals of many of the clergy are disgraceful; the discipline of the ecclesiastical courts relaxed or evaded by bribery and corruption; many of the clergy set themselves in open opposition to efforts made for the improvement of the people by others of their body, by the union of distinct parishes, of parishes which are sometimes many miles distant from each other, a large income is obtained for a relation or a dependent of a bishop, and the spiritual welfare of thousands totally neglected. A dignitary in Munster holds a large living in Connaught. A union in the neighbourhood of the Earl Mountcashel consists of five parishes, and is valued at between three and four thousand pounds a year. From a return made to Parliament, in 1820, it appears that in the dioceses of Clonfert and Kilmaduah there were 59 parishes united into 14 benefices.

Of one of these the Bishop himself tells us that it consists of 34,000 acres. At the same period, it also appeared there were in the diocese of Cork and Ross 107 parishes united into 77 benefices, with only 43 incumbents resident near enough to perform the duties. In the diocese of Cloyne, there were also 123 parishes united into 77 benefices. In 1818, the Bishop of Cork, instead of breaking a union of parishes, gave to his son that of Moviddy, &c., worth in the whole £1178. 9s. yearly, without valuing near 100 acres of glebe land, and besides a large prebend in the diocese of Ross, and a vicar choralship in the Cathedral. Many similar cases might be mentioned. So late as the year 1826, the parish of Breolich, worth at least £400 a year, was united with four others producing upwards of £700 per annum. This was done for the benefit of a very near relation of the Archbishop. In Cork, the rectory of Christ Church, which is a sinecure, was attached to the prebendary of the Holy Trinity. The income of this rectory arises chiefly from lands, and the present holder received not long since from his tenants £10,000 by way of fine, besides an annual stipend of £400. The Rector of St. Ann's, Shandon, in Cork, who pays one of his curates 3s. 9½d. a day, and another 2s. 9½d. a day, receives £700 per annum. Archdeacon Cotton was presented by the Archbishop of Cashel, his father-in-law, with two unions of four parishes each to hold with an archdeaconry. The Primate knowing that each of these unions was adequate to support several separate clergymen, refused a faculty for the plurality. The Archbishop then filed a bill in Chancery, to compel him to grant what he had refused; in which he succeeded. The Rev. Mr. Darby holds two unions, one consisting of eight parishes, the other of seven. The parishes composing these unions are situated widely from each other. These wealthy rectors, as might be expected, consider it beneath them to visit the sick, baptize the children, to marry a couple, nay, to bury the dead, because they are poor. And if asked the cause of this neglect reply, "I keep a curate, let him attend them." As to the lives of the clergy, the Earl of M. declares, "I could mention facts which would astonish and shock. These things are still tolerated, and if called on in my place in Parliament, I pledge myself to perform the painful duty of stating them."—"The innumerable well-founded complaints of existing abuses, of clerical oppression, of neglect, of immorality, of a want of churches, and of extensive unions, which reached me since the commencement of this correspondence, prove more and more the impotence of your Lordship's vain attempt to uphold the defects of the present system." Even the Bishop of Ferns himself has a word of defence for a young clergyman convicted of lending to a young lady, one of his parishioners, Don Juan, with a request that she should conceal it from her mother.

The public welfare has been sacrificed to the interest of a favoured body; churches have been suffered to sink into a heap of ruins; congregations have disappeared, whilst the oppressed curate and his family have endured every privation. The law made in his favour is evaded incessantly, and the only meritorious part of the Church subsists on the very edge of starvation. In the city of Cork,

	per ann.				a day.	
	£.	s.	d.		s.	d.
The Curate of Holy Trinity receives	70	0	0	or	3	10
of St. Paul's	69	4	7½	or	3	9½
of St. Ann's, Shandon..	69	4	7½	or	3	9½
Another to ditto	50	0	0	about,	or	2 9

	per ann.				a day.		
	£.	s.	d.		s.	d.	
of St. Peter's	69	4	7½	or	3	9½	
Another ditto.	46	3	1	or	2	6½	
of St. Mary's, Shandon	46	3	1	or	2	6½	
of St. Nicholas	60	0	0	or	3	3½	

Some of these curates have already officiated nearly twenty years. One curate not long since resigned from old age, having served the best part of his life at a salary of £50 per ann. Irish currency, or £46. 3s. 1d. British. Another died after having been for forty years curate of St. Peter's parish, at an annual salary of not more than £69. 4s. 7½d., leaving a family in the most abject poverty. The Rev. A. E. is curate of the lucrative parish of Skull, sixteen miles in length, which contains so many Protestants that on some days there are two hundred communicants; the rector is Archdeacon of Connor, the most distant part of Ireland, and has not for many years visited the parish, and the only provision for the curate is the glebe house and land. The Rev. W. B. enjoys as rector of Inniscarra £1150 a year, he resides principally in England, his curate has scarcely the means of subsistence. In this living there has been a most lamentable lapse to Popery within the last twenty years, and but for the exertions of the curate, there would hardly be a poor Protestant attending a church to which was formerly attached a large congregation. The Earl of Mountcashel states that he knows one who has served as a curate upwards of thirty-five years in a parish worth £1100 per annum, and who has a wife and seven children to support on a salary of £69. 4s. 7½d., about fivepence to each per day. To these, "*innumerable* other instances" of the wretchedness of the curates might be added. And whilst they are all but starving, others are with "flinty hearts" "wallowing in luxury and indolence on the wealth allotted by the nation for the propagation and support of the national religion," and "regard their laborious assistants as little better than journeymen, apprentices, or menials," nay, give them less wages than many handicraftsmen receive. We have spoken of the rectors, let us turn to the bishops. Studied secrecy and false returns to Parliament, with other things, make it difficult "to ascertain the real value of Church property." Mr. Leslie Foster estimated the income of the Irish bishops at £4600 per annum. They are twenty-two in number. Thus above one hundred thousand pounds are enjoyed by twenty-two persons. How far this estimate is below their actual receipts, it is not easy to say. The Bishop of Ferns himself rates the income of his brother of Derry at £15,000 per annum. These extravagant sums he tries to justify, by contending that without them the Church would be devoid of learned men, as if the Unitarian body, whose ministers are the worst paid of all others, had not produced a Lardner, a Priestley, a Wakefield, a Cappe, a Wellbeloved, a Kenrick; and as if Dissenting ministers generally did not even in regard to education rank upon a level with the clergy of the Establishment taken as a body. The Bishop of Ferns speaks frankly, when he tells Lord Mountcashel "the incomes allotted to the clergy are *designed to induce* men to enter into the Church, with the hope that it will afford them a maintenance, and eventually a competence, or even *affluence*." In noticing this perilous admission, Lord Mountcashel says, "No wonder prudent parents who love their little boys should fix a longing eye on the snug things in the Church. Oh! what would they do, or rather what they would not do, to obtain a good living for a *younger son*! And should he be unfit for other professions, how much more desirable must

that be where little exertion is required, and little labour performed! But your Lordship with great simplicity asks, ‘if such inducements did not exist, where should we find persons duly qualified?’ My Lord, I answer among the pious and good.” And, we ask, could the Church be worse supplied than it is, and the people be more neglected than they are, if his Lordship and the rest of the bishops were as poor as their hard-working and much-despised curates? There is not much reason to wonder that the Bishop of Ferns has undertaken the defence of the abuses in the Irish Church since, though better than some of his brethren, his hands also are soiled with corruption. His own son has benefited by the union of parishes, and though it has never been customary in Ireland to pay tithe on such produce, the Bishop has recently demanded tithe on tobacco and mangel wurzel. “It is demands such as these that render our clergy unpopular, and alienate the affections of the people.” With all these abuses in existence, however, the Bishop declares that the Irish Church was never so pure as at present. What an augæan stable must it have been, nay is! Those who have in this matter acted with Lord Mountcashel declare that the Church is in great peril, partly from the hands of the Catholics being untied, and partly from the inquisitive spirit of the day. Unless the abuses which “gnaw her vitals” be speedily removed, they see not how the church can avoid entire destruction, and most of the sympathy with Protestantism now found in Ireland is owing, they declare, not to the Church, but the Dissenters, especially the Presbyterians.

The Earl of Mountcashel followed up in the House of Lords what he had begun at Cork. As the basis of a motion, “that an humble address be presented to his Majesty, praying that he might be graciously pleased to appoint commissioners to inquire and state whether any and what abuses exist in the Church Establishment of England and Ireland, and if any, to report such measures as may be most expedient for the remedy thereof,” his Lordship presented a petition signed by nearly three thousand persons members of the Established Church, among the signatures of whom were those of upwards of sixty magistrates of the county. In the course of his speech on the subject, the Noble Lord stated several facts, the substance of the chief of which we subjoin.

“The wisdom of our ancestors” is finely exemplified in the ecclesiastical law, which enjoins that “no ecclesiastical person shall wear a print or wrought cotton night-cap, or shall wear a cap of blue or black silk velvet.” With all the wealth possessed by the Irish Church, there is, it appears, accommodation in the churches of Ireland for only 173,250 persons, while there are 1,270,000 persons belonging to the Church of Ireland. To ascertain with accuracy the amount of that wealth is, in the present state of things, impossible. False reports relatively to it are made to Parliament. Parishes are described as worth £40 or £50 a year which produce quadruple that amount. The amount of acres belonging to the Church is misstated: in one case the report is 13,000 below the fact. The tithe-composition bill has been of service to Ireland. England needs something of the sort. To prove this, his Lordship, among other things, affirms, “In one of the documents I have received, I find an account of a clergyman who distrained a Bible.” “Whilst such scenes occur, parishioners cannot be expected to listen with complacency to the sermons of those who are parties to them.” The following story is amusing: “Upon the way they fell in with a goose followed by a train of goslings, the clergyman began counting them, and

summed up his calculation by saying, 'Good! two geese for me.' They went a little further and met a sow with a litter of pigs, the clergyman counted them also, and concluded by saying, 'Ha! a pig for me.'" "The custom of selling the next presentation to livings is practised daily. This alone is calculated to bring the Church into disrepute, as it opens the door to persons who are particularly unfit for the discharge of the sacred functions. Whoever has money may enter the clerical profession without delay, as his father can appoint him by virtue of his purse to any living, though the transaction would amount to simony if a bishop were a party." In 1810, there were 3694 curates, of whom only 455 received more than £50 per annum. An improvement has taken place, but few receive that to which they are entitled by law, and some as little as £25 per annum. Many curates have been obliged to become what is called journeyman parsons and attend a house of call, where those who wish to hire may find a supply. "With respect to residents, some reside without performing any duty, others do worse. Others again devote their whole time to secular employments, and others engage in such transactions as bring their names into the Gazette. The bankruptcy of the Rev. R. Gregg, *dealer and chapman*, is mentioned, and among the effects to be sold are furniture, hay, *wine, and whiskey*. It is repugnant to the canons of the Church that clergymen should engage in field-sports, but "I know an archdeacon who keeps one of the best packs of fox-hounds in the county. Another clergyman has also an excellent pack of fox-hounds which he regularly hunts, and I have heard of a clergyman who, after his duties in the church were performed, used to meet his brother huntsmen at the communion table on the Sunday, and arrange with them where the hounds were to start from next day. I might state many instances of abuses similar to those I have mentioned, and many of a much more serious nature. If your Lordships knew the many facts of this nature which have come to my knowledge within the last six months, you would feel astonished." The Secretary of State and the head of the Government have both said that "the Church must be defended by its own purity." When then, we ask, will the elements of its defence be found seeing abuses so "numerous," so "scandalous," are asserted by its friends to be found connected with it?

The manner in which the Earl of M.'s motion was met in the House is no little curious. Not a word was said in reply. A plain proof that no plausible defence could be urged, and that the bishops and their adherents wished to prevent the matter from being noticed by the nation, by getting it over without a debate. Nor did his Lordship's motion for an address to the King fare better than his speech. One vote only was given in favour of it. No matter; the day of reformation must come. All the finesse of bishops cannot prevent it, nor all the apathy of the nobility. Public nuisances will be, if not removed, yet ere long abated, and among the greatest is the Church Establishment.

CRITICAL NOTICES.

THEOLOGY.

ART. I. — *Tracts printed for the American Unitarian Association*, Nos. 31—36.

The Danger of Delay. By Rev. W. Ware.

The Theology of the Cambridge Divinity School. By F. W. P. Greenwood.

On Christian Salvation. By B. Whitman.

The Divinity of Jesus Christ.

The Genius of Christianity. By W. H. Furness.

Evangelical Unitarianism adapted to the Poor and Unlearned. By A. Young.

MORE good things from America. We Englishmen would do well to remember there is no law of primogeniture in literary and theological merits, and except we bestir ourselves quickly, the younger will have supplanted the elder brother. The British Association will not be to blame if we do not possess series of tracts equally useful with those that have been published and are now a publishing in the United States, for they have done what in them lay to call out the talent of our younger ministers (and others) by the rewards which they have offered for tracts on several important subjects. Independently of the distinction of being crowned by the worthies who so ably preside over the association, the educated portion of the Unitarian community would do well to reflect, and to let that reflection prompt them to act, that the thinking, learning, and inwardly digesting which would be requisite to prepare themselves for writing on any one of the given subjects, would prove highly beneficial to their minds and greatly enlarge their capability of usefulness.

Each one of the tracts, the titles of which we have above enumerated, is a theological gem. If they cannot be procured in numbers sufficient for circulation in England, let them be reprinted. In some particulars it is true they go over the ground that has been much

trodden in this country. But old topics are often treated of in a new way, and diversified with new matter, and rendered interesting by what to our minds constitutes the chief excellence of American productions—a fervour and simplicity of spirit which win their way to the heart. The American Unitarian ministers being provided for the most part with the means of subsistence without secular employments, are eminently pastors. In consequence they have every opportunity of knowing men as they are, and the way in which their bosoms can be penetrated. Their writings have, therefore, an eminently practical character. They do not smell of the lamp, they have not the savour of the schools, but of actual life. Less learned, they are more useful than the compositions of our writers.

Hoping that the tracts themselves will ere long be in the hands of our readers, we shall not attempt an analysis of them, but content ourselves with making a few extracts. Where all is excellent selection is difficult. This remark is emphatically true of the first in our list on “the danger of delay.” From the second we learn, that “The institution,” viz. the Cambridge divinity school, “has risen up gradually from small beginnings, and has never yet been endowed with any satisfactory approach to completeness. Though the system of instruction there is now much more perfect than it was a few years ago, there is even now only one teacher, the Dexter Professor of Sacred Literature, whose time and attention are wholly devoted to the theological students. Should the Rev. Mr. Ware return from Europe, as we pray Almighty God that he may be permitted to return with health and strength sufficient for the duties of the new Professorship of Pastoral Theology, to which he has been appointed, and which has recently been endowed with a temporary fund (for ten years) by the contributions of generous individuals, the school will then possess the undivided labours of two instructors. The other Gentlemen who are engaged in it as teachers are also in the University with which it is connected, with the exception of one, a clergyman of this city, who is tempora-

rily engaged to give instruction in the criticism and interpretation of the Old Testament." Of these Gentlemen the following is a list and also an outline of the instruction of the Divinity School at Cambridge: "Rev. Dr. Ware has exercises with each of the three classes in the Evidences of Natural and Revealed Religion, and on Christian Theology. Professor Willard teaches Hebrew. Professor Norton teaches the Criticism of the New Testament to the junior class. Dr. Follen teaches the German language to the junior class, and has exercises in Ethics with the senior class. Rev. Mr. Palfrey, of Boston, teaches, for the present, the middle and senior classes in the Criticism of the Old Testament. Rev. H. Ware, Jun., is expected to instruct in the composition and delivery of Sermons, and in the pastoral care." "No permanent provision is yet made for any part of this instruction." The divinity school has so far increased that it contains at present forty-five students. The tract entitled "on Christian Salvation" is full of sound doctrine, and that entitled "the Genius of Christianity" is full of sound admonition and beautiful displays of the spirit of the gospel. We give the following as a specimen: "The genius of liberal Christianity advances another claim upon our regard when we observe how perfectly it consults human comfort in the cognizance which it takes of the daily feelings and habits—of those dispositions of mind which do not attract public observation. It is not, it has been observed by another, 'with gross acts of vice or with splendid virtue, that our religion is mainly conversant. This is not its true spirit. It descends even to that turn of sentiment which fashions the deportment of man to man.' It would preside in the daily interchanges of domestic life, and incite to a thousand little 'endearing cares and engaging attentions.' It would teach us to be considerate, and to cheer all around us with 'glad words and kind looks.' In so doing it takes a humble sphere, but it accumulates an untold amount of happiness. Great deeds of benevolence, great acts of generosity no doubt produce a great deal of joy, and make many hearts light; but 'a humane consideration, a rational and habitual indulgence for others, evinced by an uninterrupted sweetness of manner,' does more, infinitely more, for the substantial and abiding comfort of human life. The causes of great happiness or misery are only occasional. It is the little occurrences of every day which, considered in

themselves, may appear insignificant, that go to make up the amount of human enjoyment or misery. It is very seldom that you have an opportunity of saving the life of a fellow-creature, but every day you may make some little contribution to the happiness of those with whom you associate, either by a kind word or an encouraging smile. You are not often called upon to submit to a great injury or to forgive a determined enemy; but almost every hour of every day, some little forbearance is to be practised, some little petulance of temper to be pardoned. Christianity, therefore, in taking into her jurisdiction the usual course of human feeling and conduct, is full of benevolent wisdom, and shews herself acquainted with the best wants of man. What an enormous waste may be made of the great sum of happiness by the indulgence of a fretful, uncomplying temper at home! It may ruin the peace of a whole family, and drive the husband and father to the forgetfulness of excess. It is no common excellence in Christianity that its object is the diffusion of a peaceable, quiet, proper spirit through the ordinary relations of society." What truth and beauty in the following passage! "It is the object of all religions, but the religion of the New Testament,—it is the aim of many religious teachers at this day,—to startle men, to produce excitement and turbulence in the mind. Now the design of the Creator, so far as it is manifest in the course of nature and providence, appears to be very different. He does not aim to excite us, but to keep us calm and composed. Only think how tremendous are the resources of his omnipotence, and then look around you and see how quietly he uses them. There are no dazzling and confounding displays of power, such as we may easily conceive him to make if he choose. On the contrary, every thing is done in the softest and stillest manner. It seems as if God, remembering that we are dust, and knowing how excitable a creature man is, took particular care not to disturb and overthrow our minds. In an instant he might make such an exhibition of his power as would drive man to insanity and blast his intellect by an overwhelming sense of terror. The Almighty, so far from using any such means of impressing us, walks around us with noiseless step, and carries on the magnificent operations of nature slowly and silently, and seems to veil himself from us in mercy. The wheels of God's creation 'creak not harsh thun-

der' as they turn, but they roll on with a gentleness equalled only by the power that moves them. Christianity, in our view, accords most beautifully with the spirit of nature and providence. The ends at which he aims are sublime; how simple and gentle are the means! It would fashion man—this poor fabric of dust, to the glorious image of the Invisible God. But it erects no imposing apparatus to effect this object. It bids us cultivate faithfully our natural affections and discharge our plain duties quietly and without ostentation; and in this way the wonderful process of spiritual creation is carried on, and the human soul becomes a partaker of the divine nature." We cannot refrain from subjoining the concluding sentence: "There is nothing so beautiful as the pure and uncorrupt religion of Jesus Christ. Would you look upon its beauty, fill yourself with its quiet, gentle and glad spirit, and in the still chambers of your own soul, God will make unto you a great revelation. Truth in her own divine and eternal form shall appear there. 'He who doeth God's will shall know the doctrine.' The tongue of an angel could not give you such a sense of its worth and glory as you shall have when it has thoroughly sanctified you."

Few persons could *afford* to write in so simple a style as that of this tract, because there are few who do not need to eke out their scanty thoughts with high-sounding words.

Unitarians have been charged with denying the Divinity of Christ. Without sufficient attention to things which differ, some of our body have admitted the alleged fact. Hence has been strengthened the absurd idea that we are unbelievers. The Divinity of Christ is not the Deity of Christ. He who denies the latter says Christ is not the Eternal God. He who denies the former may be understood to deny the divine excellencies of his character and the divine original of his commission. These things Unitarians do not deny, and the author of the piece designated "The Divinity of Jesus Christ," has done well to shew, that we hold the Divinity, whilst we deny the Deity of Christ. "You perceive," he says, "from the discussion in which we have engaged, the fallacy of the charge which is sometimes brought against us, that we regard our Saviour as a mere man. You may have been told that this is our belief. But as you have now seen, the assertion is groundless. You understand that in rejecting the unscriptural doctrine of our Saviour's

Deity, we by no means deny the scriptural doctrine of his Divinity. You perceive that there is a medium between regarding Jesus as the Eternal God and as a common man. You perceive that he sustains relations, appointed to him by his Father in heaven, which elevate him far above the ordinary level of humanity, and make him next to God, the most worthy object of our confidence, admiration, and love."

The existence in America of the body of Unitarians designated Christians is yet but partially known among at least the humble classes of our community in this kingdom. The following details are given respecting them in the tract termed "Evangelical Unitarianism adapted to the Poor and Unlearned," with a view to establish, together with other arguments and instances, the fact implied in the title: "It may not be generally known, that since the beginning of the present century there has sprung up in this country a very numerous sect, who, abjuring all distinctive names, call themselves the Christian denomination. Originally they were seceders from the Presbyterian, the Baptist, and the Methodist bodies. Of course they were all nominally Trinitarians, having been educated in that doctrine. The doctrine, however, was soon canvassed, brought to the test of revelation, and universally rejected with all its concomitant doctrines as unscriptural. Within twenty-five years their growth has been wonderful, particularly in the Western states of the Union, and chiefly *among the common people*. They have now 500 ministers, from 700 to 1000 churches, and they number about 200,000 persons who have embraced their principles and doctrines. One of their principal preachers says, 'We are Evangelical Unitarians in preaching and applying the Unitarian doctrine, and it is this mode of preaching and applying it which has crowned our labours with such a rich harvest. It is this which gives us access to the *common people*, who constitute the greatest part of our congregations.'"

The following information is interesting: "My last instance is the success which has attended the labours of the Unitarian missionary among the poor in Boston. Into whatever families he has entered he tells us he has uniformly been received with great kindness. His public services have, for the last four years, been regularly and fully attended, and appear to have excited great interest among those for whom they are designed. In a public meeting, some time

ago, he expressed with much feeling the high satisfaction he had derived from witnessing the adaptedness of Unitarian Christianity to the capacities and wants of the poor, and especially in the evidence he had had in the course of his labours, how invaluable and sovereign a power it possessed to give consolation, peace, and support, in the mortal hour. Truly 'the common people hear him gladly.' After such a successful experiment, tried in the midst of us, will any one have the boldness to say that Unitarianism is not a religion for the poor?"

ART. II.—*Reasons for the Unitarian Belief plainly stated in Nine Lectures.* By Luther Hamilton. Boston.

THE writer does not explore the heights and depths of the sea of controversy, but glides easily over its surface. He has produced a plain book for plain people. In so doing he might have avoided some negligences of style into which he has fallen. Nor would his "Reasons" have been less acceptable in our opinion had he blended with them somewhat more of moral and devotional feeling than we find in his lectures. In this country, at least, the day of the dry-bone controversy is, we trust, passed. Henceforward the heart and soul will be appealed to as well as the intellect. If *man*, man who consists not of one, but all of these,—if man, and not a part of man, is to be swayed, the reasons for the Unitarian belief must be directed to his moral, his spiritual, as well as to his intellectual faculties. Mr. Hamilton's little book contains few things that would, if extracted, be new to our readers. Nor is the old rendered striking by felicity of expression. Every thing is in agreement with the title, *plain*; plain, that is, easy to be understood; plain, that is, unadorned; plain, that is, equable and devoid of saliency. Such a mode of writing was, we doubt not, well chosen in reference to the author's congregation, but would find little acceptance before even our humbler congregations.

In reference to "the Holy Ghost," the author says, "the phrase is never used as the name of a person." It is used to denote simply *divine inspiration or influence in some of its manifestations of miraculous knowledge or power.* In this sense the phrase "holy spirit" occurs in eighty-eight passages, and in the same sense "the spirit" is used in forty-six. There are nine in which "spirit of

God" is also used for divine inspiration, with its attendant gifts; in three "spirit of the Lord" is so used; "spirit of Christ" occurs in this sense once, and "spirit of truth" three times; the phrase "my spirit" denotes the same thing in three instances, and the same is signified by "his spirit" once; and there are seven passages in which persons are said to be "in the spirit," when acting or speaking from inspiration. There are then one hundred and sixty passages in which either the phrase "holy spirit," or an equivalent word or phrase, denotes divine and miraculous inspiration or influence in some of its manifestations. There are, I believe, but fifty-one passages in which these phrases have a different meaning, viz. three in which "holy spirit" means, in reference to human affections, "a pure or holy mind;" five in which "spirit of God" means a spirit or disposition that is godlike, or one which God approves; in four places "spirit of Christ," or a phrase equivalent to it, is used with a similar meaning; "the spirit" is used for the Christian temper ten times, and in twenty-four passages it denotes the gospel dispensation; in three places the "spirit of God" means, not a person separate from the Father, but God himself, and the phrase "spirit of the Lord" is thus used twice. The writer's mode of proceeding in the investigation is the only proper one. "I have examined all these phrases separately, and in all the passages in which any of them occur in the Christian Scriptures. I believe that the generally acknowledged rules of interpretation give to these phrases the meaning which I have ascribed to them. Moreover, Trinitarian commentators themselves allow the same meaning to much the greater number of the passages to which I have referred. They think, indeed, that some of them teach the distinct personality and supreme divinity of the holy spirit. But I do not, on the most deliberate and careful examination of every passage, find reason to believe that the phrase 'holy spirit' or 'ghost' occurs in a single instance in the New Testament, as the name of an intelligent agent, distinct from the Father, or as a real and proper person." And there are "many passages in which the phrase *cannot* denote a person."

It is among the signs of the decline of Trinitarianism that the Holy Ghost is so little noticed. Little is said for him in the way of defence, little about him in the popular pulpits, and little to him from the lips of worshipers. Occasion-

ally he is spoken of from a sense of de-cency. If the three persons in the Trinity be coequal in themselves, their glory from the mouths and hearts of their devotees is not coequal. They may be equal in creeds, they are not equal in the human soul. In fact the Son engrosses the supreme attention to the diminution of the Father's honour, and almost exclusion of the Holy Ghost. The Deity of the Holy Ghost is all but given up in reality, and soon will be in profession also. 'Things change first—then names.

The writer treats also of the terms "offering," "sacrifice," "propitiation," and with some effect. It seems to us, however, that the best way of viewing these words in their application to the death of Christ, is to regard them as relics of a gross anthropomorphism. The Jews, in at least the early period of their civil polity, believed that God was really propitiated. So they placed the essence of piety in fear, "the fear of God is the beginning of wisdom." Such views were suited to their infant state. It is not surprising that their language became permanently tinged with these gross notions, nor, consequently, that when Jews had to develop a more refined system, they should retain phraseology to which they were habituated, and still speak of God occasionally, not as he was in himself, but as their ancestors had conceived of him. But the real character of the system they developed is to be determined not by one or two phrases, the relics of a semi-barbarous age, but by the leading facts and principles which the system sets forth.

We do not think the writer's conclusion sufficiently ample when he says, that "Christ died for men by dying in attestation of the truth of his doctrine." There is surely a difference, and a wide difference, between the evidence of his doctrine and the objects of his death. Mr. Hamilton here errs in a large and good company. Nevertheless we think he does err, and greatly too. We may recur to this subject on a future opportunity.

The orthodox will have that their pet doctrines are the essentials of Christianity. Let them read Mr. Hamilton's concluding paragraph. "If it be certain that every person of common understanding can, by the help of the Scripture alone, obtain a knowledge of the first truths, the essential principles of the Christian religion, it is not less certain that the doctrine of the Trinity and other distinguishing doctrines of ortho-

doxy are not among those first truths and essential principles, for there are thousands of serious inquirers after truth who search the Scripture in vain for those doctrines. Many, not common readers of the Bible only, but many of the most sagacious critics and most profound reasoners who have regarded the Bible as the rule of faith, and been sincere believers in the Christian religion, and its most able defenders against the assaults of infidelity; many whose names shine brightest among those which have been rendered immortal by intellectual power and moral worth; many such minds have not been able to discover that the Scriptures teach the doctrine of the Trinity, or the peculiar doctrines of Calvinism. If it cannot be inferred from this fact with certainty, that the Bible does not contain those doctrines, it can be inferred with certainty that it does not teach them plainly, and therefore, that they are not among the leading truths—the first or essential principles of the Gospel of Christ. But while it is not certain that the above-mentioned doctrines are contained in the Bible, it is certain and obvious to every reader of the Sacred Volume, that it teaches the leading principles of the Unitarian belief. The doctrines of orthodoxy I regard as corrupt additions to these principles, and not additions merely, but contradictions of them, contradictions which have done more to retard the general triumph of truth and pure religion, than all the writings of infidels from the first age of Christianity to the present hour."

ART. III.—*The Library of Ecclesiastical Knowledge.*

THIS work, consisting of a series of cheap publications designed to diffuse religious information of such a nature as may strengthen the cause of dissent and of misnamed orthodoxy, is conducted by some leading men of the Independent denomination. We know well what fate a series of Unitarian publications would meet with in the hands of one of their Reviewers, for of all the opponents of Unitarianism, the Independents are the most constant and bitter. We do not propose to do unto them as they, in similar circumstances, would do unto us. On the contrary, we commence our notice by recommending this series of tracts to the managers of our chapel-libraries. Though unequal in point of execution they offer much useful infor-

mation at a small charge. If the plan so far well executed on the whole is completed, it will afford a proof of the good condition of the Dissenting interest as compared with that of the Church, for a similar design lately formed and made public on the part of the Establishment, proved, notwithstanding the boasted learning and the known opulence of the hierarchy, abortive after the publication of two or three numbers.

We find in these tracts many indications of improvement among the body from which they proceed. As an instance, we quote the ensuing passage from the second piece on the life of Luther: "From the reformers also their posterity have inherited the love of creeds. They appealed, indeed, to scripture, and this was well; it was infinitely important. But they allowed themselves at the same time to invent a standard of appeal in religion in the form of articles of faith, which it is easy to perceive may always become what they have so often since proved, instruments of political government or of religious persecution; weapons at once for the factious and the intolerant. In reality, a creed, however well constructed and however in its general principles accordant with scripture, disparages the authority of scripture as the exclusive foundation of religion, and introduces another ground of appeal in this momentous concern. Its obvious and deplorable tendency is to destroy in the mind one of those principles which is most essential to the purity and therefore to the progress of true religion, *the personal nature of it*. Misconception on this point has favoured a thousand delusions, and obscured the glory of Christianity." Exactly what Unitarians have always maintained, and what they have recently struggled so manfully for in Ireland AGAINST the intolerance of orthodoxy.

The last number which has appeared, is entitled "On the present State of Religion in England." As might be expected, Unitarianism comes in for its full share of reprobation. Its progress on the Continent is thus admitted: "The faith once delivered to the saints has, in many parts of the Continent, been *almost obliterated*, and a marked and specious infidelity as an abomination that maketh desolate" (kind creature this writer) "has stood in the holy place 'where it ought not.'" "Among us, on the contrary, the leading doctrines of the Reformation, opposed as they are to all the pride and carnality of our fallen nature, have still been cherished;" "the great bulk

have happily retained a certain reverence at least for the truths of scripture." Yes, men often stickle for orthodoxy who are devoid of Christianity, because to be orthodox is to be in good repute, and a person had better break all the ten commandments than question one established dogma. "The only exception, constituting happily but a small fraction of the whole, consists of those who cannot be regarded in any other light than as a schism from all who are called Christians, since they deny almost every thing which stamps on Christianity a peculiar character while they appropriate the name. Our readers will perceive that we allude to the followers of Socinus" (*such persons are a 'small fraction' indeed*) "who may properly be denominated a sect of philosophers who have vainly endeavoured to incorporate Christianity with Deism, by mutilating its stature on the Procrustes' bed of human reason. It is needless to insist that, under this treatment, the spirit of Christianity has departed and left behind nothing else than cold and lifeless clay." And yet the writer seems to be making some progress towards this wicked system. At least his orthodoxy is not of the first water. "He who denies that there is *some triplicity* in the Godhead, which is made known to us under the distinctions of Father, Son, and Spirit," &c. If we amputate said orthodoxy, the author emasculates the Trinity, for we find "*which*" instead of *who* applied to his Trinity, which Trinity is a "*triplicity*." Admirable! and his "persons" are "distinctions"! In the Litany, then, there must be put instead of "O! most holy and glorious Trinity, three persons and one God. O! most holy and glorious 'Triplicity,' three 'distinctions' and one Godhead." Of this triplicity, even he is not quite certain. The qualifying some precedes it—"some triplicity." So true is it that the scantiest orthodoxy gives a man a disposition to castigate the unfortunate heretic. Well, we would rather bear reproach than stultify our understandings or veil our scriptural convictions under the current forms of language, though these forms were reduced to the shadowy orthodoxy of a triplicity of distinctions. The spirit of orthodoxy must, we think, in some quarters, be "nigh unto death," since its outward shape and symbols are so attenuated. "Some triplicity" of "distinctions"! Shade of Athanasius, art thou not indignant that this man ranks himself with thee; this man who has frittered away your

good solid Trinity into "some triplicity," and your well-defined tangible "persons" into "distinctions"? And these distinctions, holy saint, we fear exist in the mind of this modern "Procrustes" without a difference, and thus thy tritheism is attenuated to a form of words. We now understand how it is that this accuser of the brethren is so angry (there are other specimens of his wrath beside what we have quoted) with the Unitarians. The slighter the difference the greater the virulence, it is said, between Christian sects. The only return, however, which we shall make for all our brother's wrath, is to wish him a speedy liberation from his triplicity of distinctions into the substantial truth of the Unity of God, and the Messiahship of Christ. We have also to thank him for the passage we are about to extract. It might have been written by an Unitarian to check the lawless outrages of orthodox revivals: "We shall close the present remarks by adverting to one other source of impediment to the moral power and dignity of the gospel, in the *error* and *extravagance* which sometimes mark the sentiments and profession of those who, in the judgment of charity, appear to be sincere followers of the Redeemer. *In some recent instances pretence has been made even to the working of miracles.* What effect can this conduct produce but to open the mouth of infidelity and to brand evangelical religion in the eyes of the formal and the lukewarm, with the character of fanaticism and folly? It is one of the wayward tendencies of human frailty, as it mixes itself up not unfrequently with deep religious feeling, to start aside from the sober path of hope and passive reliance" (*passive* reliance!) "on God into some morbid track of excitement, which, however, cannot afford it any lasting repose. Tossed along the stormy ocean of this life, and agitated with the billows of temptation and the unquiet conditions which the disturbing force of moral evil has produced over the whole face of the present scene, the human spirit is in danger of acquiring a morbid restlessness which is satisfied with nothing that does not powerfully strike the imagination as new or surprising, instead of finding the balm of all its wounds, and a calm resting-place for its toils in the simple doctrine of the gospel." What a sentence this; what a style the extract is penned in! When we said an Unitarian might have written it, we spoke not of the style but the sentiment. No; an Unitarian would not make human frailty first a liquid, "mix-

es itself up," and then a restive horse, "start aside." Nor would he think of talking about a "*morbid track*," especially since M'Adam has cured our roads of most of their disorders. As to "*passive* reliance on God," that looks too much like expecting miraculous aid, the very thing the writer blames, to come from an Unitarian's pen. The following flight is as much too high as the excellencies now noted are too low for one of our school: "The doctrine of man's vicarious redemption we believe to be the basis on which the whole of Christianity rests; the key-stone of that arch which the benevolence of the Deity has thrown across the dreary gulf of human ignorance and guilt; the path-way over which the followers of Socius may be said to abandon in the perilous and infatuated attempt to navigate the gloomy abyss in the frail bark of human speculation." There is in all the publications of this Society too much magniloquence. Scarcely is there a page free from offence against good taste and common sense. Why cannot the writers say what they have to say in plain unambitious phrase? Our estimate of the literary qualifications of the Independents has not been raised by reading the numbers of the Library of Ecclesiastical Knowledge.

ART. IV.—*The Retributory Providence of God, illustrated in the case of Nations and Individuals: a Sermon, preached after receiving the Intelligence of the Revolution in Paris.* By John James Tayler, A. B. London: Hunter; Manchester: Forrest.

We have room only for one extract, but that extract will do far more towards recommending, as we wish to do, this discourse than any words that we could use.

"If such ought to be the firm and unshaken assurance of a devout mind even when appearances are most strongly opposed to it, what abundant cause for triumphant exultation do not we possess who see the prospects of society brightening on our view, who have received new testimonies to the invincible energy of truth, justice, and freedom, who have lived to witness in the unparalleled fortunes of a neighbouring people the most marvellous development of the moral government of God, the most convincing and decisive proof not only that an awful retribution is treasured up for injustice and tyranny, but also that if the period

of emancipation for the oppressed be for a time delayed, because a people heated by faction and stained with blood are as yet unworthy of liberty, and that if this people should again be permitted to fall under the yoke, that they may be further chastened and disciplined by adversity, it is not that the Almighty has forgotten his children who cry unto him, it is not that the interests of liberty are perished for ever, it is not that the day-star of happiness is everlastingly set in blood; but it is, O glorious and triumphant evidence of the controlling and protecting providence of God! it is, that sobered by adversity, instructed by experience, and purified by the chastening influences of reflection and sorrow from the darker and fiercer passions, they may in the fullness of time, when the measure of their sufferings is accomplished, step forth with the majestic front of liberty and truth, and in one simultaneous rising by one decisive effort firmly and resolutely seize upon that freedom to which their virtues entitle them, and which their previous trials have fitted them to exercise and enjoy. The sight of a whole people roused by one magnanimous feeling in defence of their invaded rights, and asserting them with a firmness, a courage, and a merciful moderation to which past history furnishes nothing parallel, is truly animating to the benevolent and generous soul, and affords a most gratifying proof that the people who can thus unite with the most heroic bravery and the most devoted love of justice, the tenderest compassion and humanity, have not been tutored by adversity in vain. I devoutly hope and trust that, as men and as Christians, we shall not be found wanting in the most cordial expressions of sympathy and congratulation to our brethren; our congratulation on the well-merited recovery of their rights and liberties; our sympathy conveyed in the kindest and most substantial form on occasion of their losses and sufferings which, however they may be forgotten by the public in the bustle and glare of victory, will be deeply felt by many a private mourner, and which are the price that must be paid for the least costly and the most necessary of these revolutions of society. I trust we shall let our neighbours see that the English public is one with them in heart and in spirit, and that so far from envying their splendid success in the spirit of that miserable patriotism which once separated as implacable foes those who ought to have lived together as brethren and friends, we heartily rejoice in every triumph

which they have gained, as only an additional guarantee for the perpetuity and strength of our own liberties."

ART V.—*The Day of the Lord: a Sermon, preached before the West-Riding Unitarian Tract Society at Wakefield, May 12th.* By William Turner, Jun., A. M.

THIS discourse abounds in judicious and useful reflections. The text, 1 Thess. v. 2, "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night;" the respectable author, a little warped in his judgment, we think, by the application of it which he is about to make, suggests "may not have been intended to have an exclusive reference to any particular event, but may be considered as a general description applicable to all great and signal manifestations of the presence of God with his creatures." The application and the interpretation of a text are two things perfectly distinct. The latter sets forth the meaning of the writer, the former applies that meaning to any event which comes within the scope of the principle implied in it. Whether or not these two things are confounded in the case before us, we rather propose for consideration than positively affirm. The following quotation contains the general truth which the writer labours, and most successfully, to establish: "Every important or remarkable event may, with great propriety, be styled 'the day of the Lord;' as being a period (and therefore a day, not the day) which strikingly illustrates his designs and the tendency of his measures for the final happiness and improvement of all his creatures; a period when our attention is more peculiarly and forcibly directed to the hand of God, regulating all the changes and revolutions of the world so as to subserve his gracious purposes. And it is remarkably true of most of these, that they come upon us like a thief in the night, and take men as it were by surprise." The period in which we live is eminently adapted to illustrate this position, as may be seen by comparing our condition in respect to religious truth and liberty with that of our fathers. And may not what we have seen encourage us to hope for more marvels of the same nature? A time may come when "those who are now the most vehement in raising the war-cry against what they are pleased to call Socinian blasphemies, shall see and acknowledge

their mistake, and 'offer us the right-hand of Christian fellowship.' When we think of all the things which have occurred in our own times, can we take upon ourselves to say, notwithstanding the influence of many apparently unfavourable circumstances in our political and ecclesiastical institutions, that causes may not even now be at work which are neither marked nor distinctly understood, but which, when we are least anticipating it, shall bring on a great and glorious 'day of the Lord'? "When we contemplate the condition of many of our brethren labouring under the load of ignorance, intolerance, priestcraft, or superstition, let us cherish the belief that even now those worthies may be breathing in their air who will be their leaders to deliverance." The respectable author of this discourse has not long since retired from a professorship in an institution that merits the support of every friend of religious liberty, free inquiry, and sound knowledge, we mean the College at York, a situation which Mr. Turner held for years with honour to himself, and great advantage to many who now fill our pulpits, or support our churches, to the charge of a congregation—a station for which his attachment to the duties of the ministry eminently fits him, and in which we rejoice to learn he is actively engaged, labouring as a preacher, as a pastor, and as an author, to promote the best interests of his fellow-creatures, and the great and benignant purposes of his Lord and his God.

ART. VI.—*On the Value of Knowledge and Free Enquiry: a Sermon, preached before the Elders and Representatives of the Unitarian General Baptists, at their Annual Meeting, held in Worship-Street Meeting-House, London, June 1, 1830.* By C. P. Valentine.

"ILLUSTRATIONS taken from the Greek classical writers for the true interpretation of the Greek of the New Testament, are far from being satisfactory; for though the Evangelists wrote in Greek, it is Greek with a Hebrew idiom; their illustrations, similes, peculiar trains of thought, are all borrowed from their national customs and native scenery; and if as much attention had been given to the Hebrew language as to the Greek, to the customs, manners, and philosophy of the Jews, as to the customs and philosophy of the Greeks,

the value of biblical criticism would have been more apparent than it is now, and learning, instead of being vainly and falsely applied, might have become a powerful auxiliary to truth." We highly approve of the leading sentiment of this extract. There are some other remarks in Mr. Valentine's sermon of similar value, and others that are of no value at all, as parts of a sermon. What is good, however, predominates. The author seems to us occasionally beyond his depth. There are defects of style which would require notice, did we not feel that the writer makes no pretensions to the merits of strictly accurate composition. One remark, not of a verbal nor constructional nature, we will make. The sermon is not a uniform whole, it consists of parts, and these are not fused into one homogeneous mass, but stand as separate and individual fractions. The sermon is not a unit. The parts do not all tend to one end. They are very miscellaneous; but that might be overlooked, if they all went to make one single impression on the mind. Sermons are often devoid of these two prime excellencies. Every discourse should have one and but one object. One great truth it should aim to unfold. From its commencement to its termination, this truth should be kept in sight. Whatever tends not to establish or illustrate that truth, however good in itself, is out of place, and therefore bad. All the parts should concur to the enforcement of the one position, and concur in a regular deduction of sentence from sentence, and paragraph from paragraph, till you arrive at the close where the whole meaning of the discourse should be concentrated, that it may thus concentrated be cast, as the thunderbolt, at the bosom of the auditor.

Denique sit quodvis, simplex duntaxat et unum.

Mr. Valentine's sermon was preached before the Assembly of the General Baptists, a body of Christians whom for their consistent maintenance of Christian liberty, (except in the case of close communion,) for their integrity and strength of religious principle, for what they have done to promote free inquiry, and the progress of Unitarian Christianity, we hold in high respect. We should be rejoiced to hear of a large and speedy increase in their congregations.

ART. VII.—*An Address on the Nature, Right, and Duty, of Individual Judgment on Religious Subjects.* By the Rev. J. W. Lowrie.

THIS address, occasioned by the laying of the foundation-stone of an Unitarian Chapel in Bishop-Wearmouth, Sunderland, consists of 38 octavo pages, of all the hard words in the dictionary, and upon an average of one idea to every two pages. Among the beauties with which the address is studded, we have noticed the following: "free as the *lucid light*," "all being beauty and bliss," "destitution of moral freedom of activity," "Christians intersected, insulated, and marshalled in battle array," "a Rivalled Deity, a Paralleled God, and a complicated Divinity," "happiness bleeding at a million pores." Our advice is, to our readers to buy the address, if they want an infinite deal of nothing; to the author, to consult a judicious friend before he again ventures to commit his sesquipedalities to the press.

ART. VIII.—*Sermon on the Invocation of Saints and Angels, and the Use and Veneration of Holy Images.*

Sermon on Purgatory and Prayer for the Dead; being the Seventh and Eighth of a Series of Argumentative Discourses on the Principal Controverted Points of Catholic Doctrine. By the Rev. T. L. Green. Keating and Brown.

WE have already taken some notice of the first two in this series of discourses. Passing over the intervening ones which are on Transubstantiation, in which the preacher contends that that doctrine has equal proof from reason and scripture with the doctrine of the Trinity, we propose shortly to consider the two discourses which form the *conclusion* of the series. The preacher believes in common with all his fellow-christians, that to God alone is due supreme and sovereign worship; and that to render to any of his creatures that adoration which is claimed exclusively by him, would be grievous and detestable idolatry. "We believe that to ascribe to the angels or saints any one of the incommunicable attributes of the Deity, to trust in them or pray to them as independent beings, capable of conferring any blessing upon us, or even of procuring any benefit for us, by any other means than through the infinite and only independent merits of our Lord and Redeemer, Jesus Christ,

would be also impious, superstitious, and idolatrous."

He proposes, notwithstanding, to establish, "1st, that honour and veneration are due, and may be given to the angels and saints of God; 2ndly, that the angels and saints can and do know when we ask them to pray for us; and that they can and do help us by their prayers: and, therefore, 3rdly, that it is both lawful and profitable to ask their intercession; and that such requests do not derogate from the sovereign worship due to God alone, nor from the sole mediatorship of our Lord and Redeemer Jesus Christ."

The first of these positions is dismissed by distinguishing between "supreme adoration," and "an acknowledgment of respect and submission." On Rev. xix. 10, and xxii. 8, usually considered as furnishing a direct refutation to the practice of worshipping angels, our author contends that the worship which John offered could not be supreme, which would have been idolatrous, worship; and that the angel's refusing to accept it, did not proceed from his considering it unlawful; but that the words which he used sufficiently imply that his motives were those of humility and modesty, considering the character and exalted dignity of that illustrious Apostle. "The whole passage, indeed, may be powerfully interpreted in our favour; for if St. John the Evangelist, an inspired Apostle, *fell down to worship* before the feet of an angel, even after he had been repulsed by that angel's humility, with perfect security may we also venerate the ministering spirits of heaven, and without any fear of our homage being rejected, unreservedly pay them the same kind of worship."

The answer which naturally occurs is, that the practice of the Evangelist, in paying respect to a messenger of God when *present*, cannot afford proof of the propriety of our addressing to heavenly beings the language of prayer and praise, when we do not know that they are acquainted with our purposes. In order to establish that necessary part of his argument, his second position, our author maintains from the books of Kings and Chronicles, that seven years after the departure of Elijah from the world, there came to king Jehoram a writing from that prophet, "rebuking him for his iniquities, and denouncing the judgments of heaven against him."

Our author gravely imagines that Elijah sent this writing from heaven, that *therefore* Elijah must in heaven have

been acquainted with the deeds of Jehoram, and *therefore* all good men in heaven must know when requests are offered to them for their intercession on our behalf. The passage here referred to, 2 Chron. xxi. 12, contains a singular difficulty enough, and the argument derived from it resembles not a little some which Trinitarians urge in proof of the Deity of Christ. We own that we were not aware, till we had turned to Bishop Patrick's Commentary, that Josephus and the LXX. countenance the use which the Catholics make of it. Several solutions of the difficulty have been proposed. Priestley, after Wall, and the Commentaries and Essays, (l. p. 341,) has no doubt that the word *Elijah* has been put by mistake for *Elisha*, or the name of some other prophet. What a foundation this on which to build the doctrine that holy men in heaven are intimately acquainted with transactions upon earth!

A much more plausible argument is derived by our author from our Saviour's language, (Luke xv. 10,) "there is joy in the presence of the angels of God over one sinner that repents."

"If the angels of God are so far gifted as to know most assuredly when the sinner does repent; and if they are so far interested in his welfare as to make his true repentance a subject of their joy; who shall dare assert that they do not even incessantly pour forth their prayers for his repentance? And who shall dare assert that they cannot be informed when he prays for his own repentance, and implores them to unite in the fervour of his supplications?"

We might rather ask, who shall dare to uphold new objects of worship on no better authority than circuitous inference in direct contravention of scripture declaration, command, and example? If we quote another passage it shall be from the peroration in which the preacher sets the doctrine in as amiable a light as it can be placed in.

"The way to heaven, my brethren, is sufficiently arduous; temptations and trials are many and continual, and grievous transgressions are multiplied daily upon our heads. If then we know that assistance is held out to us, shall we be blamed for availing ourselves of it? If those who are acquainted with our miseries, or have gone the way before us, kindly look down and extend to us a helping hand, can we be wrong, if we thankfully embrace their proffered assistance? No, certainly, my brethren, religion will encourage us to venerate the friends of God, the ministering spi-

rits before the throne, and conscious of our wants, to invoke their powerful prayers for obtaining grace and salvation for us through the infinite merits of our blessed Redeemer and sole Mediator, Jesus Christ."—P. 24.

Let it not be forgotten, then, that our Saviour himself said, "When ye pray, say, our Father who art in heaven."

The practice of praying for the dead, our preacher defends from the language of 2 Mac. xii. 46. He quotes from Tertullian in the second century, Origen in the third, Ambrose in the fourth, and Augustine in the fifth, in favour of the practice. How much more to the purpose it would have been if he could have quoted the writers of the New Testament!

A note at the conclusion of this sermon deserves commendation for the spirit which it displays, whatever may be thought of the argument in the text.

"Since the delivery of this discourse, the author's attention has been directed to a passage in the sermon on 'Transubstantiation as proved from Scripture alone,' wherein it is asserted that every diguitary in church and state, &c., has sworn that the doctrine is *damnable*, *superstitious*, and *idolatrous*. He is sorry that he hazarded such an expression without more abundant evidence. He is since informed that the term '*damnable*,' does not occur in any oath against 'Transubstantiation. Apologizing, therefore, for the odious expression, he begs to retract it unequivocally."

ART. IX.—*Epistle to my Friends in Great Britain concerning the last Scene of the World, with relation to the Return of Christ to the Earth.* By H. Hentzepeter, Keeper of the Royal Museum at the Hague.

AN intimate acquaintance with the subject of ancient prophecy seems the pretension of many of the evangelical writers of the present day. The failure of many attempts to explain the unfulfilled predictions should at least teach a lesson of caution to those who indulge in such speculations. We select the following paragraphs as a specimen of the style of this pamphlet, written, as the author assures his friends, from the impulse of affection, and a conviction of the approaching reign of Christ upon earth.

"In the East (Rev. ix. 14, 15) as well as in the West, (Rev. xvii. 16,) great events are to be expected. In the

East, a general rising of the Mahometans against the Christians, (Esdras xv. 28—32,) the probable consequence of the humiliation which they have undergone from the Christians, and of the expenses of war which they are forced to pay: a thing so uncommon, and so much at variance with their pride, and with the principles of their religion, as to be a means of exciting to the utmost that hatred which they bear to Christians.”

“The kingdom of Mahomet, which for many ages has separated Asia and Africa from Europe as with a wall of steel, is partly thrown down, so that a way is opened for the combined powers of light and freedom, that they may assault their enemies, *darkness* and *despotism*, even in their citadel: a matter of the greatest importance for the progress of the gospel. Africa has long been surrounded by the piratical states, lies a bulwark, and still lies buried in darkness. But the dawn of her day seems to be about to break; already do we see the mighty gathering together, to prepare the way, and to open an entrance for light and liberty, in order that this part of the world may likewise arise from her ashes.”—P. 17.

ART X.—*Thoughts on Prayer at the present Time.* By James Douglas, Esq.

THIS is a second edition of a manly, pious exhortation to the duty of prayer, upon what are called orthodox principles. But they who may see ground of exception to some of these principles, may profit by the serious appeals of the writer.

The recent occurrences in Europe render the introductory paragraph remarkable.

“There is a general opinion that some great change is about to take place in European society. In this view, writers of very different turns of mind, and who draw their conclusions from very different sources of information, are agreed. This of itself would give some colour of probability to the opinion which they entertain; but the conviction that great changes are about to arrive, is strengthened by every view of society which can be taken. Whether we regard its outward circumstances and temporal welfare, or the revolution of opinions and the state of moral principles which generally prevail, the world is evidently in a state of transition; the old channels of prosperity are choked up, and the tide of affairs is about to

flow in new currents. The old governments of Europe are unsuitable to the new circumstances and new opinions of Europe; the war of opinion, though there may be periods of neutrality, is already begun; and the warfare of opposing forces must at some period, whether near or more distant, inevitably follow.”—P. 6.

After noticing the endeavours to spread the gospel in which various denominations of Christians have united, he observes,

“But now, there are apparent the usual marks of decay. The enemy has been successful in his wonted device of stirring up strife between those who were once considered as eminent fellow-labourers, workers together with God for the salvation of the world.”—P. 9.

There is much truth and propriety in the sentiments which we now quote:

“When we think of the extension of the Redeemer’s kingdom, our first thoughts are naturally directed towards the heathen; but the first object should be the increase of religion among believers themselves. If the gospel has little effect upon them; if they exhibit little of the character of Christ; if their understandings are darkened; if their affections are earthly and selfish; if the spirit of prayer is not largely poured out upon them, how can we expect any change for the better in the world at large? The revival must begin amongst themselves.”—P. 16.

GENERAL LITERATURE.

ART. XI.—*An Address delivered at the New Mechanics’ Institution, Pool Street, Manchester.* By R. Detroisier. Hunter, London.

MECHANICS’ institutions, designed as they are for the benefit of the people, ought to admit the people to a large share in their management and direction. This truth, though dictated by reason and confirmed by experience, was neglected in the original institution in Manchester, and a new one has in consequence arisen. We wish it success, because we wish well to every effort for the improvement of the people, and because we approve of the liberality of its constitution. Our favourable regards to the new Mechanics’ Institution are much increased by knowing that Mr. Detroisier takes a prominent part in its management and support. The writer of the “Address” is one of those who, through the most adverse circumstances, have by the force of character made

themselves a way to the possession of ample knowledge and enlightened principles. He is self-educated, and therefore well educated. Of the several pieces which he has published, labouring with a zeal and perseverance truly admirable, the one before us, we think, excellent as are the others, by far the best. It is full of valuable truths and important suggestions, and written, as our readers will see, from the extracts we shall give, in a manner superior to that of many of those who have spent their lives within the walls of a college. The writer begins his address by some remarks on the importance of knowledge in which he has happily relieved a hacknied topic from triteness and tedium. Speedily quitting what is old, he ventures on what is new, and important as new. Moral and political philosophy has been to a great extent shunned in the instruction given to mechanics. This is wrong. Surely every man ought to know "the science of governing himself, and every citizen the science of governing nations." "The power to do good through the medium of Mechanics' Institutions is incalculable, but at present that power is imperfectly developed. It is deficient in the principle which constitutes the key-stone to the social arch, the direction of every species of knowledge, and the application of the greatest quantity of mind, to the purposes of general happiness." Mechanics' Institutions teach the workman to improve his skill; "but the perfecting of his work is one thing, and the securing to himself the possession of those comforts which his talent and industry merit, another." Nor is the increased reward of the artisan a blessing to himself or to society, if at the same time he possess not sobriety of character: his higher wages tend only to enrich the publican; and put the question, I in-treat you, as one which is most important to the best interests of society, does the knowledge hitherto taught at Mechanics' Institutions tend more to *advance the ability of the workman or the character of the man?* "Every one must feel assured that whatever tends to promote the increase of honesty, sobriety, and cleanliness, is a national blessing. But to whom shall these virtues be taught? To man alone? Of whom is society composed? Of man and woman united. Is not knowledge and character essential to both? Or will the knowledge and temperance of the one make up for the ignorance and mismanagement of the other? What can be expected from the child or the slut, the gossip, and the

dram-drinker," (characters unusually common in the manufacturing districts,) "the baneful influence of whose ignorance poisons the source of happiness at the very onset of life?" And what is the remedy? Not the education of man alone; "it is a perversion of the means, and a criminal abandonment of the object, to bestow our attention upon the youth of one sex only. If it be essential to teach young men the principles of the arts and sciences, is it not equally essential to the comfort of man, that young women should be taught" (what in the manufacturing districts many know but little of) "the duties of housewifery? Or is the curse still to cling to the poor man's daughter of having all to learn, when she ought to be practising?" "*Why should not aged and intelligent matrons be engaged in our Mechanics' Institutions to teach the poor man's daughter to knit and to sew, and to converse with her upon those duties which time will some day call upon her to perform?*" "It is admitted on all hands that the mechanic has a deep interest at stake in the acquiring of knowledge, and in its general dissemination among his fellow-operatives. I will add that he has a still deeper interest at stake in the education of that class of females to which he must look for a partner through life. Is it of no moment to the working-man that he should have a partner who has the ability to administer to his comforts and his wants with propriety and decency? Is it of no moment that the few comforts which are still left him should be served up with cleanliness? If, instead of unseemly filth and brutality, he was welcomed by civility, kindness, and a comfortable hearth? Can friendship or happiness exist when churlishness or brutality only are present? Would not the public-house, think you, lose some of its charms if there were more graces at home? Yet, how are they to be acquired? Can we expect any thing but ignorance from those poor creatures who from almost infancy to marriage have been brought up in our factories?" "Who so ignorant as not to perceive the influence of woman not only upon the present but the future happiness of society, the future destinies of man? With whom are passed the first years of those who are to become the future parents of a future race? From whom do they imbibe their earliest impressions? From woman in the sacred character of mother. But if that mother be ignorant, brutish, and uncleanly, what natural hope have you that her children will

make either good mothers, good wives, good husbands, or good fathers?" "If you wish to perpetuate ignorance and brutality, perpetuate the ignorance of woman."

In a similar train of sound practical sense, the writer of this excellent address recommends the introduction into Mechanics' Institutions of the study of the science of government, not with a view to make the operative classes of society mere talkers about existing abuses, but to inform them where lie the means of natural happiness, how the greatest happiness of the greatest number may be secured, to impress them with the important facts that an ignorant and vicious people will always have a tyrannical and corrupt government, and that from an enlightened and virtuous people, free and benign institutions naturally arise. Mr. Detrosier writes under the influence of the principle, "tell me the people, and I will tell you the government," and is anxious, therefore, not only to reform abuses in existing institutions, but to raise the character of the people, assured, and rightly, that if the base of the social pyramid be elevated, all the higher orders which constitute its column must of necessity be carried upwards with it. We cordially recommend this address not only to those who are concerned in Mechanics' Institutions, but to all who are desirous of improving the condition and augmenting the happiness of the people. We have long thought that a greater good could hardly be done to the working-classes than he would effect who should simplify to their understandings the great truths of political economy and jurisprudence. Hitherto darkness on these subjects has covered the land, and gross darkness the people; because a corrupt government dreading the light, raised by their ten thousand agents an outcry against calling the people's attention to the science of politics, and because in consequence the working classes have been under the influence of self-interested demagogues, or deluged with the poisonous drugs of political quacks. A better day is, we hope, approaching. The science of government will be studied as the other sciences are, without the blinding and perverting influences of fear or prejudice. Then the people learning the extent to which they are the arbiters of their own fate, will cease to look to a government for every remedy of existing ills and every element of wished-for good, and fabricate their own happiness out of their own knowledge and virtue, and make by the influ-

ence of their personal excellencies civil government that which now they can only wish it to be.

ART. XII.—*Travels to the Seat of War in the East, through Russia and the Crimea, in 1829.* By Captain James Alexander, (late) 16th Lancers. In 2 Vols. Colburn, London. 1830.

THIS is one of those light books of travels of which we have lately had so many. The style is particularly good, and it contains many spirited descriptions. The author sees all questions whether political or philosophical, through the medium of aristocratic prejudices; for example, he does not at all relish the idea of the peasantry being freed from slavery at the expense of extravagant nobles.

"The serfs in Russia are becoming gradually detached from the proprietors, and are freed by the crown, or become government slaves. The manner in which this is brought about is as follows: Facility is given to the Russian nobles to borrow money on their estates at the lombard or bank. Many of the nobility are very extravagant: they are unable to pay the debt they have contracted with government; and their estates and peasants are transferred to it. Now I question if these nobles who have nothing more to lose, be likely to be quiet or peaceable subjects, and if this system be altogether a politic one, even though the condition of the peasantry may be improved by the change."—Vol. I. p. 117.

Captain Alexander went from St. Petersburg to Moscow, and from thence through the Crimea to the Black Sea; his adventures are told with considerable spirit, and will give the reader a good notion of the country and inhabitants of a very little frequented route. The Russians, it seems, look with suspicion on a person who can only describe himself as a gentleman,

"The Russians do not understand what a mere gentleman means; and a person who refuses to state his rank or profession is looked on with suspicion. I heard a friend of mine cross-questioned at Cronstadt as to what he was: 'I'm an English gentleman,' he replied.

"What *chin* (rank, have you?' said the police officer.

"None."

"What is your profession?"

“ ‘I’m of no profession.’

“ ‘How so?’

“ ‘Because I’m a private gentleman.’

“ ‘But you must have had rank some time or other; and you must have been in some business?’

“ ‘I live on my property.’

“ ‘But that wout do, Sir. In God’s name, what are you?’

“ ‘Well, then, I’m a magistrate of a county, and a deputy-lieutenant.’

“ ‘Well, well, that will do; why did you not say so at first?’”—Vol. I. p. 64.

A great part of the second volume describes the operation of the armies during the late war in Turkey, and few wars we should imagine can have been more full of circumstances of horror. From many descriptions of the miseries consequent upon war, we extract the following:

“ ‘At the first station, (from Burgas,) we found fresh horses in the remains of a village, where all the soldiers were dying of fever and ague, and we met many sick officers on the route from headquarters to the coast. Disease and death were seen on every side: every one was pale and haggard from care and suffering; and the Russian soldiers were walking listlessly about, collecting fuel to cook their victuals, or sitting on the ground in the sun, and shivering with the ague. The unfortunate peasantry, in their fur caps, brown jackets and trousers, were repairing their half-demolished cottages; their women, though pale and thin for want of food, and the hardships they had endured when driven from their homes before the retreating Turks, were still clean and neat in their attire: I saw them dig up the heads of Indian corn which they had buried in the ground, and then feebly pound the grain in wooden mortars. I asked them to spare me a little bread, and they offered me a few heads of corn; and when I offered them money for some milk, they replied, that their cattle had been all swept away months before, &c.”—Vol. II. p. 112.

Our limits will not allow us to give more extracts from this very amusing book, which we again recommend to our readers. We shall, however, conclude with one containing an account of Adrianople:

“ ‘Adrianople, the ancient capital of the Turks in Europe, and from whence Sultan Mahomet, in the fifteenth century, marched to secure the rich prize of Constantinople, is a splendid specimen of a Moslem city: built partly on

the side of a hill, and partly on the rich banks of the Tunja, its appearance is most imposing from every point of view. The chief object on which the eye rests, is the great mosque of Sultau Selim, the pride of the city. Its swelling dome and lofty minarets throw other religious edifices and the private dwellings into shade; for it is considered the largest and most beautiful Mahomedan temple in the world.

“ ‘Three rivers, the Tunja, Arda, and Maritza, unite their streams to the south of the city, and then flow in one deep channel into the gulf of Euxos. The confluence of these rivers is said to be the spot where Orestes laved his blood-stained limbs after the murder of his mother, and where the city was first commenced, which the Emperor Adrian afterwards extended, and whose name it bears. Long stone bridges over the Tunja lead to the city from the south and west, and from the north it is approached by the heights which command it . . . There are gardens filled with poplar and fruit trees in different parts of the city, and on the side of the hill the flat-roofed houses rise in terraces one over the other from the upper stories. The streets are narrow, and darkened by closed balconies, which project from the upper stories; but they are exceedingly cool.”—Vol. II. p. 134.

ART. XIII.—*Military Reminiscences, extracted from a Journal of nearly Forty Years’ active Service in the East Indies.* By Colonel James Welsh.

THIS work is not so exclusively military as might have been expected. It contains much geographical information, (though not in the most palatable or intelligible form,) and some curious particulars as to the character and customs of the inhabitants. The joys of tiger-hunting, and the tyranny of Hindoo Rajahs, figure (of course) in alto relief. “ ‘Discoursing one morning,” says Colonel Welsh, “ ‘at Colonel Gillespie’s about the hunting of tigers, he proposed we should get one from Mr. Cole at Mysore, and hunt him on horseback with spears; a cage was accordingly received from Closepett, with a fine large and active tiger; the party, consisting of five or six horsemen, assembled immediately, and I ordered a Naigue and six Sepoys out with the cart to the race-course, on which it was determined to hunt. In order to make me *en fait* at

this sport, the Colonel made me a present of one of his own spears, made on purpose for him at Calcutta; and the guard was ordered to draw up, unloaded, between the cart and the cantonment, to prevent the tiger from going in that direction. The door was turned towards the country, and opened, when out crept the animal, and looking round, ran immediately upon the guard, the nearest man of whom presented his bayonet, which, entering his side, threw him over. Recovering in an instant, he twisted the hilt of the bayonet off the end of the musquet, and knocked down the Sepoys, one after another, like a set of nine-pins. The scene was so novel, and the result so unlooked-for, that we were all paralysed; the animal actually put his paws on one man's shoulders in spite of musquet and bayonet, and bit three or four teeth out of his head. And of four sufferers, for whom a handsome present was raised by subscription, this poor fellow was most dangerously wounded. At length, having prostrated all his nearest opponents, the beast crouched down, when the Colonel rode at him full tilt, and delivered his spear; but I saw in following him, that it stuck in the ground, close to his neck, but had not entered. He then chased the Colonel, and the Amildar, the head native in the Pettah on the part of the Mysore government, and then crouched a second time. About twenty Peons, belonging to the Foujdar, now advanced, and one from their number ran up behind the crouching monster, and with a long straight sword cut him across the tail. The animal then rose, and turning round, received a stab in the mouth; when rushing on, the man retreated, still cutting at him, till he drew him into the midst of his comrades, who instantly despatched him with some hundred wounds." So much for the tiger, and now for the Rajah! But we should first remark, that "having broken the ice," Mr. Cole was afterwards "so kind as to furnish frequent subjects" for this barbarous and horrid amusement. A tiger in his native jungle attacked by armed men on an elephant, or by a few desperados with fire-arms, is well enough to hear of; but tigers sent for from Mr. Cole and pent up in cages, to be hemmed in by Sepoys, and cut to pieces by Peons, to say nothing of the execution they may do to right and left by the bye, lie upon it. It smacks of torture and tyranny! At Punnymant Koondoo, Colonel Welsh became acquainted with the Rajah, Lingrajunder Wodeer. This monster being

enshrined as God of the country, is somewhat severe in exacting homage. If his worshipers, for instance, when they stand before his throne incessantly calling out Mâhâ Swâmée, ("Great God!") should be suddenly bit by a musquito and loosen their hands; "a sign (too well known) would be made, and their heads would be off in a twinkling." "Speaking to my old friend the butler," says Colonel Welsh, "I asked him how he came to be so sickly since I saw him, and what had become of four fat Bengalees, who amused me with their civilities when I was there."—"He turned pale and trembled; told me he had had a fever, but was now better, and that the other men were *gone away*. I rallied him on his grave appearance, and inquired if he was not happy. He immediately replied, 'Happy! he must be happy in such a service; that every one under the Mâhâ Swâmée enjoyed happiness.'" Early the next morning this same man entreated to speak to Colonel Welsh in private. "No sooner were we alone," continues the latter, "than he threw himself at my feet, and entreated me, by the memory of his old master, to save his life. The four Bengalees, whom I had left fat and happy, had become dissatisfied with promises, and wages protracted and never paid; they had demanded their dismissal, and had in consequence been inhumanly murdered. He himself had applied for leave, and was immediately mulcted of all he had, and his thumbs squeezed in screws made on purpose, and used in native wars; his body flagellated, and a threat held out, that the next offence would be death." (Vol. I. p. 350.) Through Colonel Welsh's means, and by the help of a white lie, this poor fellow escaped; but, in the name of common sense, why did not they hunt this tiger instead of the other? We shall conclude with the ceremony of walking through fire! "Baugalore. On the 12th of March, 1813, being invited by the Hindoos of our corps to see the ceremony of walking through fire, I mounted my horse, accompanied by Captain Pepper, and rode to the spot, in rear of the native lines, where an oblong pit was prepared eighteen feet by twelve. I am not aware of its depth, because on our arrival it was full of live coals perfectly red hot. A procession then arrived on the opposite side, and every one of them either walked or danced deliberately through the fire lengthways, having only two landing-places in the centre of each of the small-

est falls. The fire was actually so intense, that we could not approach its margin, but sat on our horses at a few yards' distance watching every motion. It was in the middle of the Hooly Feast, and I understood the particular ceremony was in honour of the small-pox deity, Mariamah, to whom they sacrifice a cock, before they venture into the furnace. Then besmeared all over with some yellow stuff, they go backwards and forwards both quick and slow, without apparent suffering, and one man carried an infant on his shoulders which did not even cry."—Vol. II. p. 50.

ART. XIV.—*Life of Sir Thomas Munro, K. C. B., Late Governor of Madras, &c.* Vol. III.

A SUPPLEMENTARY volume of correspondence is always unpromising—it promises, that is, to be worse than the preceding, and the volume before us is all correspondence. "I never doubted," says the Editor, "how the work would be viewed," but "I had an impression that a good deal of condensation would be required," and "I sincerely rejoice to find that I was mistaken." He then proceeds to state that much of the present volume came into his hands after the former selection was made; "the military papers in particular which carry on so delightfully the narrative of events from 1780 and 1784, and the extensive correspondence with Mr. Elphinstone, Sir J. Malcolm, Sir T. Hislop, and other distinguished persons." It is obvious that the military details, if they are worth any thing at all, would have been doubly acceptable in their proper time and order, and it does not appear why they were not forthcoming before; they are, however, as Mr. G. gives us to understand, the best part of the volume. We have already noticed the character of Sir Thomas Munro's political views, clear and good in detail, and narrow in principle, (like an arithmetical ruler, exact *when you have set it*;) and for farther confirmation we shall quote his remarks on the government of Louis XVI. and the subsequent changes in France. "I wish," says he, to his friend Mr. Foulis, on hearing the fate of Du Presmeuil and Monsabar, and the proceedings of the bed of justice, "I wish Louis may avail himself of the powerful engine he has in his hands, a standing army, to crush the mutineers of his Parliament." And why? Because "if they carry their point of establishing a free government, commerce will become

as honourable among them as it is in England, and France will then prove by sea, what she is now by land, the greatest power in the world." (If she be free she will flourish, *therefore* she ought not to be free.) "Every means ought to be taken to discourage and suppress the spirit of liberty in a nation that is so formidable a rival as France." "I would recommend you and all your loyal party to drink prosperity to Louis and confusion to his parliament;" and again, "If I, like you, were liable to be possessed with blue or any other devils, the situation of affairs in France would be more likely than any thing else to produce such an event, for as a friend to the glory and prosperity of Britain, I cannot behold with indifference the restoration of French liberty."—P. 49.

A man had better be born without a country than love it in this way! It was a grand discovery for a governor-general of Madras that it is well with a nation when she is free; why was not he permitted to add that it will be well with all nations when all are free? On the subject of war, Sir T. Munro remarks, that "in proportion to the progress of science and the arts, war becomes more frequent and more general," and that "this is the true end of civilization," a conclusion which, it is to be hoped, was *partly* ironical.

ART. XV.—*A Sketch of the Principal Means which have been employed to ameliorate the Intellectual and Moral Condition of the Working Classes at Birmingham.* By William Matthews. 12mo. Simpkin and Marshall.

THIS narrative is enlarged from the Introduction to Mr. Matthews's History of the Origin, Progress, &c., of Gas-lighting. Its publication in a separate form will, we hope, promote the object of the writer, and stir up benevolent spirits in manufacturing towns to train and enlighten the population by means similar to those of which the persevering employment and happy results are here detailed. An account is given of various plans and institutions, such as Sunday-schools, an Artisans' Library, a Philosophical Institution; of the exertions by which they were established, the difficulties they have had to encounter, and the influence which they have exercised. We find at Birmingham, as almost every where throughout the country, the clergy foremost in hostility to whatever tends to enlarge and inform the public mind.

Paid to instruct, or they ought not to be paid at all, they have too commonly resisted instruction altogether, till resistance could no longer avail, and then endeavoured to pollute the instruction which they could not prevent. Libraries, schools, &c., have either been the objects of their decided hostility, or have been yet more endangered by their treacherous patronage. But the day of their influence, which is the people's night, is wearing fast away; and when its sun does set, it will rise no more.

The following extract, while it contains an honourable record of benevolent exertions, implies an admonition to those who are similarly situated to go and do likewise:

"The merit and praise, however, of advancing the progress of improvement among the artisans of Birmingham, principally belong to men whose days were devoted to business, and whose active employments left them but little leisure for other purposes; but a part even of that leisure was cheerfully and meritoriously appropriated to giving useful instruction to those who most wanted it. Such were the men who employed every laudable means by which knowledge could be diffused among the industrious and enterprising inhabitants of Birmingham, and probably their exertions have contributed much towards the formation of their present general character. Though former events may indeed have cast a gloomy shade upon its reputation, where is now the town in the British empire whose population is more conspicuous for sentiments and conduct accordant with the enlightened and liberal spirit of the age? And where are the working classes more generally remarkable for their intelligence, information, and orderly conduct?"

"Birmingham may probably be adduced as one of the most striking instances and strongest proofs of the civilizing and moral effects of education, that characterize modern times. Previous to the wide diffusion of knowledge among the working classes in the town and its vicinity, whenever trade was so

bad as to occasion a deficiency of employment, or provisions were at a high price, bakers, millers, butchers, farmers, and others, became the objects of their hatred and vengeance, and often suffered considerably from the depredations committed upon them, by the injury or destruction of their property. Happily, however, the influence of education has obviated those very serious evils; and such violations of justice and law, as indiscriminate plunder and riotous assemblages, do not now occur to disgrace the population. Though endued with feeling, they have learned to reason, and consequently their actions are consonant with their improved condition.

"That the origin of the several plans for giving useful information to the artisans of Birmingham, belongs to Mr. James Luckcock, and a few of his associates in the town, is evident from the preceding detail. Their labours in this great and good work have been unremitting for a very long period, and thousands can testify to their successful effects. They commenced many years before Dr. Birkbeck delivered his lectures to the mechanics at Glasgow, and of which the public did not hear till nearly twenty years after they were delivered. But as so much has recently been said and written about the origin and utility of Mechanics' Institutions, ought the great, useful, and disinterested services of James Luckcock and Thomas Carpenter and their associates, to pass unregarded, when their exertions have been so remarkably meritorious?"—Pp. 23—25.

ART. XVI.—*Panorama of Switzerland as viewed from the Summit of Mont Righi*, by H. Keller; with a *Circular View of the Country by General Pfyffer, and Descriptive Notices*. 24s. coloured, 12s. plain.

A VERY useful thing for those to take with them who travel; and a very beautiful thing for those to look at who stay at home.

MISCELLANEOUS CORRESPONDENCE.

On Social Communion and Co-operation.

To the Editor.

SIR, *Bristol, Sept. 4, 1830.*

I HAVE long been persuaded that the progressive improvement of the age in which we live, as well as the example of rival sects and parties, would induce so thinking a people as the Unitarians to make some improvements in the construction of their societies, and the mode of conducting their public services; so as to call forth the energies, and employ the talents of every individual, as far as those energies and talents might be capable of exercise and usefulness; and generally to make social communion and co-operation the test of their Christian fellowship: and I have been much pleased of late to see this subject brought forward and enforced with ability, in the *Monthly Repository* and *Christian Reformer*.

Amongst other plans for the production of this most desirable object, I would suggest the following, which I do not propose on my own authority, but as a scheme of my late excellent friend Dr. Spencer; and which, as it has never, to my knowledge, been laid before the public, I will give, if not in his own words, yet in full accordance with his views.

1. That *theological learning should be diffused throughout the congregation*, and for that purpose, there should be formed, in each society, a *divinity class*, the members of which should be regarded as the *elders* of the society; and who should subject themselves to certain rules for intellectual and scriptural improvement, and the attainment of biblical literature, to the extent of the usual divinity course at college, amongst whom the present order of ministers might become the leaders or teachers: but while books might be had, and perseverance employed in the attainment of knowledge, no other teachers, however desirable, would be essential; and thus biblical learning might be diffused throughout the congregation, instead of being confined to one or two *reverend* individuals. The good Doctor proposed to conduct the literary pursuits of this class in accordance with

the principles of his plan for gratuitously educating mankind in the sacred languages, which he laid before the public some time before his death, and which plan would doubtless be found in many respects admirably adapted to such a course of instruction.

2. That *compiled sermons should be encouraged instead of condemned*, and hence that the public discourses should not consist of those tame, common-place, desultory, and disjointed effusions, which are usually prepared for the sake of an *apparent* originality; and hastily penned, and either as hastily spoken, or else delivered with a drawing utterance; but of compilations from the most eloquent and inspiring productions of the choicest spirits and ablest pens, that have enlightened, purified, and enraptured society. And here it must be obvious to every one, that scope as ample would be left for the exercise of taste and talent in the selection of compilations, and which might be interspersed with original observations and comments, as exists at present in the apparently original composition of entire discourses. I say *apparently*, for it must be obvious to all that originality cannot be expected in ordinary and hackneyed subjects beyond mere expression, and which expression is not very likely to exceed, in force and beauty, that of those profound and erudite characters whose works surpass all praise.

Why then should the sublime and eloquent effusions of our best and most approved writers be shut out of our pulpits? Why should not those effusions be made as useful in their re-delivery as when first breathed forth by their admired authors? Why should they be closed in the pulpit, while open in the study, and the more especially, when it is considered, that the great majority of our members, from their secular engagements, have no time or opportunity for the perusal of those productions? Hence it is obvious that there is certainly great inconsistency in objecting to their public re-delivery, except indeed on the part of those Christians who entertain an undefined expectation of some new and special inspiration attending the public ministration of the word,

which it would be profane to limit to any previously composed effusion, however pious or excellent: with such persons truly, the objection may be consistent, but quite ridiculous with those who entertain no such chimerical expectations. In fact the requiring original compositions upon hackneyed subjects and ordinary occasions, is just as unreasonable as though all the published dramatic performances were to be prohibited from being acted on the stage, and the performer should be expected to compose an entire new piece for every occasion, and spout and act only his own original compositions; or as though the minister were expected to be the composer of entire new hymns and lessons for every service.

I therefore consider the objection to compilations as founded in nothing but prejudice; and while, on the part of the people it argues an overweening fondness for novelty, which like that of the Athenians of old, leads them continually to "seek after some new thing," it argues on the part of the ministers, no great portion of modesty, in choosing to differ in mere language, without differing an iota in essential matter from those shining lights who have enlightened the path before them, and are entitled to be regarded as "the lamps unto their footsteps." It is, I know, objected, that in such case the minister would be shining in borrowed plumes; but it may be answered, that it is the *ministry alone* and *not the minister*, that should be regarded; and the knowledge of its being a duty to borrow those plumes, for the adornment, *not so much of the minister as of the people*, would place them where alone they ought to be placed—in the minds and hearts of the hearers; and it would then be seen, that it is far better *for the people* that the minister should shine in borrowed plumes, than not shine at all. The fact is, that I am only insisting upon the open and honest avowal and countenance of a practice which exists, and has always existed *sub rosa*, amongst the ministers of all denominations; and I only propose to relieve them from the charge of dishonesty, by assigning to them as a *right* what they now possess themselves of by *stealth*, and which, I am persuaded, would be far more beneficial to the people, because they would then get the compositions of first-rate men in a pure and unsullied state, without being spoiled and tortured by the ordinary capacity of each individual, in the endeavour to make them appear as his own; besides

which it would enable the ministers to devote their time, talents, and learning, much more usefully in the cause of Christian truth than they can do now, either by transposing the works of a thousand predecessors into language of their own choice, or by labouring in the hopeless effort of "creating all things new," which are in fact "as old as the creation."

3. That a *minister or reader*, who may or may not be one of the divinity class or elders, and whose only *essential* qualification should be, a *popular, correct, and pleasing talent at recitation*, should be engaged to deliver such compilations as should be selected and arranged for him by a committee of such elders, or otherwise the ministerial office might be performed, in turn, by such of the divinity class or elders as may have a talent for popular and correct delivery; and to whom the selection and compilation of the discourses might in that case be entrusted; always bearing in mind, as a governing rule, that if the minister cannot fascinate the *ear*, his ministry is not likely to reach the *heart* and the *understanding*.

4. That in connexion with such a ministration, a *liturgy, with short forms of prayer*, would better suit the devotional services than extemporaneous effusions, or original compositions; and which liturgy, by possessing an extensive variety of forms, and being made subject to the discretionary selection of the ministry, would retain a sufficiency of novelty to interest the mind, while it would avoid the monotony so tiresome in the liturgy of the Established Church.

5. That special attention should be devoted to the *singing department*, and the youth of both sexes should be associated and properly trained for conducting this most interesting part of public worship; which, if regulated by a sweetly-toned organ, could not fail to enchant the imagination, and crown with rhapsody the pure enthusiasm inspired by the glowing eloquence and fervent devotion poured forth from the pulpit.

The Unitarians have been too negligent of *eye-gate* and *ear-gate*, to use the phraseology of the excellent Bunyan, not remembering that it is through those portals that truth has to penetrate to the heart and understanding; and were it not for their neglect in this respect, they would succeed much better than they do (to use the words of the same writer) "in taking the town of Mansoul."

6. That one part of the Lord's day should be set apart for *social religious*

discussion and inquiry, to be open to the members and such friends as they may introduce, which would operate as the sure means of promoting that union and co-operation which are essential to the very existence of a society. In fact it can at present hardly be said, that our congregations are societies, since they are deficient in those social meetings and intercourses which identify a society.

7. That the members should habitually carry on a system of *home missionary exertions*, by the distribution of tracts, and by social religious conversation in their respective neighbourhoods, and report progress, once a month, at a meeting of the elders. A wide field of usefulness would here be opened to the society, particularly the female part, whose leisure time might thus be occupied in the best of causes.

8. That a *public breakfast or tea-party*, similar to the Moravian love-feast, should be held in the vestry or other convenient place, at least four times a year, for the members of both sexes and their friends, and which could not fail in promoting that fellowship so essential to the prosperity of a Christian society.

Such was, in substance, the plan of my late excellent friend, for the improvement of Unitarian societies; and to which I am not aware of any solid objection; whilst it certainly promises the most essential advantages that a Christian church can and ought to possess: and I cannot help thinking how gratified the worthy Doctor would have been had he lived to see the lately-discovered work of the great Milton, in which several of the more important parts of the foregoing plan, appear to have been suggested by that mighty mind nearly a century and a half ago.

Were such a plan adopted, then indeed would our churches wipe away that "*plague-spot from their portals*," to use the "*second - thought*" words of a late talented seceder from our sacred cause; that pestilential and withering apathy, which so often impedes their prosperity, and even threatens their vital extinction, and to which the finger of scorn is so often pointed, in triumph, by the advocates of the popular faith. Then would our warm-hearted zeal, resulting necessarily from social communion and co-operation in the cause of Christian truth, remove the stigma so frequently and unjustly cast upon our whole body, that we are a cold-hearted people—the frigid zone and frozen region of Christianity; that our professed liberality respecting the sentiments of others, is nothing but

mere indifference to the importance of truth; that we are not in earnest even in the profession of our own avowed theological opinions; that we are a worldly-minded people; and that our religious impressions are too weak to produce any bond of social union amongst ourselves. I hope, however, to witness the time, when a call for the adoption of the foregoing, or some other adequate plan for promoting union and co-operation, shall arise simultaneously throughout the Unitarian body.

G. P. H.

On a late Address to the Throne.

To the Editor.

SIR, Sept. 12, 1830.

I have observed, in the public prints, a worthy example of moral decorum, in an address to the king, on his accession, from the freeholders lately assembled at York. They refer to the demise of George IV., without hazarding a compliment to his memory, and their condolence with his successor is confined to the affliction of the royal family, in which the public could not, reasonably, profess to share.

You have inserted (p. 641), an address, on the same occasion, from "the Protestant Dissenting Ministers, in and about the cities of London and Westminster;" learned and religious men, devoted, by their profession, to the especial advancement of Christian "simplicity and godly sincerity;" and who may be fairly presumed to have sat more constantly than those involved in the perplexities of civil life, at the feet of him, who "taught as one having authority—"Let your yea, be yea, and your nay, nay, for more than these cometh of evil." The example, then, which Christian ministers have afforded to the public, on their late admission to a royal audience, cannot be a subject of unseasonable inquiry.

In your third volume, (N. S. 428,) "the Body" are described as "somewhat courtly." Such a propensity would, naturally, endear to them a long-conceded privilege of admission to the royal presence, in their collective capacity, whenever they request to appear with an address of condolence or of congratulation. There, as you remark, they are exposed to "the influence of earthly splendours," while some, probably, "for the first time gaze on palaces and kings."

You add, "there was a Queen, who was not addressed." That hapless wo-

man, who had the misfortune to have been born a princess, was selected, from family-connexion, as the devoted victim of court policy; which proposed, by an ill-starred and heartless marriage, and at the charge of a burdened people, to retrieve the dissipated fortunes of a prince. Driven from England, by the rude denial of attentions, common to her station, she had lately returned, painfully bereaved, as a mother, to be cruelly persecuted, as a wife, by one who, under any supposable circumstances, could have no moral claim to a reprisal. But the Court of Queen Caroline was not held at St. James's, and, as you correctly say, "the Body was lethargic."

They have, however, resumed their vigilance, and continue to be "very attentive to the royal family, and loyally observant of all great events in its history." Thus, while complimenting the "known disposition" of the prince in possession, always "the best of kings," they express "sincere condolence" on the demise of his majesty's "royal brother," recollecting his "auspicious sway," as of another *pater patriæ et decus humani generis*; a compliment to his worthy distant predecessor Charles II., which I have read on the pedestal of the Stuart's statue; inscribed there, not by his ecclesiastics, who, in the established Liturgy, had already constituted him their "most religious king," but by those "children of this world," his majesty's "Royal College of Physicians."

George III., in 1820, (M. R. XV. 316,) had been described by the Body, when addressing his successor, as their "late venerable and beloved sovereign." That prince was ill-accomplished, as a civil governor, to direct the power and policy, or to advance the great interests of an extended empire, especially in eventful times. But, excepting his favourite royal marriage act, a fruitful source of princely irregularities, and an indelible *opprobrium* on his name, George III. had uniformly recommended, in his personal and relative deportment, the moral decencies of life; an observance, which not even the "Charity" that "hopeth all things" could ever ascribe to his immediate successor. Yet "there's a divinity doth hedge a king," from unseasonable exposure, and thus the Body could only discover, in George IV., another "revered" and "beloved sovereign."

as, sang, in a former age, a priest of the Episcopal Body, addressing flattery to a royal ear, even while describing the solemn retributions of "the Last Day."

But "flattery" cannot sooth "the dull cold ear of death," nor for ever silence the testimony of truth. The actions of the late king, as a monarch and a man, are passing to the tribunal of history, where, unless power or prejudice interfere, "names of awe and distance," a Charles II., or a George IV., "must rank with common men," and be judged, as in a more awful presence, according to their "life, character, and behaviour," whatever may have been their "birth, parentage, and education."

But there are circumstances connected with the late presentation to the King, more worthy of notice than the repetition of courtly common-places, on the demise or accession of royalty; such as might have been conveniently *stereotyped* for the use of addressers, through all generations, while "sun and moon" and monarchy "endure."

It appears, that two members of the Body, well fitted for the offices they sustained, were appointed to take the lead, on this occasion. Adopting, or, perhaps, excusing the complimentary phraseology of the address, they scruple not to approach the throne of a "most gracious" Athanasian Sovereign at the head of their Christian brethren, though regarding many of them as erroneous Christians, however sincere in purpose and exemplary in character; while they had been ever unreserved in the profession of their own Unitarian opinions. Such opinions, other members of the Body had, no doubt, conscientiously denounced from the pulpit and the press, as little more than disguised deism. Otherwise "the fine gold" of *orthodoxy* has "become dim," and the mantles of her *Bragges* and *Bradburys* have fallen wide of their remote successors.

The Body have always professed to associate, not for any theological purpose, but merely to secure and extend their common toleration. Yet they have frequently employed, in this address, no doubt, according to invariable usage, the solemn, scriptural language of a common Christianity; and they must have appeared to the Sovereign and his court, as religious persons, uniting, indeed, to promote their civil interests, yet acknowledging each other as approved Christian ministers. This view of the subject, the editor of "the Record" (p. 642) had a right to assume, and admitting his justly disputed premises that

*What nation, humbly, could enjoy his reign!
If lost, what patience could the loss sustain!*

orthodoxy and Christianity are synonymous, it will not be easy to avoid his conclusions. On the other hand, the editor of "the World," (p. 645,) with an obvious policy, has evaded the main question at issue, and thus, give me leave to say, has little merited your high commendation, as "able, manly, and liberal."

It appears, indeed, morally inexplicable, how those of the Body, probably a large majority, who regard the Trinity as an essential doctrine, a *sine quâ non* of Christian faith and worship, could, on the late occasion, virtually acknowledge, as Christians, and even appoint as their conductors to the throne of the Supreme Head of an established Athanasian church, undisguised Unitarians, long honourably distinguished as advocates of "the simplicity that is in Christ," in opposition to that figment of the schools, "a tri une God."

This scholastic *dictum* the lately-formed "Trinitarian Society" have "made English;" though not so easily made either revealed scripture or common-sense. Yet, I know not how a Trinitarian can reject their definition of Deity, however appalling to every other Christian, or justly censure the professed design of their association, to avoid "the necessity of uniting with Socinians, or avowed Unitarians," under the common denomination of Christians. Nor will it be surprising, should this Society, eventually, and, perhaps, in no long time,

detach from "the General Body," all believers, in "a three-one Jehovah," except those, if such be found among the reputed orthodox, who, like Bishop Watson, in a well-known Catholic passage of his valuable writings, regard the doctrine of the Trinity, as involving a long-agitated question, on the import of scriptural phraseology, as to which, Christians equally sincere, serious, and persevering in their inquiries, may safely and acceptably rest in opposite conclusions.

Should such a secession reduce the Body to a size too inconsiderable, any longer, plausibly, to appear at court, I am not aware that the civil or religious interests of Protestant Dissenters, as connected with the general interests of truth and freedom, or the reputation of the Body, as public professors of Christian verity, would be liable to sustain any detriment. The address to "the powers that be," was an invention of "worldly wisdom," in the seventeenth century, for state purposes, *ad captandum vulgus*. Should, however, the Body, in the circumstances I have supposed, as not improbable, continue to address, though in a mode less observable, they will, I trust, reject the style of Tertullus; while "to Cæsar," past or present, and "the things that are Cæsar's," they apply the apostolic "words of truth and soberness."

AN EXTRA-WATCHMAN.

OBITUARY.

MR. JOSEPH GARDINER.

1830. Aug. 4, in the 39th year of his age, MR. JOSEPH GARDINER, of *Cringleford*, a highly-respected member of the congregation assembling in the New Unitarian Chapel, Norwich. He fell a victim to a rapid brain fever. The Sunday previous to his attack, he assembled with his fellow-worshippers in their accustomed place in cheerful health, none amongst them appearing more likely to assemble there again than he; the following Sunday he was stretched on a feverish bed; the third he was laid in his grave; and on the fourth his bereaved friends met to hear the last pub-

lic memorial of the deceased. "When the virtuous companion is torn from the bosom of his friends, when the invaluable relative is laid low amongst his kindred, when the dutiful son is taken away from the aged and widowed mother, when the tender husband is lost to the feeble inquiries of the sick wife, when the affectionate father is for ever removed from the fond charge of his rising offspring,—when one, combining in himself all these relationships, is suddenly cut off in the prime of life; then it is difficult to say, 'Blessed be the name of the Lord.' But this is only at the first.
* * * When time has softened our

grief, and the memory of the departed becomes pleasant in its mournfulness; then we can see clear proofs of divine love in our affliction; it is then that we become more alive than ever to the consolations of our religion; and then we can say with tranquil and heartfelt devotion, 'The Lord gave and the Lord

hath taken away; blessed be the name of the Lord.'"

— — —
SAMUEL HONE.

Aug. 27, SAMUEL HONE, aged 15, son of Joseph Hone, Esq., *Dublin*. He was a youth of promise, being a good scholar and of a most amiable disposition.

INTELLIGENCE.

Tenterden District Unitarian Christian Association.

I HAVE to announce, in your valuable publication, to your numerous readers, another of our friendly meetings, so congenial with the pure and elevated, and, at the same time, benign sentiments, we entertain of the Father of mercies and the God of all comfort, making known his will to us by Jesus Christ, the inspired messenger of his truth and grace, sentiments which are so dear to me, and continue to increase in value in the fifty-ninth year of my ministry to the Christian congregation in this place.

The above meeting took place on Thursday last. We had an afternoon service in the chapel. Mr. Saint, of Cranbrook, read the Scriptures, and engaged in prayer. Mr. G. Buckland preached from John xiv. 27, *My Peace I give unto you*. He stated the views he entertained of the mediatorial office of Christ, and interspersed some valuable practical instructions. He gave the subject a wide range, and particularly recommended concord among the professors of our most benevolent and peaceful religion; concluding with prayer.

The friends who inclined, of both sexes, to the number of 101, then met in the Court Hall of the Woolpack Inn to partake of tea. Mr. Mardon, of Worship-Street Chapel, was then called upon to take the Chair, and with his usual urbanity gave out the sentiments. These called up Messrs. Payne, Saint, Holden, Talbot, Blundell, with the two brothers, Messrs. John and George Buckland, who have, from the beginning, so commendably supported the Benenden Chapel.

The struggles of our Unitarian brethren in Ireland were not forgotten, so richly deserving of our sympathies and high admiration.

After this the attention of the company was called to the sanguinary but, in its issue, glorious and triumphant stand made against bigotry and despotism in France.

Thus not only the enlightening, consoling and animating nature of our principles, but recent circumstances, rendered this one of the most interesting meetings we have yet held.

The injustice and cruelty of Negro Slavery also was not overlooked. This subject drew from Mr. Talbot some very forcible observations upon the foul disgrace it still continued to cast upon the Christian name.

Having expressed in conclusion our cordial good wishes to our neighbours around us of every denomination, and our equally cordial thanks to our Chairman, about half-past eight the company retired to their respective homes.

L. HOLDEN.

Tenterden, Sep. 8, 1830.

Trinitarian Alarms and Combinations.

THE irritation of a certain section of the Trinitarian Body, which was brought to its height by the selection of Mr. Aspland to present the Address of the Dissenting Ministers on the late accession of his Majesty to the Throne, still continues to manifest itself in various absurd and disgusting ways. Almost all the respectable members of the party keep aloof from these proceedings. The World Newspaper, and the Congregational Magazine, have deprecated the

disunion among Dissenters to which they tend, or the combination with fanaticism which may be substituted for the present arrangements. Nor does it seem at present likely, that the attempt to break up the "General Body" assembling at Red Cross Street, will be successful. A new Body, however, is to be created; a pure Trinitarian Body. There is to be no Unitarianism; but there may, according to the Constitution of the Society, be every thing else. Antinomianism or Southcotianism, or any other *ism* may "claim kindred there and have its claims allowed." No matter whence the ranks are recruited in a Crusade so holy. But these worthies shall speak for themselves.

"*Trinitarian Society*.—At a Meeting of Protestant Dissenting Ministers of various denominations, viz. Independents, Baptists, and Calvinistic Methodists, held at Trinity Chapel, Leather-Lane, Holborn, on Monday, August 30, 1830, the Rev. Joseph Ivimey in the Chair, the following resolutions were proposed and adopted:

"1. That a Society be immediately formed, to be called 'The General Union of Trinitarian Protestant Dissenting Ministers, residing in and about the Cities of London and Westminster.'

"2. That the object to be accomplished by the Society shall be, to express a united opinion on every suitable occasion, and especially on subjects connected with the civil or religious liberties of Protestant Dissenters.

"3. That all Protestant Dissenting Ministers, who, with their respective places of worship, are protected by the Act of Toleration, and who profess their faith in the distinct personality and offices of the Three-One Jehovah—Father, Son, and Holy Ghost, as revealed in the Sacred Scriptures, shall be eligible to become Members of this Society, including those Ministers who, at the present Meeting, may give in their names, and any others who, on subsequent application, may be introduced by a Member of the Society, and approved by two-thirds of the Committee.

"That the Primary Committee shall consist of two Ministers of each denomination included in the Society, to be chosen annually, with power to add to their number; and that the Committee for the present year consist of the Rev. John Bunce, of Chelsea; the Rev. Richard Davies, of Walworth; the Rev. Joseph Ivimey, of Eagle Street; the Rev. John Rees, of Crown Street, Soho;

the Rev. Thomas Sharp, A.M., of Woolwich; and the Rev. Robert Stodhart, of Pell Street.

"5. That Seven Members, selected from the different denominations comprised in the Society, and nominated by the Primary Committee, shall be chosen at the Annual Meeting, as a Managing Committee for one year. The Chairman of this, and also of the Primary Committee, to be chosen in rotation, from each of the denominations.

"6. That each Member of the Society shall subscribe Ten Shillings per annum towards constituting a fund; and in the event of the sums subscribed proving inadequate to defray the necessary expenses, the deficiency shall be supplied by an application for voluntary contributions, from the members, or their respective congregations.

"7. That a General Annual Meeting shall be held in the month of August, to choose a Committee, Treasurer, and Secretary; and to receive reports, audit accounts, and deliberate on what further steps may best promote the object of the Society. The Meeting to be opened and closed with prayer; and all matters proposed to be determined by the majority of the members present. Other meetings, in the intermediate period, may be called, by a circular notice from the Secretary, under the direction of the Committee, or at the request of eight Members belonging to each denomination included in the Society.

"8. That the Rev. Thomas Smith, 13, Kirby Street, Hatton Garden, be the Secretary for the present year; and that the Rev. Joseph Ivimey, 51, Devonshire Street, Queen Square, be the Treasurer for the same period.

"P. S.—In order to avoid the possibility of misconception, the Members of the Society now formed are desirous of disclaiming any intention of reflecting on the orthodoxy of their respected brethren, who still adhere to what is termed the 'General Body of Protestant Dissenting Ministers,' meeting at Redcross Street Library; but as gentlemen assembling at that place are under the necessity of uniting with Sociuists and avowed Unitarians, with whom many Ministers cannot conscientiously unite, upon any grounds, or under any pretence whatever, the name assumed by this Society is merely designed to express that all its Members are exclusively Trinitarian in their principles, and that no person denying the scriptural doctrine of the Trinity in Unity, or of the Essential Deity

and all-sufficient atonement of the Lord Jesus Christ, can ever be admitted as members of this body.

"THOMAS SMITH, Secretary."

The hands of the ministers were strengthened by a previous public meeting of Trinitarians at the Paul's Head, Cateaton Street, where a string of resolutions was passed, very much of the same description as those adopted at the Smith riot, mentioned in our last number; except that these were more comprehensive, and included an approval of all attempts, any where made or making by the soi-disant orthodox to put down the right of private judgment. We have not heard whether banners were displayed at this meeting; but if so, the most appropriate inscription would have been "The Cause of Bigotry and Persecution all the world over." The Trinitarian Presbyterians, both in and out of connexion with the Kirk have also been put forward to claim all the Presbyterian Chapels as their property, and "a bold and decided movement" to obtain them has been recommended in their name by a correspondent in the World. The seizure of a few endowments would doubtless be very convenient. The war does not yet support itself. The following begging advertisement has been put forth:

"*Expenses of the late Meetings respecting the Dissenters' Address to the Throne.*

—The Christian friends who have felt it a solemn duty to convene two public meetings, at the City of London Tavern, and at the Great Room, Paul's Head, Cateaton Street, respecting the Socinian Representation and Union, find that the expenses of the rooms hired, with advertisements, placards, and other expenses, amount to £40, only £6 of which have yet been contributed. The motive being perfectly disinterested, and the object being pre-eminently for the glory of God, it is presumed, there may be persons who are disposed to contribute a mite towards those expenses."

The chief interest of these proceedings is in the influence which they will have upon the more enlightened Trinitarians, who must either submit to be dragged through the mud by those with whom they are unequally yoked, or else make an honourable stand for more liberal principles and conduct. There is yet much of sober piety, sound sense, and good feeling in the party; and we heartily wish it a speedy and happy deliverance.

Scottish Unitarian Christian Association.

(From the *Christian Pioneer*.)

AN Annual General Association of the Unitarians of Scotland, for mutual co-operation and encouragement, was instituted in the year 1813. Its meetings were continued for various objects till 1824. Circumstances having latterly arisen which seemed to require the agency and superintendence of such an institution, a meeting was held in the Unitarian Chapel, Glasgow, on Sunday evening, 18th July. It was numerous and respectably attended. Mr. Harris commenced with prayer, and then gave a general statement of the prospects of the cause of free inquiry and Christian benevolence at Dundee, Tillicoultry, Lanark, Carlisle, Port-Glasgow, Greenock, &c. The Meeting having been addressed by various individuals of Glasgow, Paisley, and Dundee, it was unanimously resolved, to re-establish the Association. The following resolutions, constituting the laws of Association, were severally proposed and seconded, and unanimously adopted.

1. That it is a most desirable object to form and maintain a regular correspondence with the different individuals and societies in Scotland, united in the belief and advocacy of the strict Unity of God, and of his universal love to his creatures.

2. That no means appear to be better adapted to the accomplishment of that object, than the institution of an Annual General Association, holding its meetings at the places in which such societies exist, and maintaining a correspondence through the medium of its Committee.

3. That such an Association is calculated not only to unite the societies themselves in a spirit of friendship most worthy and illustrative of the Christian name, but will also tend to the encouragement of individuals, afford an excellent opportunity to explain to the public their religious principles, to expose the misrepresentations that are circulated respecting them, and to diffuse a spirit of inquiry and benevolence.

4. That we, therefore, form ourselves into a Society, to be denominated "THE SCOTTISH UNITARIAN CHRISTIAN ASSOCIATION."

5. That the objects of this Association are—

1st, To promote and keep up an intercourse and correspondence between

the different individuals and societies in Scotland, united in the belief and advocacy of the great and Christian principles of the strict Unity of God, and of his universal love to his creatures.

2d, To contribute to the illustration and establishment of the doctrines and spirit of Christianity, by the distribution of Tracts on Christian doctrine and moral conduct.

3d, To assist in defraying the travelling expenses of Unitarian Missionaries in Scotland.

4th, To support Public Worship, by assisting individuals to form themselves into Societies, for the worship of the One living and true God the Father, in the name of the Lord Jesus Christ.

5th, To co-operate with other Associations of a similar nature, formed in different parts of the United Kingdom, and of the world, in the advancement of the holy and benevolent faith in which they are united.

6. That acknowledging but one head of the Christian Church, Jesus Christ the righteous—the well-beloved Son of God, sent by the Father to be the Saviour of the world; we make our open and most solemn appeal to the writings of the Old and New Testament, as the only standard of Christian doctrine and practice, in vindication of our principles and worship.

7. That while the members of this Association will never shrink from the avowal of what they believe to be true, they will at all times endeavour to banish prejudice by a spirit of candour, and to destroy the effects of misrepresentation by a character and conduct which shall be free from stain or reproach.

8. That any person subscribing the sum of *Two Shillings and Sixpence or upwards, annually*, shall be considered a member of the Association, and shall be entitled to receive half of his subscription in Tracts circulated by the Association, if claimed within two months after the Annual Meeting.

9. That all subscriptions paid during any part of the year, shall be considered as commencing on the day on which the Annual General Meeting is held, and as terminating on that day next ensuing.

10. That the Annual Meeting of the Association shall be held on the first Sunday and following Monday in August.

11. That the management of the affairs of the Association shall be vested in nine Directors, and a Treasurer and Secretary; and that every question which shall come before the Committee or the

Association, shall be determined by a majority of votes.

12. That Corresponding Members be appointed in every place in Scotland, where there are any Unitarians; that they be requested to act as local Treasurers, and also to send an annual account of the state and prospects of Christian Unitarianism in their respective neighbourhoods, to the Secretary of the Association, that it may be presented in the Report of the Committee to the General Meeting.

13. That two members of the Association shall be appointed Auditors of the Treasurer's accounts, by whom they shall be examined and certified, before they are submitted to the General Meeting.

14. That these rules shall not be altered, except at the General Annual Meeting of the Association; and any alterations intended to be proposed to the Society, must be previously notified to the Committee.

The following individuals were appointed the officers of the Association, for the ensuing year:

Mr. Bryson, Mr. Dunlop, Mr. Manson, Mr. Mitchell, Mr. Muir, Mr. Peter, Mr. H. Smeaton, Mr. Thomson, Mr. Rae; Mr. Hedderwick, *Treasurer*; Mr. Harris, *Secretary*.

A vote of cordial approbation to Mr. Millar, of Dundee, and of congratulation to him and the congregation of that town, on the prospect of their soon obtaining a resident minister, was unanimously passed. The following resolution was also unanimously and warmly adopted:

"That this Meeting welcome the accession of the Rev. Archibald Macdonald, of Greenock, to the cause of God's unity and benevolence; and whilst they admire the Christian firmness and integrity which have marked his conduct, would express their fervent hope, that he will prove himself a labourer who needeth not to be ashamed, and that he may experience that peace and joy in believing, which neither the world's riches nor its frowns can give or take away."

The meeting concluded with singing and prayer. Many individuals have already joined the Association; and we trust that it commences its labours with good prospect of success. All communications from individuals and societies, respecting the Association, to be addressed to the Rev. George Harris, Glasgow.

Conjoined Meeting of the General and Remonstrant Synods of Ulster.

(The following report, with the comments, is abridged from the Northern Whig.)

THESE two Reverend Bodies held a Joint Meeting at Cookstown, upon the 1st September, in order to attempt a settlement of certain points, chiefly relating to pecuniary affairs, which had not been satisfactorily arranged at the period of their ecclesiastical separation.

The General Synod mustered between thirty and forty ministers; and the Remonstrant Synod, eleven. The first day was occupied in discussions respecting the Widows' Fund; when it was finally agreed "to appoint a Committee to inquire into the expediency and practicability of dividing the capital amongst the contributors respectively belonging to the two Synods and the Presbytery of Antrim." The two Synods held separate meetings in the evening, to prepare replies to the propositions mutually submitted for their consideration. On Thursday morning, at ten o'clock, "they met for the despatch of business;" the General Synod having been engaged from six, in framing a response to the Remonstrants' demand respecting the Royal bounty. We shall here repeat their demand, which was in the same words, originally used in September, 1829.

"We require our brethren of the Synod to declare, that, on our ordaining a minister in any congregation now in existence, or which may be hereafter erected, their Moderator shall, in all such cases, annex his signature, in the usual manner, to the memorial for the Royal Bounty forwarded to him by such minister: and shall, on no account whatever, withhold his signature, when regularly certified of such ordination."

To this very simple, and, as we should think, reasonable request, the General Synod returned the following reply: which is not very long, considering that it cost nearly six hours' warm labour!

"Resolved—That, as the decision of the case submitted to the Synod in this proposal, involves a variety of conflicting interests, which the government of the country are alone competent finally to adjust, the Synod have resolved to lay before government a full representation of the whole matter connected with the late separation; and do, therefore, feel incompetent to give a specific answer to Remonstrants' request, till the determi-

nation of the government may be ascertained."

Now, this is very pretty diplomatic language; which, being translated into plain English, means neither less nor more than this—That the reverend and evangelical gentlemen of the General Synod, having broken faith with their brethren, and passed oppressive and unchristian laws, by which the Remonstrant ministers and congregations have been compelled, as honest men, to separate from them, the worthy orthodox divines of the Synod will do all in *their power* to enlist the *government* on the side of persecution, to shift the odium of the iniquitous act from their own shoulders to those of his Majesty's ministers, and to rob the respectable laity belonging to the Remonstrant body of their just rights! So, so, gentlemen! The mask has at length fallen off! Well, though we knew you, and degraded though you are, we confess that you have plunged into a depth of ignominy even beyond our expectation. And, have all your canting professions about "wishing to do no injury to your brethren, to touch none of their loaves and fishes," ended in this? You must *consult the government* ere you perform an act of common justice: then, if they aid your designs, the work of spoliation will be *theirs*, and not *yours*: and, if they turn from you with merited disgust and indignation, you will pretend to be quite pleased that they have not assisted you in a gross act of public robbery! How dare you, after such a foul purpose glossed over by a tissue of deceitful words, look honest men in the face! We only hope, that you will *persevere* in going to the government with your proposition. The act may render an essential service to the public, by inducing the government to withdraw from the *whole batch of you* emoluments which you so badly deserve. It cannot be, that the country shall be compelled to pay you for exciting interminable contention, and persecuting honest men because they will not sacrifice their consciences at the shrine of your madness or ambition! The Remonstrants merit additional gratitude from their country, for still farther unclocking you by the following question:

"Quite dissatisfied with the reply just made to our former proposition, we, the Remonstrants, do now propose to our brethren of the Synod of Ulster, in conformity with the suggestion of some of their own members on a former occasion, to join with us in an applica-

tion to the government of the country, to receive the signature of our Moderator, in the same manner as those of the Moderators of the Synods of Ulster and Munster."

In their former reply, the General Synod refused to ratify the agreement made by their *own Committee* in September last: in that which follows, they basely shrink from the proposal made by their *own leaders*:

"1. Resolved—That, lest Remonstrants should misapprehend the meaning of the Synod, in the reply just given to their former application, we feel it necessary to state, that in the contemplated narrative and reference to be laid before government, the Synod distinctly disavow any intention of interfering with the Royal Bounty of existing Remonstrants.

"2. Resolved—That, while the Synod decline any union with Remonstrants in an application to government, they feel it necessary to state, that it is their intention to apply to government, in order to be relieved from all official certification of any ordinations, except those of members of their own body; but, while the Synod will attend to their own rights, they pledge themselves that they intend, neither directly nor indirectly, to cast any obstacle in the way of any separate application which Remonstrants may choose to make to his Majesty's government."

The public may not, perhaps, be aware of the full extent of the General Synod's disinterestedness and magnanimity in "not interfering with the Royal Bounty of existing Remonstrants." Kind souls! *they* will not take the Bounty from their brethren! Good readers, "do you know the reason why?" Simply because they *cannot*. It is solemnly guaranteed by the terms of the grant, that "the Royal Bounty cannot be withdrawn from any *individual*, so long as it is continued to the *body at large*." How generous, then, in the Synod, not to "interfere" with the solemn pledge of his Majesty's government! But it may be withdrawn from the *whole*; and we sincerely trust that it *will*, as a wholesome lesson to all meddling and persecuting priests. The Remonstrants, notwithstanding the hopelessness of their pupils, pursued their excellent system of *catechising*.

"Does the General Synod intend, or does it not, on the demise or removal of any of the present Remonstrant ministers, to apply to his Majesty's govern-

ment for the portions of the Royal Bounty now enjoyed by such ministers, in order to appropriate them to the exclusive benefit of pastors who may be chosen by persons that were formerly connected with the congregations which have joined the Remonstrant Body, but who now adhere to the General Synod?"

Mark the General Synod's reply:—

"That, inasmuch as the cases contemplated in this question, may not occur for a considerable period, and as there is every reason to expect that, in the meantime, the government may adopt some general arrangement that will provide for all such cases, the Synod do not feel it necessary, at present, to express any intention on the subject submitted to them."

How cautious, and how prudent! They "do not feel it necessary to express any intention," as none of the Remonstrant ministers may die "for a considerable period!" But, does not their very *silence* speak their *intention* with a trumpet's voice? Would any man be afraid or ashamed to avow an *intention* that was honourable and honest? For once they have spoken clearly and unequivocally; and the public must now see, that spoliation has been the end and object of the proceedings of the last three years. We accuse not, however, the whole body of such purposes; there are still well-meaning men amongst them; but they are timid and pusillanimous.

The preceding questions and answers elicited a great deal of conversation. Amongst the remarks made, we especially honoured the candour of the Rev. James Elder, and the Rev. H. Dobbin, in stating, "that the Synod should act honestly and confess the truth—viz. that they would endeavour to seize the Bounty of Remonstrant congregations *if they could*."

The propositions of the General Synod's Committee, in July last, and the answer of the Remonstrants were then read.

"Proposal from the Synod's Committee given to Remonstrants:

"Resolved—That although all the houses of worship and other congregational properties at present in dispute between portions of congregations adhering to the Synod, and those which have gone off with the Remonstrants, were, in the original erection and creation, intended for the Synod; we might (as was done in the cases of Tobermore, Ballywalter, and Donaghadee, with the

concurrence of the Remonstrants themselves) have insisted on claiming them entirely; yet, for the sake of peace—to avoid litigation—and because the rights of individuals in congregational property ought not to be affected by their conscientious adherence to their own religious opinions, we are willing to submit all questions affecting those properties to equitable arbitration on the annexed principles:—

“1. That where the majority of proprietors of congregational property, at the time of the separation, adhere to the Synod, we propose that they become exclusive possessors thereof, on condition of paying to the minority their equitable proportion of the same, and *vice versa*.

“2. That we leave the mode of ascertaining this majority, in the several divided congregations, to be settled by mutual agreement between the Synodical and Remonstrant Committees.

“Waiving their claim as the church to the entire ecclesiastical property under their control, and acting on principles of abstract equity, the Synod's Committee, in September last, agreed to restore to Remonstrant congregations their equitable proportion of different Synodical funds; and on the same principles, they now call on Remonstrants to do equal-handed justice, and restore to those persons who have, in the congregations of Glenarm, Cairncastle, Ballycarry, Templepatrick, Greyabbey, and Narrow-water, adhered to the Synod, their equitable proportion of those congregational properties at present detained exclusively by Remonstrants.”

To the above propositions, the following answer was returned:

“In reference to the preamble of the propositions submitted to the Remonstrants by the General Synod's Committee, on the 20th July last—

“1. We can by no means admit that ‘the right to the houses of worship, and other congregational properties in question,’ was at any time vested in the General Synod of Ulster. In their original erection and creation, they were intended, not for the General Synod, but solely for the benefit of the Presbyterian people worshiping in those houses, under their regularly ordained ministers.

“2. We regret that the General Synod's Committee should have deemed it necessary to compare the Remonstrant ministers with those of Ballywalter and Donaghadee—men who were degraded for the grossest immoralities, and a majority of whose people seceded with them

from the Presbyterian communion. The case of Tobermore is equally inapplicable, inasmuch as Mr. Carson, though a respectable character, had, with the portion of the congregation adhering to him, entirely renounced Presbyterianism, and become Independent.

“3. The General Synod's Committee farther allege, ‘that they might have insisted on claiming entirely the properties now in dispute between them and the Remonstrants,’ and insinuate, that ‘for the sake of peace, and to avoid litigation,’ they are disposed to waive certain of their legal rights. In reply, we beg leave to state, that we *have* not sought, nor *do* we seek, any *favour* at the hands of our Synodical brethren: we do not wish them to sacrifice any legal or equitable claim out of compliment to us. We merely ask our rights.

“4. We rejoice to find that the Synod's Committee have amply recognized the great principle always maintained by ourselves, viz. ‘that the rights of individuals in congregational property ought not to be affected by their conscientious adherence to their own religious opinions.’ On this mutually admitted principle, we take our stand. *We* have never violated any compact, either written or implied, into which we ever entered with the General Synod of Ulster; nor have *we* ever sought to invade the property or privileges of any of our brethren. In faithful adherence to the usages and discipline of the General Synod, we invariably endeavoured to ‘keep the unity of the spirit in the bond of peace.’ The General Synod having changed the laws and constitution of the church, by the enactment of new and unprecedented Overtures, which we consider oppressive, both to the ministers and people, and to which we could not conscientiously submit, we utterly deny that they have any legal or equitable right to inflict a penalty upon *us*, merely in consequence of their own change of opinions and conduct. Without adverting at present to the right of the General Synod to pass such enactments, and not desiring to revive unpleasant and unprofitable discussions, we do sincerely trust, that our brethren having *forced* us to retire from amongst them, in vindication of conscience, they will not attempt to place us in a worse condition in the separate Association which we have been compelled to form than that in which we would have been placed had we continued in connexion with their Body. We have reason to expect this measure of justice, not merely

as being right in itself, but in fulfilment of the *pledges* repeatedly given in the General Synod, during the discussions of late years—that ‘there was no wish to injure us in our characters, our properties, or our privileges.’

“5. We consider that the General Synod, by sanctioning the acts of several individuals and Presbyteries, who fomented divisions in many of our congregations, and endeavoured to deprive several of our ministers of their meeting-houses, have violated the spirit of the declarations on which we separated from that Body, to the grievous annoyance, and serious temporal loss, of many of our brethren.

“6. Under the circumstances above detailed, we conceive, that the Remonstrant ministers and congregations, having faithfully adhered to all the laws and usages of the church—having changed none of their principles—having been charged with no crime—and having retired at the repeated request of their Synodical brethren, are not bound by any legal claim to comply with the demands made upon them, in the propositions of the General Synod’s Committee.

“In the whole of the six congregations referred to, we retain a preponderance, both in numbers and respectability, of those who were regular members at the time of the separation. In some, we have nine-tenths—in others, two-thirds—and in all, a decided majority. We, therefore, entertain no dread of the most rigid scrutiny as to numbers; but we cannot sanction any claim of *right* on the part of the General Synod, by submitting to have those congregations polled, or the property divided.

“7. Nevertheless, in proof of our anxious desire to terminate the unhappy differences which have so long distracted the Presbyterians of Ulster, and believing that many of the former members of the congregations referred to, may have seceded on conscientious principles, we are willing to make farther pecuniary sacrifices, and earnestly recommend to those congregations to pay all such persons as have seceded from them, in a peaceful and Christian manner, an equitable proportion of all sums contributed by themselves, or their ancestors, towards the erection and repair of their respective meeting-houses, on condition

that the like measure of kindness be extended to those who may withdraw, in a similar manner, from the General Synod, in order to join the Remonstrants—the equitable proportion, on both sides, to be determined by two or three men of business, mutually chosen, in all cases, where the parties interested cannot otherwise come to a satisfactory agreement.

“8. We consider, that the General Synod have only performed their duty, in agreeing to return an equitable proportion of the various Synodical funds, inasmuch as the recent separation of the Remonstrants arose from no wish of their own, but solely from the innovating enactments of the General Synod of Ulster; and, therefore, we cannot perceive on what ground, that Reverend Body should assume a tone of condescension and generosity, for the simple performance of an act of *common honesty*.

“*Cookstown, Sept. 2, 1830.*”

The preceding offer of compensation on the part of the Remonstrants was not accepted by the General Synod, who did not seem to relish the conditional demand made upon themselves. After all the Remonstrant ministers, except three, had retired, a discussion took place respecting the method of communicating with Government; but, we understand, that nothing was definitely settled on the subject.

NOTICE.

To the Friends of the Anti-Slavery Cause throughout the United Kingdom.

THE meeting of Parliament is fixed for the 26th day of October next. It is hoped and earnestly requested that those who intend to unite in imploring the early and utter extinction of Colonial Slavery, will transmit their petitions to both Houses of Parliament by that day, or as soon after as possible. No needless delay should be allowed to prevent the fulfilment of this sacred duty.

By order of the Committee,
THOMAS PRINGLE,
Secretary.

18, Aldermanbury,
London, 6th September, 1830.

ERRATUM.

P. 637, col. 2, line 17 from the top, for “clear,” read *dear*.

THE MONTHLY REPOSITORY

AND

REVIEW.

NEW SERIES, No. XLVII.

NOVEMBER, 1830.

SOME ACCOUNT OF THE LIFE AND WRITINGS OF HERDER.*

THE life of Herder is closely interwoven with the general history of philosophy and religion in his age and nation. Rising by the force of native genius from an obscure and humble station, he gained an elevated rank in literature by the variety of his attainments and the versatility of his powers; and of him it might be said, with even more propriety than of our own Goldsmith, that there was scarce a topic in the wide range of human knowledge, which he had not touched, and that he had touched none which he had not adorned. A scholar, a poet, a philosopher, and a divine, to whatever subject he turned his thoughts he threw upon it the light of his own brilliant imagination and the warmth of his expansive and sympathising philanthropy. The diversity of his gifts, the extent of his acquirements, his copiousness of illustration, and his peculiar talent of seizing the prominent features of a subject, without exploring its minuter details, admirably fitted him to exert a powerful influence on the popular mind, and, more especially as a preacher and a divine, to strip religion of its pedantic forms and dogmatic phraseology, and to cultivate it as an universal feeling—a natural element—in the moral constitution of man. In Herder, theology was constantly blended with history and literature. Madame de Staël (*De l'Allemagne*, ch. xxx.) has well observed, “Un homme d'un genie aussi sincère que Herder devoit mêler la religion à toutes ses pensées, et toutes ses pensées à la religion.” In relation more particularly to this last and most interesting view of his character, we propose, in this and some following articles, to furnish our readers with an account of the life, labours, and writings of this eminent individual.

John Godfrey Herder was born on the 25th of August, 1744, at Mohrungen, a small town in East Prussia. His ancestors appear to have emigrated,

* Herder's *Sämmtliche Werke*. Carlsruhe, 1822. Herder's *Leben* von C. L. Ring. Carlsruhe, 1822.

in the preceding century, from Silesia, probably in consequence of religious persecution; and the recollection of this circumstance perhaps contributed to strengthen the deep sense of religion for which the family of Herder was remarkable. His father was the teacher of a female school, and rendered himself respectable in that lowly station by his piety and the conscientious discharge of his duties. From his mother Herder inherited warm domestic affections and a sympathising tenderness of heart. Their mode of life was distinguished by its order, regularity, and harmony, and by a patriarchal simplicity of manners. At the close of every day the whole family assembled to unite in singing a hymn. To these simple exercises of domestic piety Herder always looked back in after life with peculiar emotion; and to their first impression on his infant mind, combined with the remembrance of a happy and affectionate home, and the almost exclusive limitation of his early reading to the Bible and the Psalm-book, may reasonably be traced the profound devotional sensibility which pervaded all the subsequent effusions of his genius, and his decided predilection for oriental poetry.

Herder received his earliest instruction in literature at the grammar-school of Mohrungen, which was at that time under the superintendence of a rector named Grimm, a man of exactness and diligence in his calling, but withal stern and pedantic, and ill qualified to cultivate the taste and develop the finer sensibilities of a mind like Herder's. To this instructor of his youth Herder, however, always confessed his obligations; and the following description of him, as an amusing picture of a German school-master in the middle of the last century, we give in the graphic colouring of Herder himself:

“Notwithstanding his severity, and *grim* as he looked (for his appearance corresponded to his name) with his pale complexion and his black peruke, I must still acknowledge myself indebted to him for having grounded me in learning. He insisted strictly and inexorably on having the rules of grammar exactly learned. Every lesson, whatever it might be, he made us repeat over many times, till we completely understood it, and had fixed it in our memories. During the repetition of the lessons, we were required to stand; a practice which accustoms the scholars to a respectful demeanour towards their teacher, and enforces attention to the lesson. He insisted on the highest reverence being paid to him by us school-boys; the instant we saw him, and came in sight of his dwelling, we took off our hats. On the other hand, with all his strictness, he cheerfully testified his satisfaction with the industrious; and some few, of whom I was one, he particularly distinguished, by allowing us to accompany him in his walks, during which we were to gather speedwell and cowslips for the tea which formed his daily beverage. I have ever since been fond of speedwell and cowslips; they remind me of those walks of my youth, and of the praise and approbation of my old master. Sometimes he would invite one or two scholars, whom he wished especially to honour, into his study, to partake of a cup of this tea with a small lump of sugar; and this was regarded as a peculiar mark of favour and distinction. For myself, he always appeared satisfied with me, and shewed me kindness and attention.”

Under this instructor, Herder made very considerable proficiency in Latin and Greek; and, notwithstanding the many depressing influences to which the development of his tender and sensitive genius was exposed, his thirst of knowledge continually increased, and he gratified it by obtaining the loan of books from his friends. He once pointed out Italy on the map to his sister, with the enthusiastic exclamation, “O my beloved Italy! I must see thee one of these days.” From his childhood he was passionately fond of music, and acquired some knowledge of it at school; but always regretted that he had not enjoyed in youth better opportunities of instruction both in music and

drawing. In the freedom and solitude of nature he found the highest enjoyment. Securing himself by a strap to the branches of a cherry-tree in his father's garden, he would lie for hours with a book in his hand, listening to the song of the birds and inhaling the fragrance of flowers; and as an instance of his acute sensibility at an early age, he mentions, in one of his letters to his future wife, written in 1771, that, when he was beginning to read Homer, the well-known and beautiful comparison, of the transitoriness of human generations with the withering of autumnal leaves, involuntarily drew tears from his eyes. One of his favourite rambles was along the banks of the Lake of Mohrungen, a scene to which he pensively alludes in his little poem, "Dreams of Youth."

His earliest religious impressions were derived from the instructions of Willamov, at that time pastor of Mohrungen, and father of the poet of the same name; a man for whom Herder conceived the tenderest affection, and from whose character he borrowed, in one of his subsequent essays, the outlines of an ideal portraiture of the Preacher of God.

When Herder had completed his sixteenth year, this amiable clergyman was succeeded by Sebastian Frederic Trescho, a man of very different spirit, gloomy in his views, and of a melancholy, unsocial temper. He took young Herder into his service, and employed him in transcribing his writings for the press. The stern influence of this new spiritual guide was calculated to depress and dishearten the ardent, but timid and distrustful mind of Herder. Trescho, as he himself afterwards acknowledged, mistook the shyness and reserve of his youthful inmate for want of ability, and, instead of encouraging the development of his genius, actually dissuaded him from study, and even tried to induce him to learn some mechanical trade. Herder's residence in the house of Trescho was however advantageous to him. He had access to a library, and enjoyed a quiet and a freedom from interruption for the pursuit of his studies, which the stir and bustle of his father's school would scarcely have allowed him at home. Here he became acquainted with the writings of his favourite Kleist, and with several of the older German poets. On entering his chamber late one evening, Trescho found him lying asleep on the bed, his candle burning, and the floor covered with a heap of Greek and Latin classics, and various German poets; and on being asked next morning whether he understood all these books, Herder replied, "that he was endeavouring to understand them." Some time afterwards Trescho had occasion to send a small piece to a bookseller in Königsberg, and commissioned Herder to transcribe the manuscript and see it dispatched. In the course of a day or two the bookseller wrote to Trescho, that he had received in the packet a spirited little poem, addressed "To Cyrus, the grandson of Astyages," which he had immediately printed, and which had obtained the approbation of good judges, and that he would now thank him to name the author. It was Herder who acknowledged his authorship with a blush and a smile. This little piece was the earliest of his productions. It is called the Song of a Captive Israelite, and was written on the accession of Peter III. to the Russian throne, chiefly alluding to his conclusion of a peace with Prussia and his recalling from banishment numerous exiles of Siberia. As the first known effusion of Herder's muse, it is remarkable for its adaptation of the language and imagery of Scripture to a subject entirely modern.

Trescho has recorded a curious circumstance which occurred some time before this; though it will be seen that its connexion with Herder is doubtful. One Sunday afternoon Trescho found a sealed note lying on the con-

fessional. He opened it; the handwriting was unknown to him; but he found that it contained strong expressions of a consciousness of guilt and sin, which had been excited in the mind of the writer by a recent discourse of Trescho's, and concluded with a request that he would leave an answer to it in the same place where it had been deposited. This was accordingly done; but nothing further ensued. Trescho afterwards imagined, that he discovered in the handwriting a similarity to Herder's, when he wrote hastily; though he confessed that he could perceive no alteration in the youth himself; he continued as silent, reserved, and thoughtful, as before. It is remarkable that Herder was never known to allude to this incident, in speaking of the circumstances of his youth, and that Trescho's answer was not found among his papers after his death. It may, however, be, that Herder, whose mind was strongly susceptible of devotional impressions, was really the author of the note in question; but that, finding the answer ran in a strain which was not congenial to his own feelings and convictions, he did not pursue the intercourse any further, but rather shrunk from the spiritual dominion of a man who seemed disposed to hold his mind in fetters, and never encouraged the free and natural development of his powers.

When Herder was about seventeen he was entered on the military roll for his district, and lived in constant fear of being for ever carried away from his beloved studies. His diminutive stature and a lachrymal fistula in his eye, with which he had been troubled from his childhood, perhaps saved him from a destination so opposed to his wishes and so unworthy of his genius. But he could never afterwards disguise his strong aversion to the military government of his native land, and gave utterance to this feeling in one of his earliest poems, "the Suckling." To the state of anxiety and apprehension, in which, at this period of his life, he continually lived, he was accustomed to ascribe that timidity and depression of spirit, which he afterwards found so inconvenient on occasions demanding promptitude and decision.

A happier fate was, however, awaiting him. On the termination of the seven years' war, a Russian regiment took up its winter-quarters at the beginning of 1762 in Mohrungen. The surgeon of this regiment, a man of information and respectability, was acquainted with Trescho and with the parents of Herder. He was struck with Herder's appearance, and inquired what were his attainments: upon receiving a favourable answer, he promised to take the young man with him to Königsberg, and there to attempt the cure of his diseased eye, and to instruct him in surgery. In return for these services he expected Herder to translate a medical treatise for him into Latin, and undertook to furnish him in the sequel with the means of further prosecuting his medical studies, if he should desire it, at St. Petersburg. Herder embraced the prospect of deliverance from his present state of confinement and fear with delight, though he had no taste for the study of surgery. All his friends and acquaintance entered warmly into his views, heartily wished him success, and liberally contributed, according to their means, to equip the young adventurer for his first entrance upon life. In the summer of 1762 he quitted Mohrungen with his friend, and bade a first and a last adieu to his excellent parents.

His intention was, in accordance with the views of his friend and patron, to devote himself, on arriving at Königsberg, to the study of surgery. Previous to quitting Mohrungen, he had acquired some knowledge of botany; but he was unable to overcome the disgust and horror which he experienced at witnessing anatomical dissections. The first impression produced fainting; nor was the effect diminished by repetition. So delicate and sensitive

were his feelings, that even the mention of a surgical operation painfully affected him. This insurmountable weakness again deranged his plans. In his embarrassment he applied to his friend Emmerich, who had been his school-fellow at Mohrungen, and disclosed to him the wish, which he had always secretly cherished, to enter on the study of theology. His doubt was whether he was competent to undergo the previous examination, and had funds sufficient to pay the admission-fee. Emmerich quieted his apprehensions on both these points. He passed through his examination with great credit; and, after paying the fee on matriculation, he found a small surplus remained. Herder had now entered on the course of life which was most congenial to his character and genius, and, for the first time, felt perfectly satisfied and happy. His friend the surgeon, who had brought him to Königsberg, was somewhat disconcerted, as might be expected, at this change of purpose; and represented to him in strong terms the poor exchange which he had made of the brilliant prospects offered him in the medical profession at Petersburg, for the very best situation which he could ever hope to obtain as a Prussian parish-priest. Herder, however, was satisfied with his choice; and, after faithfully executing for his friend the translation, which he had undertaken, of his medical treatise into Latin, applied himself with the greatest zeal to his new pursuits. He wrote to his friends at Mohrungen, to inform them of his altered views; but promised that he would be no additional burden to them, as he would find the means, by private tuition, of maintaining himself. A small sum was, however, raised for him amongst his friends; but this, when added to his gains by teaching, afforded after all a very scanty maintenance; and he often related, in after life, that many a day he had subsisted on one or two small rolls. At the university he had the opportunity of benefiting by the instructions of some eminent men, and, amongst the rest, of the celebrated Kant, who, at that time, lectured on Logic, Metaphysics, Morals, Mathematics, and Physical Geography.

At the house of the bookseller Kanter, to whom he had become known by his little poem "To Cyrus, the grandson of Astyages," he always found a welcome reception. Kanter allowed him the free use of the books in his collection, and introduced him to several men of letters who frequented his shop. In return for these kindnesses, Herder wrote little essays and poems for the Königsberg Chronicle, which was then published by Kanter.

In 1763 he obtained, in consequence of his eminent abilities and his many friends, an appointment as teacher in the Frederic's-College at Königsberg, where he distinguished himself by the zealous and effectual discharge of his duties. Herder does not appear to have altogether relished the spirit of this establishment, which was formal and pedantic. One of the inspectors insisted on Herder's mounting a peruke as an indispensable requisite to an efficient teacher; but in spite of this, Herder preferred the cheaper covering of his own natural hair. His spirit of pure and simple piety was more especially revolted by the sanctimonious air of religion which then reigned in the college, and which procured for it the name of the "Place of Pietists" (*Pietisten-Herberge*). His means were increased in 1763, by having a *stipendium* assigned him, which, with his situation in the college, set him more at ease, and left him more leisure for the prosecution of his studies. He always, however, conceived, that he had improved himself by instructing others, and continued to hold the office of a teacher in high estimation.

Herder entertained a very great regard for the personal character of Kant, although, even at that early age, he was by no means a devoted adherent to

his philosophy, and became afterwards one of the most strenuous opponents of what he considered to be its perversion and misapplication. Kant had not at that time adopted the peculiar terminology which has rendered the subsequent exposition of his philosophical principles so obscure, but was accustomed to express himself with perspicuity and eloquence. Herder imagined that he had formed a juster conception of Kant's philosophy than some of his later disciples. The metaphysical lectures of Kant appear, however, to have been those in which Herder took the least interest. At the conclusion of one of them, he would hasten into the fields with a favourite poet or with a volume of Rousseau, in order to get rid of the unpleasant impression which it had left on his mind. Kant, on his part, had a very high opinion of the judgment and abilities of his pupil, and frequently submitted his manuscripts to his consideration.

One of Herder's principal friends at Königsberg, and one who perhaps exercised the most powerful influence on the future bent of his taste and genius, was John George Hamann, a man of original mind and elegant acquirements, who was then filling some unimportant ecclesiastical office, and chiefly occupied himself with polite literature. He had resided for some time in London, and was acquainted with the English language. He first introduced Herder to Shakspeare. Shakspeare and Ossian were Herder's favourite poets; and to the impressions produced on his mind at this period of his life may perhaps be traced the development of that peculiar fondness for national poetry, which always distinguished him, and the elements of which had been already deposited in his mind by his familiarity with the poetry of the Bible. The high tone of moral and religious principle in the character of Hamann formed a bond of peculiar strength between him and Herder. A letter from Hamann was a moment of delight for the latter; he would escape into the fields to enjoy the luxury of reading it undisturbed. From this valued friend he parted, on quitting Königsberg, never to see him more.

During Herder's residence at Königsberg he lost his father; and the small patrimony, which accrued to him in consequence, he made over to his mother, whom he was afterwards able more effectually to assist.

Towards the close of the year 1764, he received an invitation to fill the office of Coadjutor in the High-School at Riga; a situation to which the kind interference of his friend Hamann contributed to advance him. Before Herder quitted Königsberg, he was fated to be the witness of an awful conflagration which lasted five or six days, and which gave occasion to one of his early poems, distinguished, like many of his others, by a pervading application of scriptural language and imagery. An incident occurred at this time which forcibly realizes to the mind the misery and degradation inflicted on every rank of society by a despotic, and more especially by a military, government. Herder, a man of genius, a scholar, and a student in theology, was actually compelled, before he was allowed to set out for Riga, to take an oath before the military tribunal, that he would return if he should be wanted as a soldier. Most unwillingly he took the oath, and bade his country a bitter farewell.

At Riga we find Herder, besides entering on his duties in the High-School, appearing in the new character of a preacher. In both of these functions he gave great satisfaction and acquired distinguished reputation; though his elegant acquirements, his liberal views, and his growing literary fame, rendered him obnoxious to the envy and jealousy of his weaker brethren. He was afternoon-preacher at a remote church in the suburbs; but, notwith-

standing these unfavourable circumstances, was greatly followed, especially by the young. His sermons were distinguished by a peculiar glow of fancy and sensibility, which his animated countenance and the affectionate tones of his voice brought fully home to the heart. In early life he was accustomed to write out his discourses word for word, but usually employed, at the same time, an abbreviated sketch and distribution of his subject, to which, in latter years, he entirely confined himself, filling up the outline by the extemporaneous effusion of his thoughts in preaching. Those of his discourses, which were printed after his death, appear to have been written out by him, subsequent to delivery, for the gratification of particular friends. Writing to a friend on this subject in 1775, he says,

“What I here send you is not a sermon, but a scheme. I preach, as much as I can, in a popular strain. I cannot write a sermon at my desk, but preach only from a plan or outline. What I afterwards compose is thus a regular treatise, with all the stiffness which belongs to my written style, or else merely a scheme and a recollection of what I have said in preaching.”

J. G. Müller, the brother of the celebrated historian of Switzerland, a pupil of Herder's, and the editor of his theological works, has left us a charming description of his revered instructor's pulpit-eloquence :

“He knew how to speak directly to the heart—to the holiest principle in the soul of man—his religious sentiment; sometimes with all the zeal of a glowing eloquence, and sometimes with a gentleness that refreshed the tenderest heart. Correspondent to this was his style of delivery; with a noble calmness and dignity of manner wholly free from all violence and noise, he spoke through the understanding to the heart, disclosed its secrets with a profound knowledge of mankind, detected errors in their most hidden retreats, and, without falling into vague generalities, but with constant application to individual situations in life, he administered such admirable advice, consolation, instruction, and encouragement, that it might have been thought he was saying to one what was spoken to many.”*

In his preaching he is said to have confined himself to the development of scriptural ideas, which he deduced from an analytical exposition of the text. All dogmatical and ascetic forms of speech he carefully avoided, as only exciting sectarian associations, and as destructive of true feeling. A sermon,† which he delivered at Riga, on the Divinity and Use of the Bible, throws an interesting light on the state of his religious views and sentiments at this period of his life; and while it shews how his mind had been enlarged by the study of general literature, and by the habit of seizing upon the national spirit of the productions of different ages and nations, conveys some admirable suggestions as to the duties of a Christian teacher, which, perhaps, after the interval of more than half a century, are not yet altogether superfluous. After having alluded to the unreasonable objections raised by many against the Bible in consequence of the oriental form in which its truths are expressed, he proceeds,

“If the Bible be a divine work, in what Christian family should one book at least not be found, in which the principal and most instructive passages in the Bible are explained in a clear and simple manner, according to the notions of our age? If the Bible be divine, then should public discourses exhibit the truths of religion in that mode in which they would most easily be comprehended in the present day. In this view, I think I shall be perform-

* Herder's Werke. Religion und Theologie. Erster Theil. Vorrede, S. 15.

† Christliche Reden und Homilien. 2 ter Theil. S. 293.

ing my duty, if I endeavour, in my sermons, to abstain from all expressions which we have learned by rote in the catechism, or have become acquainted with from the prayer-book, and make a point, on every occasion, in order to explain the language of the Bible, to translate it into the current language of our own age and our own mode of life; if I endeavour to accustom every one of my hearers, in words which I borrow, in a manner, from his own tongue, to think for himself, and to think along with me; in order that he may finally learn, without the use of unintelligible phrases got by rote, to speak on these subjects, in a language as natural and as unconstrained as that in which he would express himself on all matters in the world."

The pervading idea of this excellent discourse is, that the Deity must express himself, in any particular revelation, through the medium of those modes of thinking and speaking which prevailed in the age and nation in which the revelation took place, and that the object of modern theology is to seize upon the spirit of these ancient representations of religious truth. Herder loved the orientalisms of the Bible; there was something poetical in the fervour of his devotional feelings; and Madame de Staël says of him, "Qu'il avoit pour la Bible un genre d'admiration semblable à celui qu'un Homère sanctifié pourroit inspirer." This sentiment rendered him comparatively indifferent to the dogmas of modern systems, though we have no reason to think that he had renounced, at least during the period of which we are now speaking, the doctrines generally reputed orthodox.

"Why should I feel a difficulty," says he, in the discourse already quoted, "in becoming a Christian, because I cannot, with my reason, comprehend the doctrine of a Trinity in Unity? Why should I puzzle myself about the mode in which God has regarded the merits of Christ, whether he were truly a ransom and a satisfaction to take away the sins of the world, or only a motive and a means to the improvement of a sinful world, that through that improvement it might be reconciled to God? In either sense, he is a sacrifice, and in either sense, something, the minute consideration and exposition of which does not immediately concern me. There is a relation between God and Christ—how can I define it? Enough for me to know, that I am not, for Christ's sake, released from all the obligations of virtue, but that, if I am innocent and upright, I may console myself with believing, that once for the whole of the world, of which I am a citizen, a sacrifice such as this was offered up. Moreover to define the mode of the redemption lies wholly beyond the province of human reason, and therefore can be no subject for human inquiry."

On the subject of inspiration he thus expresses himself:

"God has revealed himself to the soul of a human being who is to express the revelation in writing: how did this take place? Was it, that this same man ceased for the moment to think, and that God thought for him? Impossible! To think is the essence of a human soul. A soul that does not think within itself, has lost its reason, the freedom of its will, its very being; it is no longer a human soul; it is a nonentity. Thus, the moment that a being external to me interrupts the train of my thoughts, and interposes immediately other thoughts, which are not mine, of which I know nothing, and for which I am not responsible, from that moment I cease to be a man, since the essence of my soul is taken away. And were the Deity to act in this way, but for a single moment, he would perform a miracle of the same kind, as if he had completely annihilated a human soul,—and when he again allowed me to resume my own powers of thinking, had created one anew. What a contradiction! No; it must be evident to every one from the Bible, that every writer has thought just as, according to the capacity of his mind, the direction and proportion of his intellectual powers, the mingling of his temperament,

and even according to his acquired knowledge and skill in writing, every one had the power and the will to write. John, Paul, Isaiah, Solomon, David, all have their peculiar mode of writing and thinking; even Jesus Christ—even he, according to the expression of Paul, was a minister of the circumcision: born amongst Jews, educated in Jewish modes of thinking, living and preaching in the midst of Jews, he reared amongst them, and amidst the ruins of their own religion, his own purer, nobler, simpler, and more practical religion, the principles of which his apostles after him more widely diffused and more perfectly developed. Thus every sacred writer dedicated the powers of his soul on the altar of God; the Holy Spirit itself consecrated his temperament, and hallowed it to be an instrument of God's purposes. We thus see that God, in a nobler way and in a mode more conformable to his being, through the medium of thoughts and words, is the Author of the Bible. His omniscience had, if I may so express myself, as it were, a nearer eye on the soul of his holy penman: his grace, which exists in every part of the creation, and which sustains with energy every being at every moment, as if it were every moment new-created—illuminated then the depth of their souls in a divine and marvellous manner. Either in dreams or in a waking elevation of the senses it brought forms before the eye of the imagination, and fastened their attention on the same. Thus thoughts arose in their souls, and along with them came words; these flowed to their pen, and became a book for posterity and a rule for the church. They thought under the inmost inspection of God, and under the guidance of his grace; but still always retained in writing their own souls, their own modes of thinking, their own forms of expression; God did not speak *for* them, but *through* them; they were teachers of the church; and what is there revolting and unseemly in this representation of the divinity of our scriptures?"

The favourite object which Herder pursued through life, with undiminished zeal, at once in his literary, his philosophical, and his theological capacity, was the improvement and elevation of human nature; he loved mankind, and therefore he wished to ennoble and to bless them. It is delightful to trace the workings of this glorious principle even at the commencement of his career. In a discourse,* preached at Riga, on taking leave of his congregation in 1769, he says,

"Humanity, in its full extent, with all its noble sentiments for God, itself, and others, with all its brotherly and sympathising emotions, with all its grateful duties, with all its lofty faculties and capacities for happiness,—humanity, in this wide and comprehensive sense, has ever been the great theme of my sermons, my instructions, and my exhortations. To this only object my preaching was directed; it was human. If I have never puzzled myself with dark and curious questions, with incomprehensible mysteries, and with consecrated subtilties; if I have always chosen that view of a subject, which lay nearest to a human soul, which made the deepest and strongest impression on the heart; if I have always endeavoured to express myself in human language; in all this I had no other end and object than to become a worthy instructor of mankind. I know, that all my hearers have not entered into my views on this subject: I know, that many have had the kindness to represent me as a philosopher in black clothes, who did not preach like a theologian, but whose lessons were better adapted for the Professor's chair, and for the study of the learned, than for the pulpit. These hearers have judged too uncandidly concerning me. What I have delivered in the pulpit and at the altar was any thing but learning—was always some precept or observation deeply concerning the interests of mankind. I have never been a mere lecturer, but have always preached with the feelings of a man, with the

whole language of my heart and of my sympathy. I have always spoken from the overflowings of my bosom, and as one who was zealous for the well-being of mankind. Hence it was my incessant object to lead men to the enjoyment of their existence, in all innocence of heart and purity of conscience, but at the same time, in the full exercise of all their powers, tendencies, and capacities; since this is directly the object of God in our existence. If then I preached philosophy, it was a philosophy of human nature; I spoke the word (alluding to his text, James i. 21), that I might make happy a human soul."

There is great force in this concluding observation of Herder. We oftentimes meet with persons who seem to entertain a strange misconception as to an imaginary distinction between scriptural and philosophical language. What is frequently decried as the adoption of human phraseology is nothing more than a necessary and meritorious endeavour to convert Hebraisms into equivalent English, to shew what are corresponding feelings and views in our actual state of manners and opinion, and to present religious ideas in that distinct and familiar form which renders them at once intelligible to the understanding and affecting to the heart. We should not wish indeed to dissipate the sublime vagueness of the scriptural representations of the character and attributes of the Supreme Being, which the grandeur of oriental imagery is better fitted to impress on the mind than all the laboured preciseness of metaphysical diction. But in regard to the practical relations of men towards each other, towards Christ, and towards God, it seems highly desirable, by a due appreciation of the difference which subsists between the modes of thinking and speaking in distant regions and remote periods, to endeavour to form such conceptions of the fundamental truths of religion as may not involve either superstition or uncharitableness, but may harmonize with the expanding intelligence and philanthropy of mankind. These fundamental truths cannot themselves undergo a change; they are fixed in the immutable will of God; they are those first principles of religious truth which are breathed by his spirit into the depth of the hearts of his chosen messengers and prophets: but the outward forms, in which they manifest themselves, must necessarily vary from age to age, and receive a bias and impression from the manners, institutions, and philosophy, of the particular period in which they are promulgated. So that perhaps those persons who so strenuously insist on retaining the exact phraseology of the Scriptures, to the exclusion of what is called philosophical language, will oftentimes be found to neglect the pure and everlasting word of God, which can only be brought home to the heart through the medium of familiar associations and the force of well-known terms, for the mere husk and shell of an antiquated diction and an exploded philosophy; and to prefer measuring the altitude and bearings of the great truths of revelation, from the point of view under which they must necessarily have been contemplated by a Jewish mind, to the more elevated position from which Christians may now survey them. Herder appears to have entered fully into the force of the Scripture, that "the letter killeth, the spirit maketh alive;" and we shall truly rejoice if a somewhat detailed account of his life and writings shall prove the means of diffusing or of strengthening the enlightened, devout and benevolent spirit by which his conduct, opinions, and labours, were actuated.

(To be continued.)

WEST INDIAN SLAVERY.

IN a former article we urged some arguments to prove that the proper use of government is to teach men the true enjoyment of their liberties, that is, to exercise such a degree of restraint as is necessary to prevent them from infringing on the rights of others, and that legislatures, therefore, have no claim to impose more than the smallest quantity of restraint which is compatible with the general good.

If this be true, and we do not see how it can be controverted, the question of Slavery comes into a small compass. Is it necessary for the well-being of the world, in which they themselves as men must claim a share, that Negroes should be held in bondage? Is this laying the least degree of restraint upon them which is compatible with the general good? He must be a bold advocate who should answer these questions in the affirmative. Indeed, it is seldom that the defence of Slavery is rested on broad statements of human rights; it is based upon some narrower foundation of custom, or self-interest. It is our purpose at this time to examine some of the pleas which are set forth to prove that the European inhabitants of the West-Indian Islands have a right to heap cruelties and indignities upon the African population of those fertile spots, and to wear them down, in both soul and body, by excessive toil.

“The present race of West-Indian Proprietors found their Slaves on their estates when they came into possession of them, or they have purchased them with their money, or they have been born upon their lands. They are, therefore, their property, their paternal inheritance, or the lawful investment of their wealth.”

This is a plea offered by some who acknowledge that they can find no reason in the nature of things why people of colour should be held in Slavery by white people, no teaching of Providence why it should be the duty of an Englishman to defend his freedom, and stand erect in the conscious dignity of liberty, and of an African to bow beneath the chains of his Slavery, and submit to compulsory labour, urged to its utmost lengths by the terrible lash. They claim the Slaves for West-Indian Proprietors as their property. But whence do they derive their right to them as property? How can property be acquired in the flesh, and bones, and sinews, the breath and soul, of a man? How came Negroes in the West Indies? They, or those from whom they are descended, were violently torn from their homes, crowded in the holds of vessels, chained hand and foot, with scarcely liberty to turn round on their sides, they were transported across the Atlantic, landed, and sold as cattle, and thus became property! Is this a lawful mode of acquiring property? Then why have England and France aroused their energies, and taught the piratical Moors of Barbary that they shall not carry on their detestable piracies, in which human beings are the spoil which they seek, and of which they make their horrid gains? If this be a lawful mode of acquiring property, then force is law; and they who now are Slaves have a right to plunge their masters into all the horrors of Slavery, whenever it is in their power. But the law of force is too terrible and threatening a law to be openly acknowledged even by Slave-holders. It would prove too much for their purposes.

If, then, the first acquisition of property be unjust, how can it be justly inherited, or justly purchased? The original flaw in the title must remain to the latest generations. And, thanks to the faithful pen of the historian,

the first foul acts of oppression, by which the West-Indian Islands became peopled with black Slaves, stands out to the full light of day, and possession need not be confirmed in them through obscurity as to the means of acquirement, even if that could be pleaded against the common rights of humanity.

And, when the right to property is pleaded, is the property of the Slaveholder alone to be considered? The Slaves, too, are men, and have they no right to the free enjoyment of their property? They have, indeed, little riches, the possession of it would be incompatible with their miserable condition. But what will not men venture, what will not men give, in exchange for their liberty? Who that was taken by a North African Corsair would not give all that he possesses in the world for his ransom? And what exertions would not his friends and relatives make, to what privations would they not submit, that they might redeem him from his captivity! Shall the Slaveholder talk, then, of his property in his Slaves, and forget that he is robbing them of what is dearer than the gold which he extorts out of their sweat, and groans, and blood? Shall he demand that property be held sacred, and be the first to violate its sacredness? Nay, if they talk of property, the Negro's claim is to a property which is the birth-right of every creature whom God has made, a property which was before all outward possessions, and which is not to be taken from him under pretence of securing a merely conventional right. It is detestable injustice, in such a way as this, to place human liberty and human happiness on the one hand, and on the other the produce of the earth, and to demand that that produce should be held of higher value than human liberty and human happiness! Much robbery has been committed on the earth, many wretches have revelled in unjust gains, but the robbery of men's natural rights, amid a cry for justice and fair dealing, is the most monstrous that can well be conceived.

"But," it is said, "the property has been acquired under sanction of the law, and therefore ought to be held inviolate." Under the sanction of what law has it been acquired? Under the sanction of the law of nature? If that law be sought in the genuine feelings of humanity, uninfluenced by a sordid love of gain, it proves that no man has a right to tyrannize over his fellow-men, for it would not be good for himself to be oppressed, and therefore cannot be good for another. If the law of nature be sought in savage liberty to do any thing we please to any persons whom we choose, provided we possess sufficient strength or cunning; then property can be held only by the powerful, and a little change of circumstances may make Slaves to-morrow of those who to-day are Masters.

Is it British law under whose sanction the property in Slaves has been acquired, and by which, therefore, it ought to be held inviolate? What has British law to do with the free nations of Africa? How can British law sanction the transportation of Negroes from their native land, and subject them to the dominion of the lash and the split bamboo in the islands of a distant sea? Is the world given up to the tender mercies of a British Legislature, or can it sanction enormities committed against the common rights and liberties of humanity? English law can no more sanction the enslaving of Africans, than African law can sanction the enslaving of Englishmen. And if the law could not sanction the seizing of Africans, and carrying them across seas to slavery, and toil, and stripes, it cannot sanction the continuance of such a state; and, while it does so, it assumes a monstrous power which does not belong to it, and the sooner that it is divested

of which, the more will it be to its honour, and to the true interests of the British nation.

If the state of the law on the subject have encouraged men to vest their property in Negro Slaves, it may be a question whether the Legislature should not grant some compensation to those whom it has misled, in the event of its perceiving its own undue assumption of power, and its resolution to free itself from the odious stigma of oppression. But the plain and simple question between the Slave-holder and the Negro is this : Has the one a natural right to hold the other in compulsory Slavery ? Has he a natural right to subject him to torture, and to exact labour disproportioned to his strength ? Has he a natural right to sell him as cattle, and to separate him at pleasure from his wife, and children, and friends, and all that can throw a little sweetness into his bitter cup ? If there be a right of this kind, which of them holds it ? The black man may as well claim it as the white.

Take it in any point of view, therefore, the pretence of property in West-Indian Slaves, is a pretence without foundation, a plea which is set up on the abominable assumption, that men can of right, by mere brute force, obtain property in their fellow-men. It is only they who have learned to despise in the Negro the child of God, the image of his Maker, who can set forth such a plea ; or they who have permitted disgust at the wretched state of moral and mental degradation in which Negroes are unhappily plunged, to outweigh the evidence which they yield of a common origin with themselves. Or, it is they who are so blinded by the love of wealth, that they will defend any means by which it can be acquired : or who ignorantly and stupidly imagine that whatever is once permitted to be, must remain for ever, notwithstanding its injustice cry out from the ground and reach the heavens ; or they whose sympathies are always with the wealthy and the strong, and who ever turn a deaf ear to the complaints of the poor and him that hath no helper.

Another plea for Slavery is, that "Negroes are an ignorant, stupid, and brutal race of beings, scarcely deserving the name of men, who do not desire their freedom, and are not fit for its enjoyment." Nor does the infant heir to an estate know the value of his possessions, he does not desire them, he is not fit to enjoy them : but he will become so by education : and his present unfitness would be held a poor plea for withholding them from him for ever. Grant that the Negro is not fit for liberty, because he is kept constantly in the very infancy of society, — he will become, as may be proved by example, if he be properly treated. That the Negro does not desire freedom is contradicted by constant advertisements in the West-Indian newspapers of Slaves who have run away from their masters, and for whose apprehension a reward is offered. It is proved also by the numerous suicides which take place as the only means left of escape from their cruel oppressors. And if the Slaves do not desire their freedom, the Slave-holder has nothing to fear from a law proclaiming their emancipation. They will cling to his knees, and point to the plantations, and uncover their backs to the lash and declare, "Me cannot leave massa, he be so very good." And, if the Negro be not fit for freedom, who has made him unfit ? Who has degraded him to the rank of cattle, selling him in market-places, and causing him to labour under the influence of a debasing terror ? The miserable consequences of injustice must not be pleaded as a reason for continuing the injustice. This would not be admitted by Slave drivers themselves on any other subject. And, if we should grant that Negroes are naturally as dull and incapable of acquiring knowledge and wisdom, virtue and piety, as they

are represented to be, what would it prove ? That we have a right to oppress them ? It would prove, on the contrary, that we should extend towards them our protection, and strive to raise them in the scale of being as far as they are capable. It is not the idiot and the imbecile upon whom the labour of life is thrown. They cannot be reasoned with, and they are suffered to take their own way. Stripes might compel them to labour, but as the cat and the bamboo are not here recognized among legitimate persuasives, whatever injuries those outcasts of nature may receive from the thoughtless and the cruel, in the wantonness of their humour, they are protected, and if it be necessary, they are supported at the public expense. The plea of ignorance, stupidity, and brutality, will not avail, then, as a reason for holding the African in captivity, even if it were true that he is hopelessly so, which experience, in numerous instances, disproves. But the maligners of African capability have doubtless blotted St. Domingo from their charts of the West-Indian Islands, or they have some theory to prove a special inspiration. They cannot allow that liberty alone has made men of miserable and brutal slaves.

“Slavery has existed in all ages.” So have robbery and murder, but time has not sanctioned them ; and for many reasons, which even Slaveholders can understand, they never will be esteemed laudable, except the wholesale butchery and spoliation of war. To plead the length of time that Slavery has existed, unless it could be proved that it is good in itself, is only urging an argument for taking the more zealous measures for its abolition. A disease that has long existed, has worked itself the more deeply into the system, and requires a more radical cure. Let us lose no time, then, and let us spare no pains, lest the worst evils come upon us through neglect.

“But robbery and murder have existed contrary to law, Slavery by the connivance and protection of law.” That is only saying, legislators in all ages have been deficient in a proper sense of justice, for wrong is not made right because it is sanctioned by law, else, why are not all laws like the laws of the Medes and Persians for ever unalterable ? If up to this time men in power have not had sufficient honesty to conduct themselves conscientiously towards the weak and defenceless, it is time for those who are not men in power to teach them their duty, and loudly and fearlessly to demand its performance. They are not to continue to go wrong because they have once set out in a path of iniquity.

“Negro Slaves in the West Indies are better fed, better clothed, better lodged, and altogether better off than the labouring population of Great Britain.” If this were true, it would prove nothing that it is intended to prove. There may be degrees of oppression and misery, but the least degree is still oppression and misery, and is a shameful wrong, though it is less than some other wrong. The question is not a question of degrees, but of justice or injustice, of right or no right. To thrust out one eye of a man is not so bad as to thrust out both ; but that is no reason why one should be thrust out. This pretended argument from a comparison of evils is mere trickery to hide the real question, viz. whether one man has a right to hold another in Slavery. Perhaps the friends of emancipation have in some measure aided this trickery by their moving appeals, founded on good evidence of the miserable condition of the Slaves : but there are some people who cannot comprehend that there may be foul oppression where there are no stripes, or imprisonment, or compelling of excessive labour, or forced prostitution of body and soul, and it is well, therefore, to shew them that oppression, in their view of it, is found in all its horrors in the West Indies ; for who, in

such a cause, would not stir every sympathy of the human heart, would not seek auxiliaries by every honourable means? While using this legitimate argument, however, we will not permit the discussion of the question to rest here; for though it were possible to beat us entirely from this position, the question of right would still remain untouched; we should but lose some supporters of our cause, who fly with alarm from what they denominate "pure politics."

But the comparison between the Negro Slave and the British Labourer is not fairly made. Miserably poor as are vast numbers of the working classes in this kingdom, owing to the restrictions which are placed on trade and commerce, their situation is still incomparably better than that of the captive African. Whatever sufferings they endure, they cannot be driven to labour by the lash, they cannot for the slightest offence of their own, or by the caprice and ill-humour of their master, be stripped bare, tied to a ladder, or held down by their fellow-men, and have savage stripes inflicted on them until their whole backs present one mass of lacerated flesh. They cannot suffer these things without trial, without appeal from its infliction, and then be thrust into the stocks, in a close, and filthy, and miserable dungeon. Yet, with just sufficient food to keep life and strength in him, with just sufficient clothing for the purposes of West-Indian decency, the Slave is frequently obliged to endure all this, and too often are these sufferings multiplied to a horrible degree. They who represent the situation of the West-Indian Slave as superior to that of the British labourer, must have large faith in the credulity of the British public. Not even the Irish cottar, miserable, degraded, half-clothed, and half-starved, as he is, is in so deplorable a condition. He has much of which to complain, but, when the Negro speaks, his tongue must be dumb within his mouth.

"The opponents of Negro Slavery have grossly exaggerated facts, and in many instances have stated absolute falsehoods." This plea, like the foregoing, proves nothing that it is intended to prove, even if it be true. If every advocate of emancipation were a liar, as long as the fact of the existence of Slavery is true, it must be tried by its intrinsic merits, and we must come to the old question, Has one man a right to hold another man in Slavery? though he should clothe him in purple, and cause him to fare sumptuously every day. No cause can be identified with its advocates. It must stand on its own truth or falsehood. If its advocates be bad men, it is a reason for caution, but for no more. A diamond is a diamond still, though its form and water be lauded by the veriest thief on this side the gallows.

It is not, however, pretended that all which the emancipists say is exaggeration and falsehood. There comes again, then, the old argument of degrees, or the old dust wiped off is again attempted to be thrown in our eyes. The question is not, How much oppression may the Slave-holder exercise? But may he be a Slave-holder? If he may not, as has been already proved, then diminish the statements respecting Negro oppression by all the exaggeration and falsehood that emancipists are said to have uttered, and there remains a balance of foul and fearful wrong, enough to overwhelm with confusion any but the inflictors and advocates of Slavery.

But let the statements of the emancipists be examined; let them be tried by the most rigorous inquiry, and few are the falsehoods and misstatements which will be found in them.

"What can be done? As private individuals we have no power." We can make ourselves masters of the subject. We can diffuse information among our neighbours. We can do our part towards calling forth the united

feeling and voice of the British public on the subject, towards creating such an interest in Negro Slaves as shall cause the tables of the Houses of Lords and Commons to be loaded with petitions for the speedy abolition of Slavery in our colonies. Let not our thoughts be unemployed, nor our tongues be silent. Let us, as Christians, be neighbours to these men, for they have fallen among thieves.

H. V.

DEMONOLOGY AND WITCHCRAFT.*

CAN any body tell where Sir W. Scott has been since he last met the public? Will Mr. Lockhart avouch that he has not found his way after Dante to Tartarus? Will Mr. Murray declare that he has not been up to the moon to gather matter for the Family Library? It may be that he has only had a legacy of some of Faust's folios; but something has happened to open his eyes upon the living population of a world which we had wrongly imagined to have tumbled back into chaos long ago. Considering the marvels he has to relate, we can but admire his condescension in choosing so humble a vehicle as No. XVI. of the Family Library. Here we have tidings of the fallen angels who loved this world too well; of Satan himself, and his dealings with Job, and of the bodily jeopardy of Peter when the Evil One desired to have him that he might sift him like wheat. Yet more; Sir Walter has found up Ithuriel's spear somewhere, and brought it back with him; and lo! the Heathen gods of all ages and nations before the Christian era start up into their true shape. We have been wrong all this time in supposing them mere wood and stone, squatting and grinning in India, speaking oracles in Greece, and working wonders in Egypt, according to the will of workman and priest; it appears that they were the habitations of fallen angels, or at least that we may believe them to have been so. Milton had found this out before, but he only touched upon the matter in an ode. Sir Walter thinks that it is time so important a fact should be made known to the multitude in plain prose. Next we light upon a valuable hint to the faculty. The "peculiar and dreadful disorder" of Demoniackal possession has never, it appears, been properly understood. Surely it is time it should; and if our physicians should urge that the lapse of time has deprived them of the means of ascertaining the true nature of the malady, let them be told that if Sir Walter Scott can teach us about the fallen angels who lived here 5000 years ago, they ought to be ashamed if they cannot make a theory about a disease which was common only twenty centuries since. We must do our author the justice to offer his data in his own words. Having described how the evil spirits, who inspired the oracles and appropriated the Heathen temples, were driven from their earthly abodes by the appearance of Christ, he proceeds,

* The Family Library. No. XVI. Letters on Demonology and Witchcraft. By Sir Walter Scott, Bart. Murray. 1830.

"It must be noticed, however, that this great event had not the same effect on that peculiar class of fiends who were permitted to vex mortals by the alienation of their minds, and the abuse of their persons, in the cases of what is called *Demoniacal possession*. In what exact sense we should understand the word *possession*, it is impossible to discover; but we feel it impossible to doubt, (notwithstanding learned authorities to the contrary,) that it was a dreadful disorder of a kind not merely natural; and may be pretty well assured that it was suffered to continue after the incarnation, because the miracles effected by our Saviour and his apostles, in curing those tormented in this way, afforded the most direct proofs of his divine mission, even out of the very mouths of those ejected fiends, the most malignant enemies of a power to which they dared not refuse homage and obedience."—P. 70.

The final cause of the temptation in the wilderness, as well as its true nature, is at length ascertained.

"It must also be admitted that in another most remarkable respect, the power of the enemy of mankind was rather enlarged than bridled or restrained, in consequence of the Saviour coming upon earth. It is indisputable, that in order that Jesus might have his share in every species of delusion and persecution which the fallen race of Adam is heir to, he personally suffered the temptation in the wilderness at the hand of Satan, whom, without resorting to his divine power, he drove, confuted, silenced, and shamed, from his presence. But it appears, that although Satan was allowed, upon this memorable occasion, to come on earth with great power, *the permission was given expressly because his time was short. The indulgence which was then granted to him in a case so unique and peculiar* soon passed over, and was utterly restrained. It is evident that after the lapse of the period, during which it pleased the Almighty to establish his own church by miraculous displays of power, it could not consist with his kindness and wisdom to leave the enemy in the possession of the privilege of deluding men by imaginary miracles, calculated for the perversion of that faith, which real miracles were no longer present to support," &c., &c.—P. 71.

Our author is led to these speculations by the desire to ascertain whether the sin of witchcraft, as understood in modern times, is denounced as punishable in Scripture. His conclusion is that the sin denounced in the Mosaic law, and practised clandestinely by the personage at Endor, is something quite different from the imputed crime which till a very late period in the history of civilized countries has occasioned such gross perversions of justice, and so appalling a waste of life. It is a pity that such an inquiry should be entered upon with a grossly superstitious assumption, and should be pursued in a spirit of credulity which we should have supposed the influence of such enlightened society and intellectual exercise as our author has been accustomed to, must have exorcised long ago. The most surprising thing, however, is, that he has actually laid hold of the true philosophy of Demonology, and lets it go again without being apparently aware of its value. His first chapter, if expanded as it might have been, would have stood himself and the public in good stead of all that follows, and would have furnished a perfect explanation of every well-attested ghost-story extant. We have no hesitation in saying that the philosophy of apparitions has come out luminous and indisputable from the facts which have, within a few years, been brought together by philosophical inquirers, some of whom were themselves subject to spectral illusions. If our author had gathered the fruits of their labours, suppressing his own reveries on the Bible, he might have presented the public with a volume of deep and general interest, instead of a desultory collection of amusing tales. Elegant

as are his sketches of the prevailing superstitions of various countries, and entertaining as are most of his narratives, we feel when we come to the end that the thing is spoiled, and that the first chapter is the only part we shall desire to glance at a second time. It should have been otherwise in a case where the favourable attention of every mind is secured by the very mention of the subject : for where is there one of a more universal interest ?

Who has not longed to behold a departed spirit ? Emotions of awe, of dread, may be connected with every conception of spiritual communion ; but the grief of the mourner, (and who has not mourned ?) the curiosity of the speculator, (and who has not speculated ?) the yearnings, the questionings of the unsatisfied, spirit all unite in sending an appeal into the invisible world. The bereaved parent, whose sleep is startled by tones, hushed in the grave, but coming back upon the ear with living power, wakes to a deeper grief than the sunshine can witness ; and while watching the stars out, looks, almost with expectation, for some shadow crossing the grey dawn, or listens for some whisper borne on the morning breeze, some manifestation of a presence which he cannot but believe to exist. The philosopher, who flings aside his book as his lamp expires, and betakes himself to his own speculations for satisfaction which he cannot find elsewhere, is prepared by every inquisition into the secrets of the grave for the perception of an immaterial presence, and longs for nerve to ask where he may have an answer. Every stirring intellect, every spirit which is haunted by remembrances and imaginings, is anxious to invest them with a form, to realize them in a sound, and by embodying to perpetuate them. Such an inclination may be called universal, because where there is mind, there is curiosity, more or less, about things pertaining to the world of mind,—things absent, unseen, or future. The inclination may be overpowered by associations of terror, but it is sooner or later experienced by minds of every class.

It is an unquestionable fact that a belief in the immortality of the soul is prevalent in every nation on the face of the earth. It matters little whether the belief arose from a primary revelation spread by tradition, or from the efforts of reason in a few reflective minds, or from the natural process of association in all. The belief exists ; and with it is connected an idea of the relation of the future life to the present ; of the perpetuity of the interests which occupy us here. The union of these notions with the natural curiosity about things unseen occasions the conception of spiritual communion. Nothing seems more natural than that those disembodied spirits who love should communicate with the survivors who mourn ; that the murdered should use their power to appal the murderer ; that the wise should return to instruct the ignorant. That such a notion is unsanctioned by true philosophy is, however, clear from the diversity of views which has ever prevailed respecting the appearance of departed spirits.

An immaterial existence cannot be susceptible of the changes which attend the mortal state. It cannot be modified by the influences which give its hues, and shades, and forms, to human life. Varieties of age and country cannot extend to spiritual beings ; yet the records of their visits to earth present a perfect accordance with the characteristics of the age, the peculiarities of the country, and the superstitions of the individual visited. No glorified saint ever appeared to a North American Indian ; nor a Scandinavian warrior to a Trappist or an Italian nun. Nor have ghosts been even divested of external character, or stripped of the non-essentials which they must have left in the grave. They have ever appeared, not only in the

costume of their country, and speaking the language of their time, (which might be supposed necessary to their communication with mortals,) but unredeemed from the ignorance and prejudices common to them and their beholders. Their very choice of the sense through which they manifest themselves is in accordance with the predispositions of those with whom they communicate. The savage who is wont to anticipate the storm by the muttering of the heavens and the roar of the forest, who tracks his prey by the crackling of the branches, and detects an ambush by the sound of low breathings lost to unpractised ears, recognizes a spirit in the sighings of the breeze or the tumult of the tempest. The mountaineer, who makes the highest neighbouring peak his barometer, sees in the rolling mists the drapery, in the scudding cloud the chariot of some visitor, who descended on a sunbeam and will fade into invisibility with the rainbow. The ghosts of Greeks were crowned with bays and laurels, of Druids with oak, of savages with feathers, of saints with a glory. The spear, the bow, or the cross, were presented, according as the seers were warriors, hunters, or monks. The warnings given were sometimes of an ambush of cannibals, sometimes of the wrath of gods, sometimes of a secret murder. Amidst all this variety of manifestation, no common principle is apparent—no one attribute of immateriality—no credentials to sanction the mission or dignify the agent. Every thing connected with the appearance was earthly, though the attributes might be strangely conjoined. The form might or might not be gigantic; the substance might or might not be translucent; the voice might be low or powerful, the tread noiseless or heavy. Still familiar attributes were all. There was no evidence of spirituality, which was undoubtedly possible, if the manifestation itself was spiritual. The dreamers, like Nebuchadnezzar, saw an image compounded of a variety of substances never thus conjoined by nature, but all material, all furnished to the imagination by experience.

Though these manifestations were connected by no common quality which attested their supernatural origin, their universality must be accounted for on some one principle. A belief which has subsisted in all ages and nations must have a common foundation. Such a principle we have already suggested in the fact that every mind, from the grandest which has awed the world down to the meanest which is at home only among objects of sense, has a reach beyond the present. The eager urchins, who toss half-pence on a tombstone, are as much the watchers of an unseen power as the astrologer at midnight in his high tower. The same emotion kindles them and absorbs him—the same longing to recognize somewhat beyond that which the eye beholds. What they call luck he calls fate; but all are equally intent on something real, though invisible, inaudible, intangible. By this pervading desire the gypsey thrives, and the wise woman looks through the twilight for approaching visitors. Through this desire do friends clasp hands when they agree that he who first departs shall visit him who survives. Nor is it prevalent in one county or continent more than another. The very modes in which it is gratified bear a strong resemblance all over the world. Games of chance are played with shells and pebbles where there is no coin; and wise women have tents in the deserts of Asia: and if gypsies have not yet traversed the globe, their trade is followed wherever the foot of man is planted.

Another cause of the general persuasion into whose origin we are inquiring, is—actual experience of apparitions; not of ghosts or departed spirits, but of apparitions. This fact being fully ascertained furnishes a humbling

proof of how all the world may, through its own fault, be wrong in a point in which all the world has an interest in being right. Truly, in this case, the philosopher has had very little the advantage of the clown; and the scornful laugh of the one has been nearly as irrational as the tremors of the other. There has been much folly as well as cruelty in the triumphs of the wise over the ignorant; for argument is of no avail against experience, and no ridicule can remove conviction.

Reasoning from the mere belief of the relation of this life to another, prior to all investigations into the nature and properties of spirit and matter, there appears a strong probability that the souls of the departed may have the power of re-appearing on the earth. Researches into the philosophy of the soul destroy this probability. Do ghosts appear as matter or spirit? Not as matter, for agents are at work, from the moment of death, to effect irremediable changes in the corporeal form. Look into the grave and see what chemical affinities have done with form and feature, and the substance which composed them. Bone without muscle, or a shapeless mass destitute of either, is all that can be found. A material ghost can only appear by means of a miracle—by an express re-creation of the human form, which would thus be no longer called a ghost, but a man raised from the dead. Such a possibility is not urged by ghost-seers, who rather testify to having seen, heard, or felt, a spirit. But in thus testifying, they shew that they know neither what spirit is nor what it is not. Our only notions of spirit are negative. We conceive that it is what matter is not: that it has no extension, and therefore cannot be seen; no hardness, and therefore cannot be heard; no solidity, and therefore cannot be smelt, tasted, or felt. There is no reason for believing that spirit cannot act upon matter; but we may safely declare that it cannot, as spirit, act through any of the five senses: and the reason why so many believe that it may, is, that they misconceive the nature of spirit, supposing it to be etherealized matter. The philosopher is safe in his conclusion that as the material frame cannot be renovated, and as the spiritual one is not recognizable by the senses, the dead do not appear to the living; but what avails his reasoning, however sound, against the stubborn experience of an objector who declares that he has seen forms invisible to others, so distinctly as to be unable to choose between the apparition and the reality? The philosopher, when he has exhausted his arguments, internally pronounces his opponent a fool or a madman: while the bystanders, who know him to be neither the one nor the other, admit his testimony, and the matter rests where it did before.

If this natural philosopher should meet with a moral philosopher, the argument may be renewed on another ground. The one declares that no human testimony shall make him believe that which science shews to be impossible. The other argues that there are impossibilities in the mental as well as the physical world; and that he cannot admit such a moral miracle as the falsehood of such a concurrence of testimony as has been always held sufficient to settle any other doubtful question. Both are unaware of any middle course by which the difficulties of both creeds may be avoided; and, again, the matter rests where it did before.

It is true, no evidence can be less satisfactory than much, once received as conclusive, respecting supernatural appearances. The faults of this testimony may be easily pointed out without impeaching its honesty. The witnesses were usually wrought on by deceptive arts, or by a misinterpretation of natural appearances. The few individuals who, by skill or accident, had anticipated scientific facts now generally known, turned their knowledge

to profitable account by imposing on the imaginations of the ignorant many. Optical and acoustic illusions, assisted by well-chosen appeals to the inferior senses, seduced a multitude from their sobriety of judgment, and made them false witnesses in their own despite. A man suddenly visited by an image of the evil one, complete in the horrors of horns, feet and tail, might close his eyes, and (knowing nothing of magic lanterns) endeavour to persuade himself for a moment that his sight had deceived him ; but if a sulphureous odour and the roar of flames were at the same time perceptible, how should he resist the conviction that he was in presence of his Satanic majesty ? The impression must be yet more forcible if the appearance be expected, and the mind wrought up by fear and intent observation. Benvenuto Cellini records, with all good faith, his experience of a trial of Necromancy, by which an absent person was to be compelled to appear, and from whom intelligence was actually obtained. Devils appeared in legions ; and amidst such shadows, flames and smoke, that it is pretty clear the illusion was produced by figures from a magic lantern displayed on the vapours arising from burning perfumes. The vindicators of the doctrine of supernatural appearances, if such there be, may well afford to relinquish testimony of this nature, though the witnesses must decamp by thousands.

A deception quite as common, and wholly innocent, has, in numberless instances, arisen from a misinterpretation of natural appearances. The shepherd, leading his sheep to the downs on a sultry morning, sends a glance over the ocean, and sees no sail, but is startled by the image of an inverted ship in the clouds. He believes it a spectre. The forest-ranger sees gleams of light for whose origin he cannot account, playing on the stems and foliage of distant trees. They proceed from some hidden, glistening pool ; but to his alarmed imagination, they present a bodily shape, and he reports of a troop of spiritual hunters, coursing with the rapidity of lightning. The simple Vaudois, returning home as the twilight draws on, meditating on the wrongs of some martyred ancestor, casts his eyes upwards to some crag where a pine, laden with snow, nods to the blast. The mountaineer enters his cottage, awed, yet elated in soul, with a tale of the appearance of a spirit, waving a white banner on the steep. The story of the Giant of the Brocken is known to all : that he manifested himself only among the mists on the mountain top ; that his majestic form was seen by a multitude of successive visitors ; that gesture and sound were attributed to him, with a variety of superhuman powers ; that he maintained his influence over the popular mind for a length of years, till it was discovered that he imitated his beholders in actions so peculiar that an inquiry into his nature was courageously and successfully instituted, when it appeared that this grandest of ghosts was no more than a highly-magnified reflection of the human figure in a mist. The far-famed spectre of the Hartz became as powerless to terrify as the flitting image of the human face in a glass. The ghost-seers, who live among mists and storms, or in the depths of forests, are suspicious witnesses ; and their testimony can well be spared.

The power of association is a principal agent in the cases of which we have last spoken, and from it, another large class is formed. If the operations of this faculty had not been closely investigated by diligent inquirers, we should not yet have obtained any adequate conception of the nature of its influence ; or have been emancipated from the superstitions which it has originated. We speak at present of only one common effect of its influence—that by which the perception of a part of any thing suggests the idea of the whole. Children love to twirl lighted sticks, and gratify their eyes

with a circle of fire. There is, in reality, no more a circle of fire than if the spark was stationary ; but the most practised eye cannot detect the precise point at which the light arrives at each successive moment. Sing the first bar of *God save the King*, and what individual in the United Kingdom can help carrying it on ? Shew to the infant of a few months the head only of any animal in the picture of a farmyard, and he will neigh, bray, bleat, or grunt, accordingly. The sculptor who gazes on any fragment of the Elgin marbles has the entire figure before his mind's eye. How many entire ghosts have thus presented themselves from the mere fragments of resemblance to the human form ! How many gleams of moonlight, how many nodding twigs, how many scudding clouds have inspired needless terror !

The ear, though not so much exposed to imperfect impressions as the eye, is frequently the instrument of deception. Every one knows the story of the creaking sign-board, whose sound was mistaken for the voice of the murdered barber. The ventriloquist succeeds by a deception of a similar kind. Loftier emotions are excited by sounds more remote and mysterious. The rumblings of a volcano, the mutterings which precede an earthquake, the moaning, the sighing, the swelling and dying murmurs of the imprisoned winds beneath the surface of the frozen lakes of America, have naturally caused the impression that departed spirits were groaning in torment, or mourning the approaching woes of their race, or wafting their wild music to the listening souls of survivors. If Dr. Johnson, in one of his paroxysms of superstition, had been placed on the margin of one of these lakes, by moonlight and in solitude, what a stupendous effort would have been needful to support his dignity amidst the suspense of expectation ! One day at Oxford, he tells us, as he was turning the key of his chamber, he heard his mother (who was then at Litchfield) distinctly calling "*Sam.*" He, of course, expected woful tidings of her ; but—"nothing ensued." Dr. Johnson was a powerful auxiliary to the party of ghost-expectants, (we do not hear of any experience of apparitions,) but his impressions carry no authority with them in this case ; for the plain reasons that, as his senses were obtuse, he was peculiarly liable to deception ; and that, from early and prolonged influences, he was remarkably prone to superstition. While we reject his arguments, we will pay him the compliment of dismissing him in company with one whose opinions he valued exceedingly—Sir Thomas Brown. The latter-mentioned philosopher has said more in defence of supernatural appearances than, perhaps, Johnson himself ; but from a totally opposite bias. He was as sceptical as Johnson was superstitious ; and being ever inclined to indulge his fine imagination with all pure and elegant images, he was willing to admit even a "*vulgar error,*" provided it could introduce ideas that were not vulgar. No doubt his fancy revelled in Spenser's speculation on tutelary angels.

"How oft do they their silver bowers leave
To come and succour us that succour want !
How oft do they with golden pinions cleave
The flitting skies, like flying pursuivant,
Against foul fiends to aid us militant !
They for us fight, they watch and duly ward,
And their bright squadrons round about us plant,
And all for love, and nothing for reward :
O why should heavenly God to man have such regard ?"

This, to Sir Thomas Brown, would supersede all argument on a subject of speculation, and induce him to express himself as follows :

“Therefore, for spirits, I am so far from denying their existence, that I could easily believe that not only whole countries but particular persons have their tutelary and guardian angels. It is not a new opinion of the Church of Rome, but an old one of Pythagoras and Plato. There is no heresy in it, and if not manifestly defined in Scripture, yet it is an opinion of a good and wholesome use in the course of actions of a man’s life, and would serve as an hypothesis to solve many doubts, whereof common philosophy affordeth no solution.”

We might have ranked Sir W. Scott with the author of the *Religio Medici* if he had lived two centuries earlier, and if, moreover, he had not shewn, in his attempts to philosophize on Demonology, that he had the means of being wiser than he has chosen to be.

However clear it may be to the philosopher that departed spirits cannot return in a visible form, however numerous may be the cases of deception, a weighty body of testimony to the reality of apparitions has always subsisted,—testimony so various, so distinct, so extensive, as would in no less difficult case have been questioned. If many credulous persons have seen spectres, so have some sceptics; if many weak minds have been troubled by shadows, so have not a few strong ones; if madmen have been admitted in crowds to explore the secrets of the grave, many sane have been startled by glimpses into the unseen world. Though individual testimony is all that can be obtained, (since there is no satisfactory evidence that the same apparition has been seen by two or more persons at one time,) no suspicions of artifice, no supposition of insanity, will explain one-half of the well-attested cases of spectral appearance. The imagination may have exaggerated, the judgment may have misinterpreted; but it is unquestionable that distinct shapes of departed friends have been presented to the bodily eye, and well-remembered tones addressed to the ear, while the seer was awake in the broad sunshine, and, at the moment, thinking of nothing less than the person to whom the shape and voice belonged. At length, the question has been met as it deserves. A few strong minds, themselves subject to spectral impressions, have had the courage to investigate and publish their own cases, and have thus thrown light on the most mysterious class of facts on record. When the results of such inquiries become generally known, it will be matter of as much surprise as grief, that some of the most afflicting evils of humanity should have had such an origin: that madness, from being pre-supposed, should have become real, and that life and its enjoyments should have been forfeited for want of knowing a physical fact which there now appears no difficulty in ascertaining.

The common method adopted by the subjects of spectral illusions has been to make ready to die. Happily a different course was practised by Nicolai, the philosophical seer of Berlin. The first appearance which he beheld was that of a deceased person. It is well for society that he did not immediately resign himself to death, and leave the world through a mistake. If he had forthwith settled his accounts, ordered his coffin, and lain down on a sofa to watch his breathing and feel his pulse, his experience might have served to adorn a tale, but would not have enriched the records of science. He might have been interesting as a sentimentalist, but not, as now, as a philosophical hero. His widow might have marvelled and wept till she was prepared to see and follow his “beck’ning ghost;” but she probably found it a much better thing to assist in recollecting and recording the facts for the benefit of society, and to be a wife instead of a widow. So few cases described with similar accuracy are on record that we are compelled, at the risk of fatiguing

our readers with a repetition of a well-known tale, to relate the principal facts. This shall be done, however, as briefly as possible, those points only being touched upon which are essential to the confirmation of the doctrine we are about to propose.

In February, 1791, Nicolai, the well-known author and bookseller of Berlin, saw, for the first time, an apparition. He had been subjected to a series of agitations which had affected his health to an extent of which he and his family were unaware till some time afterwards. His wife was with him one morning, when he beheld, at the distance of about ten paces, the figure of a person some time deceased. On his calling his wife's attention to it, she was, of course, much alarmed, and sent immediately for a physician, who ascribed the delusion to strong mental emotion, and hoped there would be no return. At four in the afternoon, however, the same form reappeared, while the patient was alone. He went to his wife's apartment, the phantom preceding him, occasionally disappearing, but, while visible, always retaining the same standing posture. About two hours after, several walking figures appeared which had no connexion with the first. After this time, spectres thronged in crowds round the patient, who, if he had lived two centuries earlier, would infallibly have been burnt for sorcery, admitting probably the justice of his sentence. These phantoms represented both strangers and acquaintance; both living and dead persons: many more strangers than acquaintance; many more living than dead. The persons with whom he daily conversed were never thus idealized. The apparitions intruded themselves at all times, but not equally in all places. By night and by day, in solitude and in society, the patient was subject to their visits; but they were more numerous in his own house than in any other, and rarely appeared in the street. Sometimes, but not always, they vanished when the eyes were closed. Horses, dogs, and birds at length joined company with the human phantoms, and the latter also began to speak, sometimes to each other, but more commonly to their reluctant host. Consolatory words from dear friends at a distance often mingled with the discourse of persons actually present; and these words harmonized with the melancholy thoughts which were still predominant in the mind of the patient. These delusions soon became so familiar that they did not occasion the slightest uneasiness. It had been Nicolai's practice to lose blood two or three times annually; but the precaution had been omitted for some months previous to the appearance of the spectres. In April, when they had haunted him for more than two months, bleeding was resorted to, as it surely ought to have been some time before. During the operation, at eleven in the forenoon, the chamber was crowded with human phantoms, which remained till after four o'clock. They then began to move more slowly, and to fade in hue, till, by seven o'clock, they were entirely white. They moved very little, though their forms were perfectly distinct. They grew more obscure, but not fewer in number, as was usually the case. Nor did they, as usual, withdraw or vanish, but seemed to dissolve in the air, while fragments continued visible for a considerable time. About eight, they had wholly and finally disappeared. The sensation of their approach was occasionally felt afterwards by the patient, though they were never again visible. This sensation surprised him while looking over his notes of the case, preparatory to drawing up the account which he subsequently published.

In this case it is observable that visible impressions were presented in a greater profusion, at an earlier and for a longer period than audible, and

that ideas of touch were not excited at all. Such is usually the fact, though in some few instances voices alone are the object of terror. In no one case does it appear that the sense of touch is alone affected. This fact goes far to prove that apparitions are the result of natural though unusual workings in our own frame. Our visible ideas are by far the most numerous, and the least connected with those belonging to the other senses. Sounds, on the contrary, rarely reach us unaccompanied by some visible object, and tangible bodies are, with few exceptions, presented to the sight at the same time with the touch. It appears, therefore, that the largest class of our ideas furnishes the greatest number of phantoms; and the smallest class the smallest number. No instances are on record, we believe, of supernatural manifestations through the two inferior senses. We suppose that the blind and the deaf must have been subject to spectral illusions, in common with others: and it is much to be wished that their experience were known. It may, perhaps, be pretty confidently predicted. The blind from birth would find that ghosts are much less etherealized than they are represented by ghost-seers in general. The spirit would not beckon or shake the head, as usual; but accommodating its action to the infirmity of the witness, would lead by the hand. It would also not wait to be first addressed, according to the most orthodox superstition; but would make known its presence by a call. With the deaf, on the contrary, spirits would communicate by signs, possibly by so vulgar a medium as the finger alphabet. We hope that such experience will ere long be supplied. If it should prove, however, that it is not to be obtained from the large class of which we speak, and that they are not subject to the intrusion of ghosts, we may be furnished with the means of judging how far a predisposition for the marvellous influences the common cases of illusion. The totally blind and deaf are usually remarkably exempt from fear; and though it is not to be supposed that they are free from deceptions of the senses, it would be interesting to ascertain how small is the relative proportion of ghost-seers among their body. The dreams of those who have recently lost a sense are known to represent the ideas belonging to that sense with peculiar vividness. The blind dream of gay parterres, gleaming lakes, rolling and shifting clouds, or the spirit-moving glances of the human eye; while the deaf are entranced by the breathings of an *Æolian* harp, or soothed by the lapse of waters, or agitated by the mutterings of a storm. Probably a ghost would appear to the one class in lightning, to the other in thunder; to the one its form would be bright, to the other its tones melodious. The visible impressions in the one instance, and the audible in the other, would be vivified more remarkably than in common cases. There is exquisite truth in Milton's vision of his deceased wife, who

“ Came vested all in white, pure as her mind :
Her face was veiled, yet to my fancied sight
Love, sweetness, goodness, in her person shined
So clear, as in no face with more delight.
But O, as to embrace me she inclined,
I waked, she fled, and day brought back my night.”

No incident could display more address, a more intimate acquaintance with the mysteries of sensibility than the description of the scenery from Dover cliff, in *Lear*. Edgar's object was so to excite Gloster's imagination as to make him the subject of a bold deception; and the mode he adopted to intoxicate his mind, was the best he could have chosen. Visual ideas were exalted to their utmost intensity by suggestions of the ocean, the ships

and boats, the birds and the solitary human figure scarce distinguishable. Audible perceptions are also appealed to (but less forcibly) by the concluding image of the "murmuring surge;" and amidst this tumult of agitating conceptions, it might well happen that the sense of touch might be grossly deceived. The same method is used to obviate suspicion after the pretended fall. A terrific image was immediately presented of a fiend with eyes like two full moons, and other attributes equally exaggerated. This fictitious scene is as true to nature as Milton's actual dream.

The greater number of our ideas is compounded from, and all are originated by, sensations. Impressions are actually produced upon the nerves by the reaction of the ideas which were communicated through those nerves. Of these impressions we are conscious in so many cases, that it is a fair presumption that they exist in all; and that the most abstract meditations exert some degree of nervous influence as well as the simplest ideas of sensation, though in the first case it may be too faint to be easily recognizable. A close examination might perhaps convince us that a visible, audible, or tangible image is concerned, and may be recognized, in the most abstract idea which we are capable of forming. The mathematician makes almost as much use of visible images as the painter; and the metaphysician is not only compelled to use pictorial language, but to conceive, as well as illustrate, by means of sensible media. He feels and deplures the difficulties which thus stand in the way of abstract inquiries; but he can do little to remedy them beyond introducing the greatest possible variety of illustrations, derived from the ideas of all the senses in turn. It is better to do this than to flatter himself with the hope of a philosophical vocabulary of abstract terms, with which it seems as improbable that we should be furnished as that the totally blind and deaf should be gifted with visible and audible ideas by some compassionate ghost.

The simple ideas which are deposited by sensation or the compound ideas which are formed by association from the simple ones, are awakened, recalled, or revived, by the action of certain laws of suggestion. The degree of intensity in which they present themselves depends on a multitude of varying circumstances, connected with the state of the body and mind. The idea of a running stream must have been a very different thing to Mungo Park when crossing the bridge at Peebles on a rainy November day, and when parched with thirst in the deserts of Africa: and even the very complex idea of truth must exert a widely different influence over a man when diverting himself with repartee and when absorbed in lofty contemplation over his Bible. The commonest influences of daily life modify the force of our impressions very considerably; and it may therefore be anticipated that the peculiar operation of bodily disease and mental excitement may occasion a yet greater diversity. If impressions awakened by precisely the same means are more powerful in the morning than at night, more agreeable after dinner than before, more distinct in solitude than in company, more correct in the light than in darkness, more animating in the sunshine than in the shade, it is perfectly conceivable that they would be deepened or changed in an indefinitely greater degree by the extraordinary excitements of disease.

Disease of every kind and degree affects the brain, as the nerves which overspread the whole body transmit their various impressions to the substance in which they originate. If those parts of the brain only are affected which are not peculiarly connected with the visual or acoustic nerves, pain is produced, but no hallucination. If the whole brain be disturbed, delirium

is the consequence. If the portion connected with the optic nerve be the most exposed to disturbance, visions are seen ; if the acoustic nerve be involved in the affection, unreal voices are heard. By the agitation of these nerves, former impressions are revived ; and with different degrees of vividness in proportion to the force of the agitation. While new impressions are at the same time made by external objects, the revived impressions are usually so faint in comparison as to occasion no danger of delusion. When such external impressions are wanting, however, the revived ideas become so powerful as to appear like sensations. Hence the silence and darkness of night are the most favourable to spectral illusions. When the agitation becomes sufficiently strong to overpower the impressions of present objects, apparitions are seen, or unreal sounds and sensations are heard or felt. This deception may be experienced while the intellectual faculties remain entire, as in the case of Nicolai ; or may involve an affection of those portions of the brain which are instrumental in the processes of comparison and judgment ; in which case, delirium or absolute madness is occasioned. Apparitions, then, are seen when ideas are so vivified as to overpower actual impressions ; and this takes place when a strong morbid affection extends from the brain to the optic nerve : and analogous consequences ensue from agitations of the acoustic and tactual nerves.

It seldom or never happens that the entire expansion of the optic nerve, —the whole retina, is thus affected. The apparition appears surrounded with familiar objects, though it intercepts some which ought to be perceived. In order to dispel the illusion, it must be ascertained what point of the retina is thus affected, that some powerful actual sensation may be excited : that is, some bright or moving object should be placed on the very spot where the apparition stands. Dr Hibbert gives us the case of a man who was haunted by a frightful skeleton. The medical practitioner who attended him “inquired whether if at that moment his patient saw the spectre. The man immediately pointed to a corner of the room where he alleged his familiar was keeping guard. To this spot, therefore, the gentlemen walked. ‘Now do you see the skeleton?’ he asked. ‘How can I?’ was the reply, ‘when you are interposed between us?’ Here, then, was a satisfactory indication that the retina had been actually impressed by the imaginary phantom. Soon, however, fancy began her work again ; for, with a sudden tone of exclamation which startled the philosopher himself, the man cried, ‘Ay, now I see the skeleton again, for at this very moment he is peeping at me from behind your shoulders.’”

Impressions are sometimes revived in the order in which they were presented, and sometimes in a new arrangement : on which circumstance it depends whether the objects seen are familiar or strange, whether memory or imagination is made the treacherous agent of disease. Nicolai sometimes beheld the forms of friends in the throngs of ideal persons who surrounded him : but in his case, imagination was more active than memory ; strange figures were the most numerous. Though he saw absent and deceased persons, he was never haunted by those with whom he had daily intercourse ; the actual impressions they produced were not overpowered by vivified ideas, as is sometimes the case, when a person who has just left the room is believed to return, or a nurse who is sitting by the fire is at the same time seen within the bed curtain. One of the most curious instances of deception is where the apparition is at first composed of elements newly combined, and is afterwards, though a mere creature of the imagination, presented by memory. Persons subject to spectral illusions have been known to recognize

one or more favourite apparitions in a series of visits during the whole time that the morbid affection lasted. That the image of a deceased or absent friend, or of any living person, should frequently recur, is not surprising; that an imaginary image should do so, is a proof that the first illusive impression must have been very powerful.

The narrative which is given in the fifteenth volume of Nicholson's *Philosophical Journal*, by a writer who was capable of reasoning on his own experience of spectral illusion, not only throws light on the general subject of apparitions, but affords some means of comparison of the proportionate strength of recent and remote ideal impressions; while from Nicolai's narrative we learn something of the comparative force of recent and remote sensible impressions.

"I had a visit," says the writer, "from Dr. C., to whom, among other remarks," (relative to his morbid impressions,) "I observed that I then enjoyed the satisfaction of having cultivated my moral habits, and particularly in having always endeavoured to avoid being the slave of fear." This remark was occasioned by the fact that the apparition had always hitherto assumed an agreeable form. "When the doctor left me," he continues, "my relaxed attention returned to the phantasms, and some time afterwards, instead of a pleasing face, a visage of extreme rage appeared, which presented a gun at me, and made me start; but it remained the usual time, and then gradually faded away. This immediately shewed me the probability of some connexion between my thoughts and these images; for I ascribed the angry phantasm to the general reflection I had formed in conversation with Dr. C." (at which time a visual idea of some object of dread had doubtless passed through his mind). "I recollected some disquisitions of Locke, in his *Treatise on the Conduct of the Mind*, where he endeavours to account for the appearance of faces to persons of nervous habits. It seemed to me as if faces, in all their modifications, being so associated with our recollections of the affections of passions, would be most likely to offer themselves in delirium; but I now thought it probable that other objects could be seen if previously meditated upon. With this motive it was that I reflected upon landscapes and scenes of architectural grandeur, while the faces were flashing before me; and after a certain considerable interval of time, of which I can form no precise judgment, a rural scene of hills, valleys, and fields appeared before me, which was succeeded by another and another in ceaseless succession, the manner and time of their respective appearance, duration, and vanishing, being not sensibly different from those of the faces. All the scenes were calm and still, without any strong lights or glare, and delightfully calculated to inspire notions of retirement, of tranquillity, and happy meditation."—The narrator tells us how he followed up this experiment by other similar ones. He thought of books, and anon he saw books. He continues, "I was now so well aware of the connexion of thought with their appearances, that by fixing my mind on the consideration of manuscript instead of printed type, the papers appeared, after a time, only with manuscript writing; and afterwards, by the same process, instead of being erect, they were all inverted, or appeared upside down."

Our doctrine is, as our readers have seen, that spectral, acoustic, and tactual illusions are occasioned by ideal impressions being made more vivid than actual sensations. This vivification is caused by disease of body, or powerful mental excitement, which, in fact, operates by occasional physical disease. Visual ideas, being the most numerous and impressive, are the oftenest excited; acoustic deceptions are more common than tactual; and ideas of smell and taste, being comparatively few and weak, afford no materials for morbid impressions. Whether the deception at first arise from

physical or moral causes, it acts by means of the bodily organs; and therefore physical methods of counteraction should always be employed, whether moral influences be or be not also exerted. The physician did his patient more good by placing himself on the spot where the skeleton was believed to stand than by any reasoning he could have used, or any exertions to make his patient turn his attention to something else. The nerves are the medium of illusion, and the nerves therefore should be treated. The mind is the thing deceived, and not the deceiver; and the way to dispel the illusion is to rectify the instrument of deception.

Various circumstances have for some time been working together to effect a complete elucidation of the subject of which we are treating. The publication of Nicolai's case was the first advantage afforded. Dr. Ferriar, of Manchester, directed public attention to it in this country; and the materials he afforded were improved upon by Dr. Hibbert, in his work on the Philosophy of Apparitions. To this work we are indebted for some of the ideas we have offered, and for the suggestion of more. Sir Walter Scott too has studied it,—studied it from beginning to end, but with no other apparent advantage than gleaning some interesting cases, and presenting his readers with some hints which it is to be hoped they will amplify, as he has declined the task. What an opportunity has he lost of illustrating a dark region of life! The subject of supernatural appearances has for ages been treated poetically, and of late, medically and philosophically. Sir W. Scott, by uniting the philosophy and the poetry as we expected he would, might have produced a work of singular interest and beauty, instead of doing what in him lay to set back the world which he has such mighty power to roll onward. This is the more mischievous as it is certain that very gross superstition not only lurks among the ignorant classes of society, but is countenanced by some who ought to know better. We are still told that the belief of supernatural agency has been so useful in the world that it is an injury to society to loosen the restraints of hope and fear which it has imposed. We are still plied with stories (true and interesting we allow) of the detection of guilt and the reformation of the guilty, of consolation to the oppressed and support to the innocent, imparted by means of dreams and omens. We are asked what we think of the conversion of Colonel Gardiner, and of the discovery of murder which took place in the case of Corder, and in many similar instances. It is strange that the influences which operated in these cases should not be recognized, and that it should be forgotten how much misery has been caused by the superstition such persons would perpetuate. For one man who has been converted like Colonel Gardiner, hundreds have been impelled to crimes which they would not have perpetrated but from a belief that they were destined to do so. The intellects of thousands have been cramped by irrational fears, their energies perverted by degrading conceptions of the nature of Deity, their peace broken and their tempers soured by wrong notions of the purposes and modes of religious obedience. Every reader of history knows this; and if a record could be exhibited of the cases of suicide, of madness, of martyrdom, of death from terror which have been occasioned by popular superstitions, there would be an end of all argument for the maintenance of superstition through concern for the public good.

We have some sympathy with those who lament the approaching loss of the associations which are connected with popular superstitions. We are glad that they have lingered in this country till our poets and novelists,—Sir W. Scott especially,—could render them permanent as a matter of taste.

As long as superstitions are linked with truth, as long as they preserve any thing of the character of allegory, they must be permanent. The Grecian mythology, ancient as it is, is not worn out; but it remains, not as a system of superstition, but as a reservoir of beauty whence the imagination may draw refreshment, perhaps for ever. As far as the superstitions of this country subserve the same purpose, let them abide; but not as superstitions. Let fairies and goblins impart something of spirituality to natural objects even in the eyes of the labourer; but without engaging his belief, without causing one pang of terror to the most sensitive of his children. Let us exercise our imaginations by personifying our conceptions of a spiritual state; but not so as to make the most timid afraid of crossing a churchyard by moonlight. Let us mark all coincidences between ideal impressions and subsequent events, without fostering a belief in presentiments and omens.

It should be borne in mind that if, in the progress of society, some excitements of the imagination are lost, higher and better are substituted. As the aggregate experience of mankind accumulates, truth is developed, and the faculties of the mind approximate to a harmonious action. The imagination becomes more disposed to exercise itself on forms which have truth for their essence, and are therefore immortal, than on those which are inspired with a capricious and transient life. In the infancy of society, the imagination can find the elements of its creations in nature alone; and therefore its action is, for a time, pure. In a more advanced state, its elements are chosen from the dreams of a preceding age, and its illegitimate exercise gives birth to superstition. But the result of a further discipline of the universal mind is to make the imagination again subservient to truth; while the fuller development of truth expands and exalts the imagination.—Higher and purer excitements are at length administered by truth than ever sprang from delusion, however poetical. The thoughts and feelings suggested by the exercise of the abstract powers on real objects are more influential and permanent than any which originate in superstition. The associations which cluster around realities, in themselves insignificant, afford a greater variety of excitements than the machinery of pure fiction. The ignorant man observes an omen which intimates that a ship is lost at sea. He believes, and laments, and watches for tidings, and finds, perhaps, that the intimation accords with the fact; but his concern is more for the omen than the ship. His ideas and feelings are employed, not upon the interests of humanity which are involved, but on the observation and comparison of presentiments and arbitrary signs. The enlightened mind, in the mean time, is exercised by suggestions which imply no superhuman interference. If the shattered mast of a vessel, covered with seaweed, is seen drifting with the waves, a host of associations is summoned in an instant. Without the intervention of form or sound from above, tidings are conveyed of wreck and destruction: the scene is beheld—the farewell of companions about to separated for a moment (but what a moment!)—the last bitter sympathy with those at home,—the manly resignation of some, the abject horror or brutal carelessness of others,—the last glance upwards to the lights of heaven, the last struggle with the waters, the loneliness of the vessel while steadying to sink, the utter desolation when she has disappeared, leaving only this fragment to convey the tidings to watchful hearts,—all this is witnessed by the refined imagination in the distinctness and power of reality. No omen ever told so much as this; no spirit could utter more.—Our own spirits are the only authorized revealers of what is passing above and around us, and we need no others. If we subject them to their appro-

prate influences, we shall learn tidings which we can little anticipate;—tidings more awful than ever ghost disclosed at dead of night; more sweet than ever fairy breathed in forest glade; more true than ever omens suggested, or airy voices confirmed.

Some mourners are even yet unwilling to relinquish the belief that departed spirits may hold communion with survivors. The desire of such intercourse is natural as long as the survivor and the departed are conceived to hold the same relation to each other as formerly, as long as the spirit is imagined to be invested with some of the attributes of mortality. The very supposition of recognizing it supposes also some manifestation of identity. If this should be so pervading as to preclude all doubt, all fear, all difficulty of communication; if, moreover, we could choose the time and place, we would almost lay down our own life for the sight of a familiar ghost. We would not choose a time or place itself furnishing associations which need be inferior to none in multitude and power. It would be awful, on a mountain top, to hear a still, small voice distinguishable in the thunder of the avalanche; to see a form rising through the mists which tumble below, or sweeping by on the blast; but here the forms and utterance of nature are sublime, and where the voice of God is put forth, no other should be heard. Nor should we choose the hour when we are basking on the hill-side, contemplating the blue distance and stretching our gaze so far into the world of mind that we would rather decline foreign aid till we have ascertained what we can accomplish for ourselves. Nor would we seek that aid in a moment of perplexity and difficulty, when the mind is not sufficiently open and calm for such communion as we should wish to institute. Least of all should we choose the hour of death, when, if ever, the soul should desire to be alone with its Maker.—We would invoke a spirit when in our solitary chamber; when the affections are stirring, and the intellect is not pre-occupied. We would entreat it to appear, not in stern solemnity, nor surrounded by unintelligible attributes, but, however wiser than ourselves, not graver; though purer, not colder. We would seek to know, not so much what the future has in store as what record of the past is preserved in the affections of a spirit; what is taking place at present in the unseen world, and especially, whether any change is going on in the released soul which shall alter its relation to ourselves in consequence of our prolonged residence here.—Such questions, however, never have been answered; and we may therefore conclude, independently of argument, that they never can be answered in this world; for it is not possible that the sighings, the yearnings, the prayers of the bereaved should have been thus long unheeded.

Happily for us, there are manifestations of the departed which can never be obscured while it is our will to preserve them,—forms presented to the mental eye, voices eloquent to the attentive soul. If together we have watched the changes of nature and learned the language of truth, our companionship cannot be destroyed by death. The spirit comes, like Uriel, on the slanting sunbeam; but not, like him, retiring as darkness draws on, it walks its nightly round with us under the burning stars. It ascends with the lark when she springs from her low nest, but returns perpetually to drown with a whisper the din of the crowd, to eclipse with a glance the vain pomp and glory of the world.—This is truly a spiritual, though not a supernatural presence: and no one who has experienced it can doubt that it is better adapted for purposes of consolation and improvement than any creation of the fancy, however beautiful, or any shadows of superstition, however mysterious and sublime.

AN AUTUMNAL WALK.

" Amid the beamings of the gentle days"—
 Yes, Nature's own sweet * chronicler ! I gaze
 On the original of thy deep line,
 Writ in the Maker's autograph divine.
 Oh ! who that feels their influence—e'er has felt
 Their softened witchery o'er his bosom melt,
 Silverly trembling through the depths of thought,
 Like moonbeams with the stream's fine essence wrought—
 But with a sigh will trouble the soft air,
 And ask himself why Thomsons are so rare ?
 'Tis not that ever, o'er this fountful Earth,
 The springs are dry which give great spirits birth.
 The Seasons still pass by us, and unfold
 The same bright robes as in the days of old ;
 No chord is broke of Ocean's mighty lyre ;
 The ancient Sun glows with his early fire,
 Nor, 'mid the hyacinthine locks of Day,
 Can eye detect a touch of earthly grey ;
 The Wood's brown arms as full a leafage bear ;
 As soft a balm breathes on the twilight air ;
 As glad a hum comes from the thymy bee ;
 As warm a strain pours from the woodlark's tree ;
 Unchang'd in aught the sparkling Brooklet strays ;
 The River sings the song of other days ;
 Still the lone Mountain lifts his cloudy crown
 O'er the heath-purpled or gorse-golden down ;
 Still Morn's young breezes wave their fragrant wings,
 And Evening still her peace and splendour brings ;
 The Moon still walks in brightness, fine and fair,
 As when the deluge glass'd her gleaming hair ;
 Light in her gloom, entrancement in her woe,
 The stars above, the nightingale below,
 Night wears her coronal of worlds—no gem
 Has darken'd in her glorious diadem ;—
 All is the same, the same bright leaves are spread,
 And Man may read whatever Man has read ;—
 Yet few—how few !—are they who seek to find
 On Earth the symbols of the Earthless Mind ;
 Who trace, in every path of those that die,
 The spirit-footsteps of Eternity ;
 Who,—as the child's o'erflowing eyes behold
 Eve's cloudy Deloses afloat in gold,—
 Watch, with a joy that verges on divine,
 Th' escaping Light that glorifies the shrine !
 The rain has fallen—how wholly chang'd the view !
 What a superb expanse of solemn blue !
 What splendid pinnacles of dazzling white,
 Like snows on Alps, ridge the deep clouds with light !

* Thomson.

How their soft shadows, as they move along,
Like pensive memories, o'er the landscape throng,
Touching the prospect, as they touch the past,
With beautifying sadness to the last !
How endless the diversities of green,
Swept by their shades, with rapid gleams between,
Save where, on yon brake-upland's gentle breast,
A mist of tender sunshine seems to *rest* !—
Forth at each glance some fresh enchantment springs,
As plume by plume unfold a seraph's wings.

And lo the Distance, with its shadowy Hill,
Which through all time and change enthral's me still—
The dreamy Paradise of Torr and Moor,
Romantic now as in the days of yore,
Which still with sweet polarity constrains
My heart to vibrate to its blue domains—
Lo, the fine distance ! Eye it, and despair
To paint the fix'd or fleeting glories there ;
The thousand tints without one colour shewn,
And half those tints, chameleon's, seen and gone ;
Brown lost in blue, gray fading into gold,
Hues strange to fancy, and by words untold—
Untold, unspeakable,—for how should line
Of dust translate such poesy divine ?

Oh, how a human pen or pencil vie
With His who tints the Earth and tunes the Sky ?

Beautiful vision !—but how false the lay,
Which tells that Earth can feel for Man's decay ;
That, when the dying poet sighs farewell,
Maternal nature heeds his passing-bell,
Sobs in the gust, plains in the lonely cave,
And strews with leaves or flowers her favourite's grave !—
Ah ! if indeed meek Nature lov'd her child,
If Earth or Sky could feel his “ wood-notes wild,”
Less oft, less deeply, would they wail and mourn
Above the gentle Druid's peaceful urn,
Than o'er the sorrows with his life begun,
So early clouded, and so early done !
The Mother's eye would see with fonder pain
Life breath'd in sighs, than life breath'd back again.

But 'tis not thus : the Sons of Song expire,
And other hands protect the orphan lyre ;
Flowers, leaves, and snows, by turns their graves o'erspread,
But Nature wears no sables for the dead.
Like feels for like : if Nature *were* to moan,
Would it not be for sorrows more her own,
For dried-up Fountains and departed Flowers,
For setting Suns—for any griefs but ours ?
Should she not more lament one prostrate pine,
Than, mortal Stranger ! any fates of thine ?
And o'er the sear leaf, or crush'd daisy, pour
Tears never shed though Nations were no more ?

And, therefore, I forgive thee, Dartmoor dear !
 For beauty chang'd not o'er a mortal's bier—
 Forgive, that not a charm is pal'd or gone,
 Though fresh the mould on tuneful Carrington !
 Yes, the imprison'd falcon's course is run,
 His flutterings ended, and his pinings done ;
 He feels no more the pangs of daily pain,
 He bears no more the execrated chain ;
 Whate'er he brav'd, or brook'd, 'tis over now,
 And the cold earth is on his fever'd brow ;
 The painful night with all its dreams is past,
 And Carrington and Peace have met at last.

What now to him, that hundred eyes will shine
 With generous tears o'er this vain verse of mine ?
 What now to him, that many a voice of song
 Will the dear echoes of his harp prolong ?
 That they, who know but grief by name, will sigh,
 Their pure hearts touch'd by that pure melody ?
 And oh, that, last and least, one lingerer still,
 Oft as his eye rests on yon Moorland Hill,
 Gives the poor all he has to give, and showers
 That azure cenotaph with airy flowers ?

Yet let this be : he has not sung in vain,
 If the pure spirit of his living strain
 Can, from the beautiful of things that die,
 Erect a heart, or elevate an eye.
 For who can *see* the Beauty round him thrown,
 Nor some faint sympathy with Beauty own,
 Some leaning to divinity, some sense
 Of that which glorifies Omnipotence ?
 What were an evil God ? And what is Good,
 But the prime source of that exhaustless flood,
 With one rich deluge glorifying all,
 The seraph's paradise, the mortal's pall,
 Linking the soul with the material sod,
 Angels with men, and both, and all, with God ?

Though homeward now my steps and thoughts I turn,
 Those steps still loiter, and those thoughts still burn ;
 Even as the sunset leaves a conscious glow
 Long, long behind, to speak of splendours low.
 Yet let me pause, where I so oft have stood,
 To gaze into the interdicted wood :
 (What mean monopoly of walks and shades
 Shuts up for *one* these sweet autumnal glades ?)
 How rich the tintings of the changing year !
 Few leaves have dropp'd, but not so few are sear,
 Fix'd but not firm, and forming yet a bower
 Impenetrable to the day-star's power.
 Though, here and there, a ruddy ray strikes down
 Through some deep rift, athwart the pathway brown,
 Yet, o'er the whole, the very sunbeams seem,
 As pale with thought, to shine not, but to *gleam*,

Making mysterious twilight of the day,
The spirit of the light without its clay,
A beautiful obscurity of leaf,
To Fancy dear, and dearer yet to Grief.

Aye, sad Remembrance ! 'twas on such a day
I turn'd me from my brother's corpse away,
And heard, as now I hear, the autumnal breeze
Rustling the leafage of my father's trees.
Oh, my young brother ! little do they deem
How oft thy spirit whispers to my dream ;
How oft, amid the walks *my* feet yet tread,
I see thee living, or I mourn thee dead.
Oh, still the haunter of my visions be,
Forgot by many, but more dear to me !
Still, when the winds sigh through the fading grove,
Let me recall that day of loss and love ;
Turn from thy grave with wisdom taught by grief,
And think *I* too am but a fading leaf ;
Feel the full vanity of human pain,
And live for worlds where we may meet again !
I bless thee, God ! that in my soul I feel
Founts which no change can stain, no age congeal—
Hopes born of grief, with which I would not part
For all the range of Nature and of Art,
For all the wealth of glowing India's shore,
For all the Inca's golden mountains bore.
Oh, while my spirit yet can spread her wing,
While my rude harp has one melodious string,
That plume shall waft her more than eagle-high,
That chord shall vibrate to Eternity !
And I *will* hope, when all beneath the sun,
Joy, pain, fear, doubt, and all but love is done,
All clouds dispers'd that dimm'd the heart or past,
The dying West will melt to peace at last,
And, griefs forgot and imperfections shriven,
My spirit yet will slake her thirst of Heaven.

Crediton, September, 30, 1830.

ON THE CHRONOLOGY AND ARRANGEMENT OF THE GOSPEL NARRATIVES.*

THE first of the works of which the titles are given below, must have been deemed of great value by the delegates of the Clarendon Press ; for they

* Dissertations upon the Principles and Arrangement of a Harmony of the Gospels. By the Rev. Edward Greswell, M. A., Fellow of Corpus Christi College, Oxford. In 3 Vols 8vo. Oxford, at the University Press. 1830. Vol. I. pp. 598 ; Vol. II. pp. 573 ; Vol. III. pp. 353.

Harmonia Evangelica, sive Quatuor Evangelia Græce pro temporis et rerum serie in partes quinque distributa Edidit Edvardus Greswell, A. M., Coll. C. C., apud Oxon. Socius. Oxonii, e Typographeo Academic. 1830.

undertook the publication of it, as well as of the Harmony, at great expense, and with little prospect of security from loss. Such a means of publishing works that cannot, from their nature, be popular, is an important aid to theological literature; and it is one of those good things exclusively connected with the Established Church, which one cannot but desire to see shared by those of other denominations who could make a suitable use of them. That, however, which is done by the old institutions of our country, is often better effected by popular associations, or by individual zeal and disinterestedness: and it is not unreasonable to suppose that, in the present case, if the learned author had had to depend solely upon ordinary resources, he would himself have had more patience, and produced a much more valuable work; that he would have brought it within a reasonable compass; that he would have considered the pockets of his purchasers, and still more the time of his readers; and that, instead of writing for the press, *currente calamo*, (as he often seems to have done,) he would have digested his data, weighed scrupulously his arguments, and given some proof that not only his good faith and his extensive learning might be relied upon, but also the closeness of his reasoning and the soundness of his judgment. Engaged, at intervals, for many years in similar investigations, and solicitous (before committing to the press a Harmony founded upon them which has long been prepared) to see whatever might be advanced on the subject by intelligent critics, the writer of this article sought, with earnestness, for an opportunity of examining Mr. Greswell's Dissertations. A work of such magnitude, published by the Syndics of the University press, he thought must at least contain abundance to inform; and if he should not be led by the author materially to change his own opinions as to the arrangement and chronology of the gospel history, he believed that he might gain from him some new light, and at any rate feel more secure as to the correctness of that which he followed. He has, however, experienced little but disappointment in his examination of the reasonings of the Dissertator. Mr. Greswell has accumulated a great mass of materials; but a large portion are irrelevant; and as to the remainder, there is such diffuseness in the statement, and so much regardlessness of the convenience of the reader, (which might have been promoted by even ordinary attention to arrangement and reference,) that it is often difficult to discern the train of reasoning, or see to what conclusion it is leading. What is worse, there is a continual tendency manifested in his Dissertations to press every connected consideration to support his views; and under the influence of this, he often strains coincidences, magnifies and multiplies evidence, passes over difficulties, and comes to conclusions, by processes which have little more than the form of reasoning, and then argues from them as if they were established truths.

There is a work on connected subjects,* of a vastly higher character for method and arrangement, from the study of which Mr. Greswell might have learned various useful lessons, and among them that degree of brevity which does not prevent perspicuity.

"I know not in what manner," says this respectable and judicious critic,†

* *The Chronology of our Saviour's Life: or an Inquiry into the true time of the Birth, Baptism, and Crucifixion, of Jesus Christ.* By the Rev. C. Benson, M.A., of Trinity College, Cambridge. Cambridge: printed at the University Press. 1819. 1 Vol. 8vo. pp. 343.

† *Chronology of our Saviour's Life*, p. 336, referring to Le Clerc's Dissertations prefixed to his Harmony, p. 583.

"I can better explain the views with which I have written, and the course which I have pursued, than by adopting the simple and honest words of Le Clerc, who is not only one of the most sensible, but, what is of some consequence to the shortness and uncertainty of human life, one of the most concise of all the writers on the chronology of our Saviour's life."

Of the value of time to others, Mr. Greswell appears not to have had any consideration. He says, indeed, (Pref. p. xi.) that if he has erred "it has been on the score of an over-anxious diligence to render" his "Dissertations even tediously scrupulous and elaborately minute, rather than leave them perfunctory or superficial." But if he would have given his arguments a compact form, and arranged them so as to present their real value, more (even when they are sound) would have been done for conviction, than by offering them like scattered grains of sand, or running "wool-gathering" to find them when they are wanting.

It is, however, right, that the author should be allowed to state for himself the course he has pursued.

"The best apology," he says, "which I can offer in behalf of the present work, is a candid statement of the circumstances out of which it arose. I was previously engaged upon an inquiry of a different nature, though connected, it is true, with sacred literature,* which necessarily required me to examine, more narrowly than I had ever done before, into the relations of time and place, affecting the order and succession of events throughout the different portions of the gospel history. In the course of this examination, during which I had to consult some of the most popular Harmonies, I could not but observe in them such remarkable inconsistencies as were abundantly sufficient to convince my own mind that the principles upon which they had proceeded could not be right. The dissatisfaction produced by this discovery determined me to lay them aside, and to take the four original narratives, and nothing more, into my hands, with a view to frame out of them, for myself, a system which, if it possessed no other merit, might at least avoid such difficulties as had appeared so glaringly and so palpably in the cases alluded to."—Pref. p. v.

To avoid these difficulties, Mr. Greswell has plunged into much greater. What Harmonies he peculiarly refers to, under the designation of "the most popular," we are not apprized; but comparing his own with Archbishop Newcome's, (published when Bishop of Waterford,) we see nothing to give it the superiority in its technical execution (except indeed the size); but much, as we may hereafter have occasion to shew, that renders it far inferior in convenience of reference, and in the easy comparison of the gospels: as respects the general system of Mr. Greswell's Harmony, it yields to Newcome's in solidity of basis, and still more in the development and statement of the principles by which, in various cases, the arrangement is decided.

"The result of this endeavour," he continues, "is the ensuing Harmony, in the form and shape under which it is now submitted to the public: a shape and a form very different from that idea of it which its author had conceived before he proceeded to the execution of his purpose. Had he fully comprehended, indeed, the true nature and extent of his undertaking, and into how wide a field of research and disquisition he would insensibly be led, he must have shrunk back from the attempt with a well-founded distrust of his ultimate success: and perhaps he may consider it a fortunate circum-

* "The work to which I allude is an Exposition of the Gospel Parables."—The account given of this work by respectable critics, gave the writer of this article a favourable expectation, but little realized, as to the merits of the Dissertations.

stance that he was too inextricably involved in the task, and too deeply interested in its completion, to be able or disposed to recede from its prosecution, when experience had convinced him of its magnitude and its difficulty.” —Pref. p. v.

The author does not say *for whom* it may perhaps be considered as “a fortunate circumstance;” and we are ourselves at a loss to conjecture. He has, obviously, the merit of great activity of mind, earnestness of study, fertility of invention, and exuberance of diction. His ideas flow rapidly; and seem to have been recorded with equal rapidity. But he appears quite unable to prune, to arrange, and to compress: and, instead of communicating in a simple, compact form, the conclusions at which he has arrived—after having written *in order* to investigate, and committed to paper all the trains of thought, in all their detail, by which he has himself been led to his results, and even all the rambles he has taken from the course he had marked out for himself—he gives the whole, in all its crudity, to the public. In works of amusement, or even of the lighter kinds of information, such a course might not be censurable: but the delegates of the Clarendon Press will do well to require from those whom they encourage to write for the students of theology and criticism, to take Benson and Whately as their models rather than Dr. Hales and Bishop Burgess; to complete their works, or at least to mark out their entire plan, before they begin to employ the printer; and, in disquisitions like those of the Dissertations, to prevail upon the author to suppose that the delay of a few years will probably be of no injury to his *reputation*, and certainly not to his *usefulness*.

Entering upon investigations thus new to him, some topics must necessarily present themselves to the dissertator which others had adequately discussed. For these he should have made reference to the respective authors, rather than give the student the trouble of reaching their conclusions through his devious routes. For other topics he had not sufficiently prepared himself, by duly considering the objections which had previously been urged against the opinions which he himself formed, and which he sometimes maintains with as much confidence as if they were established and acknowledged truths. And where he has been successful, what is valuable is often blended with so much that is dubious or erroneous, and is presented in a form so little adapted to the requirements of the case, that it is viewed with less of satisfaction and conviction than it might otherwise have obtained.

But we must again listen to the author.

“When I conceived the design of the following composition, I determined to adopt a rule, to which I have rigidly adhered throughout, and for adhering to which I have hitherto had no reason to blame myself. This was, that, in discussing any question, or solving any difficulty which might present itself, I would trust as much as possible to my own researches, and with the help only of the gospel narratives, and of such other collateral resources as are open to the learned world in general, I would endeavour to reason and to decide for myself. For I was persuaded that, with a mind disengaged from preconceived opinions, or attachment to particular systems, a moderate share of ability would be sufficient to guide an inquirer.”—Pref. p. vi.

So far is excellent. There is a growing disposition among the younger part of the intelligent clergy “to reason and to decide” for themselves; which, after being exercised on the outposts of popular doctrines, may gradually be brought to the bastions and the towers of the citadel itself. We are persuaded that, with “a moderate share of ability,” and “a mind disengaged from preconceived opinions, or attachment to particular systems,”

the serious inquirer after truth, fairly approaching the massy fortress of modern orthodoxy, will soon discover that it is untenable, and may even find it crumble into dust at the first decided attack.—But Mr. Greswell adds,

“—nor did I see by what other means, than by carefully avoiding all admixture of borrowed matter, I could compose, on a subject which has been so repeatedly handled, any thing of an original character.”

Originality on such topics is not a primary consideration. Truth as the final result, fearless caution and faithful accuracy in the investigation of it, and a judicious development of the steps by which it has been attained, and by which it is proposed to lead others to it, are of incomparably more importance. If Mr. Greswell had thought less of himself, and more of those whom he desired to enlighten, he would probably have perceived that the course through which inquiries are conducted, is often widely different from that by which the results are to be communicated; and that he who desires to convey sound information to others, must often have the firmness to pass by his own (even interesting) speculations, and present to them that only which will conduct them to his own conclusions, and shew the solid foundation of them.

“It is one consequence of this rule,” continues the author, referring to his system of trusting as much as possible to his own researches, “that I have been spared what would have been the most unpleasant part of my task, much dispute and controversy; for there is scarcely an opinion connected with the questions requiring to be discussed, which has not some adversary or other. It has rarely happened, therefore, that I have openly entered the lists upon any point, or against any opponent; or that, even where I had particular opinions to combat, I have not been satisfied with stating the most competent arguments on my side of the question, without proceeding to notice what might be urged in favour of the contrary. Had I not done this, I must have enlarged the present work to twice its legitimate extent.”

Mr. Greswell should have said to *thrice* its legitimate extent; for to *more than twice* he already has; and must, surely, have some consciousness that such is the case. After all, however, its *legitimate* extent is that which is necessary to present a just and adequate investigation of the positions which he undertakes to establish; and how that can be effected, on subjects of such a nature as those of his Dissertations, without considering the reasonable objections against them, we do not know. But we have a more serious charge to make against the author; that he has, repeatedly, brought forwards the opinions of others, as the object of his attack, without giving the reader, by suitable references, the opportunity of examining for *himself* the arguments on which those opinions are supported; and that he has sometimes passed by, without notice, or with dogmatic condemnation, the views of men who had studied long and deeply some of the “questions requiring to be discussed.”

Altogether Mr. Greswell's work is little to be recommended as a repository of sound and valuable information; still less as a model for the theological student, to teach him how to pursue his own investigations and to present the results of them to others. What Blumenbach is reported to have said of phrenology, may, with some exceptions, be applied to these Dissertations—“What is judicious is not new, and what is new is not judicious.” It would be difficult to find any modern work, of tolerable pretensions to learning and critical talent, which, taken as a whole, more deserves the designation of *rudis indigestaque moles*. And yet there is such a character of conviction throughout, and the author has, obviously, so much desire to attain

the truth, in his own way, that, in various parts, it is not without satisfaction we accompany him, till he leaves us for other speculations which, however closely his own links of association may unite them with the subject, only tend to bewilder the reader if not the author himself.

The fundamental point to be decided before attempting a chronological arrangement of the gospel narratives, is, the *duration of our Saviour's Ministry*; in other words, the interval between his Baptism and his Crucifixion. Was he crucified at the second, the third, or the fourth passover after his baptism?

When this is settled, we have next to consider the peculiar texture of each gospel so far as respects the succession of events, and to determine which of the first three gospels may, with most reason, be employed as our guide in the arrangement.

All this may be done without any knowledge of the exact year of our Lord's baptism and death; but if we adventure further, and assign dates, according to our own calendar, to the events of the gospel history, it is necessary to ascertain those eras.

This necessarily leads to the inquiry what St. Luke meant by the *fifteenth year of Tiberius*; and on the ascertainment of this also depends the probable date of our Lord's birth, which derives its chief importance from its connexion with the genuineness of the Introduction to St. Matthew's Gospel, and with the enrolment mentioned in St. Luke's Introduction.

These points we propose to consider in succession; and when stating the views which we deem most probable, we shall take opportunities of considering the speculations and arguments of Mr. Greswell's Dissertations.

HEBREW LYRIC.

(From Joel ii. 23, &c.)

REJOICE! Oh ye children of Zion, rejoice,
And be glad in Jehovah your God!
Behold, how the famine is stay'd at his voice—
He hath scatter'd its terrors abroad!

The dews of the heav'ns o'er your valleys are shed,
And the promise of plenty they shew;
The corn in your garners shall deeply be spread,
And your wine and your oil shall o'erflow!

In God be your hope—and the pastures shall spring,
And with fruits be the wilderness strew'd;
The trees that were stricken, their produce shall bring,
And the strength of the vine be renew'd.

In fear and in gladness, Oh lift up your song
To Jehovah whose mercies endure!
In faintness and sorrow, seek him who is strong—
To the humble his favour is sure.

THE WATCHMAN.

No. XV.

"Watchman, what of the night? Watchman, what of the night? The Watchman said, 'The morning cometh, and also the night.'" Isaiah xxi. 11, 12.

It was in the days of the kings of Israel, when a wicked monarch had apostatized from the sole Creator and Sovereign of the universe, when the people, led astray by his example, had bent the knee to idol gods, and the ministers of Jehovah had been slain, and his altars destroyed, that a faithful Theist stood forth alone, and, with his life in his hand, challenged to a trial of their pretensions the numerous priests of him who had audaciously been made the rival of the King of Heaven. Unsupported by others, he was strong in himself—surrounded by foes, he remained undaunted—and thus "left alone," and thus beset, he carried forward to victory the cause of God, confounding his enemies and vindicating his Creator's rights. It is an instance of true sublimity. The sublimity is not the less that the Theist's name was Elijah. Centuries elapsed, and a great reformer appeared upon the earth. He offered to his countrymen the choicest blessings; they rejected them. He persevered in ceaseless labours to do them good; they rewarded him with ceaseless persecution. He healed their diseased, fed their hungry, solaced their poor; they put his life in jeopardy. He chose a few of the country to be the special objects of his instructions and favour; in the hour of his need they all forsook him and fled. No sufferings could overcome his love; he continued pouring forth warnings, advice, and blessings, till he underwent crucifixion at the hands of those very persons whom he came to seek and to save. It is an instance of true sublimity. The sublimity is not the less that the Reformer's name was Jesus Christ. After another considerable interval, there arose a spirit that could unlock the springs of feeling in every human bosom, that could bring the secrets of heaven to earth, and raise the soul of man from earth to heaven, a spirit fraught with the noblest thoughts, breathing forth in amplest measure a love of freedom and a hatred of tyranny. In the service of his species the possessor of that spirit lost his sight. Driven by the evil days on which he had fallen into obscurity, he bated not a jot of heart or hope, but full of self-satisfaction and inspired by the Eternal Spirit, the blind and ill-treated patriot composed a work, and in that work left to his age and his country a blessing in return for a curse. It is an instance of true sublimity. And the sublimity is not the less that the name of the blind man was John Milton.

Some years after his death, it happened that there appeared in the world a body of men allied to him in spirit and in sentiment. They believed themselves the depositaries of important truth. To accept that truth they invited their fellow-countrymen, and from those who rejected the offer, we learn that in the midst of failure, obloquy, disgrace, privation, contempt, and scorn, in the possession of "a lot viewed on every side, secular, professional, and spiritual, beyond all comparison wretched,"* these men remained faithful to their principles, unpurchased and unpurchaseable, and maintained their post in the very front of the enemy, though galled by an incessant fire, preferring death to treachery. It is an instance of true sublimity.

* *Eclectic Review*, October, Art. I.

And the sublimity is not the less that the name of the faithful band was Unitarian. All the infelicities in the situation of Unitarian ministers, a writer in the *Eclectic Review* for the last month has heaped together, adding of gall a sufficient quantity, and with the compound he labours hard to disparage the Unitarian cause. The silly man ! Does he not see that he has, however undesignedly, pronounced the finest eulogium on principles which lead men to endure the most "wretched" "lot," rather than fall in with popular errors ? Grant that the Unitarian minister is as wretched as he affirms. The more "miserable" his lot, the greater is the proof he affords of his sincerity. What assignable motive is there that should keep him in his "wretched" condition but a sincere and ardent attachment to the convictions of his mind ? The barter of his integrity would be at least a diminution of his suffering, if not a reversal of his fate. But no, he thinks not of it. He would rather die at his post than even retire to the inglorious silence of private life. Though it should prove that he were appointed to serve in the forlorn hope of the Christian cause—the greater the danger the more the honour—he has a heart for the service, and victory or death is the watch-word of his band. There he stands, an object whom the enemy may pity but cannot condemn. And do others present themselves to take their station as the veterans are called from their honourable service ? Is the wretchedness voluntarily imposed and cheerfully endured ? Yes. Then the men who act thus, whether veterans or recruits, act nobly. Strength and purity of moral principle they must possess. The spirit of Milton, of Elijah, of Christ, is in them, and that spirit is not the worse because those who have it are termed Unitarians. How immeasurably are they above the pigmy stature of persons who faint if they do not make godliness a gain ! Surely it was in an evil hour that this "second Daniel" chose such a topic as the ground of his attack on Unitarians. To him it doubtless appeared fraught with terror. Men judge others by themselves, and in the estimation of one used to the platform, what so terrific as the absence of "thunders of applause" ? Those who live in a crowd, need a crowd to live in. Not only so, but they think every one else miserable in retirement. "Unhappy Unitarians,"—thus, therefore, spoke our orator as he rummaged his brain for weapons of assault—"Unhappy Unitarians, no popular voice cheers you on, no assembled crowds regale your eyes, no 'distant tinklings' charm your hearts and tinge your thoughts with gold. Unhappy Unitarians, your alms are not detailed to listening multitudes, your benefactions stand not enrolled with those of peers and prelates ; retired you live, retired you teach, retired you 'communicate,' retired you die. Wretched lot ! Happy I whom success stimulates, on whose pasture hundreds 'drop fatness,' and into whose ear hundreds pour the 'sweet infection of their glad acclaim.'" Under the influence of such feelings, the *Eclectic Reviewer* may well wonder what it is that supports the Unitarian minister in the midst of the alleged infelicities of his lot. That infelicities exist, we do not deny ; that the Reviewer has grossly overrated them, he can hardly, if competent to write on the subject he has chosen, fail to be aware. But the greater they are, the greater the merit of the men, and the greater the excellence of the system that he rudely assails. It will not, however, delay us long to apprise the orthodox champion that even "wretched" Unitarian ministers have sources of support. They have acted the part of honest men and they know it. They have not held the truth in unrighteousness. They have not hid their light under a bushel. They have not thought with the wise and spoken with the vulgar. They have tendered truth and its claims more dearly than

honour or profit. Of all these things they have the consciousness. Openly, fully, and freely, to their detriment "on every side, secular, professional, and spiritual," they have proclaimed their convictions. Let it be supposed that they have reaped no harvest of success. One of some authority has taught them that there must be sowing before reaping comes. Others they doubt not will enter into their labours and gather abundantly the fruits. Of the final triumph of truth, they are as certain as that God is good and faithful. Its universal prevalence they feel, no doubt, will take place as soon as consistent with His designs who ordereth all things well. These thoughts fill their breast. In the discharge of their duty and to banish error, they have done what they could. The event they calmly leave with One whom they know too well to impeach, and love too well to distrust.

These are among the sources of their support; and if the Reviewer cannot appreciate the value of them he had better study his Bible before he resumes his pen. This, however, we have to say to our assailant, that we prefer our wretchedness to his splendour. Many as are the good things he enjoys, they are not baits alluring enough to catch the humblest Unitarian. The possession and the maintenance of honest convictions we hold dearer than the Indies, and we have learnt to feel in this manner whether men will hear or whether they will forbear. And throughout this kingdom there are hundreds of the same spirit—men who have sold all things, and come to a "wretched lot," in order to follow Christ—men who are ashamed of nothing but treachery, and who, for the sake of truth, will bear, as they have borne, all the dirt which orthodox hands may heap upon them, and think they do not a jot more than their duty. How preferable to think and act with such men, few though they be, than with the herd! Fond as he is of human applause, the Reviewer surely is not so greedy as to devour garbage. At least he estimates most what proceeds from the best. If so, the unhappy Unitarian minister may, after all, be more nearly on a par with him than he imagines. Shew me a Unitarian, and you shew me a man of sense. The humblest of the body can render a reason and refuse a bribe. If you seek strength of mind, strength and consistency of principles, we find in the Unitarian body the possessors of them on the right hand and on the left, before and behind. The suffrage of such, small though their number compared with the many, is worth the noisy and inane shouts of myriads. How unguarded is this Eclectic Reviewer! How unfit a hand to be trusted with a delicate subject! He actually ventures to praise his own sect as standing in the front of whatever is "free" and "dauntless:" his sect, the misnamed Calvinists, the head of which perpetrated a legal murder on Servetus, and the tail of which, in the recent struggles for religious liberty, took its station, as all modest tails ought to do, behind—inglorious position for the "free" and "dauntless." Perhaps he may know, if not we can tell him, who amongst religionists led the van on these memorable occasions. The very men whom he traduces, the Unitarian body, have the proud consciousness of having been throughout the struggle the first in and the last out of the field, the foremost in danger, the greatest sufferers in the strife. In their conduct, whatever there may have been in that of others, there has been no inconsistency, no vacillation. From first to last they to a man have been the declared, active, indefatigable friends of universal religious liberty. And now, who like them labours to strike the fetters from off the Jew? Whose petitions, save theirs, were offered for the removal of an impediment, and a disgrace from Christianity, by staying the prosecutions of unbelievers? Who else protested against the introduction of a test even

into the very act of Dissenting Emancipation? *This conduct is "free" and "dauntless;"* and for it they have had to pay a price. And they that have exacted that price have been in some instances among the body whose organ is the *Eclectic Review*. Religious liberty has, however, notwithstanding the lukewarmness of some and the desertion of others, "*triumphed gloriously.*" And in that triumph we rejoice; rejoice like men and Christians; not joining the triumphal procession in the rear, and swelling shouts which we had taken no trouble and run no risk to occasion. Asks the detractor what supports us? The triumphs of liberty and the consciousness of having acquitted ourselves as men in the contest. Apart from all personal considerations we rejoice in the victories reaped. It matters little to us by whose hand. Maukind is benefited—we are content. At such a feeling the Reviewer may again, if he chooses, smile and sneer. The feeling is not the worse because he cannot appreciate it. Good or bad in his eyes, we hold it, and in it we will exult. The triumphs of religious emancipation are our triumphs. We have been amongst the armed bands who fought the fight, and dearer than any other thing do we hold that liberty wherewith Christ has made his followers free. Yes, strange as it may sound to the ears of one trained to the slavery of creeds, dearer than any sentiments; for liberty, if it is not in all instances connected with, will eventually lead to, truth. Whoever, then, is the conqueror, we will rejoice at the conquest. And amidst the pleasing visions which the prospect of an emancipated world presents, we will exult in the thought that liberty will make Unitarianism universal, if Unitarianism be of God, and if not, will give the dominion to that which is in such a case better than Unitarianism—the truth. Whatever prevails, the lovers of truth more than of sectarianism will share in the gain and the triumph, and whether or not Unitarians are of this description they know perhaps as well as the Reviewer.

But look at your abject state, exclaims the champion of orthodoxy, look and weep, "*miserable*" men. Does this doughty assailant really think our condition so low as he represents? His words are mighty; his deeds betray fear. He trembles at his very fingers' ends in the presence of these terrible Unitarians. "*Insignificant sect,*" he says, and belies his words by turning pale. "*Unworthy of notice,*" and pens a long article in opposition to them. "*Dying if not dead,*" and brandishes his double-edged weapon. Brave and "*dauntless*" man! Oh! the honour of thrice slaying the slain. His acts, as do acts generally, weigh more in the scales of testimony than his words. We take their evidence, and are consoled to think that our affairs are in a flourishing condition, and that our opponents are alarmed since they have sent forth "*Giant Great-heart*" to war against the misbelievers. After all, we know perhaps as much of our condition as Goliath of Gath. Of the evils and discouragements attending the actual state of Unitarianism in England we have already, as honest Watchmen, given a report. With the state of things which it exhibits we were and we remain dissatisfied. But to complete the picture there should be, what we always designed to append, a chapter exhibiting Unitarianism in its progress rather than in its actual condition, in its triumphs rather than in its defects, and comprising some notice of its spread in foreign lands. This we shall now briefly attempt, and if we mistake not, the Reviewer will find that Unitarians have causes of rejoicing fitted to increase the alarm which prevails in the Calvinistic circle. In a short time we hope the actual state of the Unitarian body in this kingdom will be ascertained on the evidence of authentic documents. Meanwhile we will not quarrel about a dozen or a score of congregations, more

or less; or take exceptions to the Reviewer's grudging and deficient allowance of "their four, or, it may be, five well-filled chapels in London, Birmingham, Manchester." He doubts that we have "a large middle class which supports a healthy appearance." He proves thereby nothing but his ignorance. Congregations of this description are the bulk and strength of our connexion. There is then a class whose average attendance we should estimate at from 150 hearers down to, at the lowest, 30 or 40. These are chiefly the remains of old Presbyterian congregations, which have become Unitarian under circumstances unfavourable to active and zealous proselytism. It is not true that they have declined as Unitarian congregations. They declined before they became so. However few or small, their existence in the Unitarian ranks is so much clear addition. They have been saved from the extinction towards which, as Presbyterian, they were hastening, and we trust that the practicability, which some cases have demonstrated, of their revival, by the use of proper means, will not be thrown away upon us. In the kingdom of Great Britain the aggregate number of Unitarian congregations is probably between three and four hundred. To this we must add the late secession from the ranks of orthodoxy in Ireland, consisting of perhaps a score of congregations, for the most part large, and composed of the various ranks in society, with the exception of the highest. A census, we think, of the Unitarians in the three kingdoms would prove that their congregations are above 400. Let us inquire whence they came and how long they have been in arriving at this point. They came mostly from the ranks of orthodoxy. Aye, there's the rub. The secession pains the Reviewer and his friends. They look upon it with regret, and they look upon it with fear: regret that their ranks are thinned, fear that they may suffer yet greater loss. Well, they proceed mostly from the ranks of orthodoxy. Some have been gained from the world; others from indifference, occasioned by orthodox extravagance; and others from unbelief, occasioned by orthodox credulity. Still, most have come directly out of the ranks of the orthodox battalions. And is here no cause of triumph to the Unitarian? How can he do otherwise than rejoice at the progress of truth? Let our Calvinistic assailant turn an eye on his own body. Where is Calvinism, one of the much vaunted "doctrines of the Reformation?" Where? In the Institutes? In the Assembly's Catechism? In mouldering creeds, brought forth thrice in a century to swear withal a man to absurdities which now he dares not preach? Where is Calvinism? Not on the lips of misnamed Calvinistic ministers, but banished under the nick-name of Antinomianism to the heads of a few noisy and ignorant declaimers. Yet the name remains—the profession remains. The thing is departed in the respectable company of ghosts and witches. Yet men are found "free and dauntless" enough to subscribe to that which they neither preach nor teach; aye, subscribe with their own hand and profess with their own lips. The Unitarian is overwhelmed with abuse if the lapse of time and the progress of opinion have chanced to throw him upon a bit of pasture on which formerly Trinitarian cattle fed. O horrible impiety! Is it not as horrible for Arminian preachers to be Calvinistic professors, and to add to this the crime of feeding on Calvinistic viands? However, in the victory of good sense over scholastic divinity Unitarianism triumphs. Outraged nature has vindicated her rights. The bosom bound by the iron creed of Calvinism has broken its bonds asunder. We rejoice, yea, and therein will rejoice. And the Trinity, what has your own body recently made of it? A triplicity of distinctions. Here is one triumph, in the softening down and explaining away of the harshness of

your creeds. Already even your own body are a century in advance of your formularies of faith. The atonement too has, age after age, been frittered away till now it is little more than the "reconciliation" of the New Testament. Yet there it stands in your confessions in all its revolting features, shaming those even whom it ought to delight. It matters not. The thing is changed, the name will disappear. These are our triumphs. The world is too wise to endure the style of preaching in vogue two centuries since. Differently from their predecessors the orthodox of the day must preach; or they would soon cease to preach at all. The natural feelings of humanity, though still abused and still repressed, have assumed somewhat of their native empire; they are even now too strong for system, and rather than lose their influence the orthodox have changed their teaching. Here is our triumph. Your flocks have approximated to us, and your ministers have followed. Our principles have spread amongst them, and you and your associates have taken them up, and kept your name with a change of character. Amongst you, also, there are men who are in advance of their congregations, who preach the pure gospel, at least occasionally, and would do so more frequently did they not feel themselves obliged in the present state of society to appear less wise than they really are. By the better educated among you, Unitarianism is sometimes preached, though the holy horror which bigots have attached to it prevents the mention of the name. Both indirect and direct is the influence of our principles among you; and shall we not rejoice that truth is making progress? For names we care not much. Let creeds be purified; let liberty prevail; let the gospel be preached in purity and in power, and we thank him heartily who is the minister of God's goodness, by whatever name he is known to men.

The period is but short in which the progress mentioned has been made. Two generations have not passed away since the revival of Unitarianism began in England. Priestley has hardly yet mouldered to ashes. Belsham's corpse is scarcely cold. The eye-witnesses of the first, and the pupils of the latter, adorn our churches or fill our pulpits. Within so short a period have nearly four hundred congregations been withdrawn from orthodoxy or gathered out of the world, has Calvinism been banished from the haunts of men, the atonement stripped of most of its unsightly and unscriptural features, and the Trinity reduced to a triplicity of distinctions. Orthodoxy, thou changeful thing, outnumbering even Proteus in thy forms, varying thy colours, as the chameleon, with the thousand lights in which thou art placed, how hast thou lost thy once robust and well-fleshed form, and dwindled into a shade of thy former self! Kind is it of thy friends in this thy wasted condition to forage in the camp of the enemy, that with his spoil they may reward thy forbearance, and save if possible thy emaciated body from going down to "the sides of the pit." But what, asks the opponent, do these people do for the promotion of your cause? Not enough, if by that you mean the promotion of our peculiar sentiments. But for the poor, the sick, the ignorant, more than will ever be known till the day of final account, and more perhaps than those do who are aided in their beneficence by the coveted meed of human applause. And what do Unitarians for foreign lands? We will first speak of what our principles effect. Did the Reviewer ever hear of orthodoxy springing up spontaneously from the soil? We think not. It is a thing for man to make, not for God to give. The rains and dews of Heaven are of a nature too refined to quicken it into being, or to nourish its gross and earthy form. But Unitarianism is God's power in man's heart. The Bible is the only quickener which in a thou-

sand cases it has had. In the very midst of the thorns and weeds of orthodoxy, the heaven-born plant has sprung and flourished. So clear and abundant is the evidence which the Bible affords of the truth of the great principles of Unitarianism, that both in England and in foreign countries many, very many, have adopted the pure faith of Christ without human aid, without reading a Unitarian work, without having heard of the Unitarian name, though the adoption required them to work their way, unaided by man, through the mass of orthodox corruption which ages had accumulated. This spontaneous revival of primitive truth is now in rapid progress. Often have the Reviewer's party themselves borne their extorted testimony to the progress of Unitarianism in Germany. We do not assert that all that is novel in that interesting land is our heritage. From much of it we carefully abstain. But much also is the whole and the unadulterated gospel. In other parts of the Continent our principles are beginning to prevail we know not how. The Bible, with God's blessing, has been the only preacher. In France, especially in Paris, and around the shores of the Mediterranean, the glorious truth of God's unity and essential goodness many a heart once bound in orthodox bondage recognizes with exultation. What a revolution of sentiment has taken place in Geneva! In the very head quarters of Calvinism, Unitarianism is all but universal. And yet this Calvinist asks for our triumphs, and wonders where we find support. In Poland we should have met with "a great multitude" of men professing the pure faith of Jesus, had not orthodox cruelty exiled those whom it could not purchase. But in Transylvania the sufferers for conscience' sake are found, and their pastors, men of learning, sense, and zeal, bring together to their temples what our opponent denies to be possible, "a fair proportion of the several orders, the opulent, the mercantile, and the poor." We number there not less than 40,000 professors, with a noble apparatus of churches, schools, and colleges, supported by their own voluntary contributions; and they have been and are in a state of regular increase.

Still, is it said, you have done nothing for foreign lands? Who planted the seeds of Unitarianism in the United States of America but Priestley and a few other English worthies? To that country let the assailant turn his attention. Throughout that interesting land he that has watched the progress of religion for the last few years may have seen society after society seceding from the orthodox communion, and new chapels rising in quick succession, so that the education of ministers cannot keep pace with the rapid change.* From the Unitarians, properly so called, let us turn to Universalists. Their churches are to be reckoned by hundreds, and they are nearly all of the Unitarian faith. To these must be added the secession which, under Elias Hicks, recently took from the ranks of Trinitarianism nearly half the Quakers of the United States. The most interesting body remains to be mentioned. A few years since a number of persons in various parts of the Union, disgusted with orthodox intolerance and resolved to be as free as God and Christ had made them, left, simultaneously as it happened, various communions of those who, with all their diversities, are still termed orthodox. They began to use the rights which they had ventured to assert. They read, thought, and determined, each for himself, the Bible only being their guide. The result might have been predicted. They

* See the last Annual Report of the American Unitarian Association in a subsequent part of this number.

became Unitarians. Freely they received, freely they resolved to give. They began to preach, addressing chiefly the poor; in labours they were indefatigable, in zeal ardent and enlightened; and what was the result? Let the assailant listen, and in listening his ears will tingle. They have thirty Conferences in order to maintain a friendly intercourse between states remote from each other, and to bring into active operation the energies of the whole body for the support and promotion of the general cause. They support three periodical works. The number of their churches is nearly one thousand, of their communicants above 50,000, and of their attendants above 200,000. These are all Unitarians. "*The doctrine of the Trinity was canvassed, brought to the test of revelation, and universally rejected, with all its concomitants, as unscriptural and antichristian.*" Thus they speak in a report of themselves which now lies before us. Here, Sir, is the type of your own downfall. England will do what America has done, and your years are numbered. And here too are the elements of your conviction. Unitarianism is "a thing that none will listen to." Look at the Unitarian Christians. "A thing that inspires its converts with no zeal." Look at the Unitarian Christians. "A thing that scatters, not gathers." Look at the Unitarian Christians. "A thing," what else will it please you to put down in the bill of indictment? Our answer is ready. Look at the Unitarian Christians. In another part of your invective, you tell us that Unitarianism cannot endure competition with other sects. Why, it has risen by and through competition. But look at the Unitarian Christians. Can you adduce a parallel case on the side of Orthodoxy? One thousand churches formed in a quarter of a century, not amid easy-minded and ignorant Otaheitan, but in a civilized and enlightened country. And formed, we would have you remember, without pious fraud, without exaggerated reports, without baneful excitement, without such steam-engines as are your public meetings, without the frothy verbiage of platform orators; formed from the pure motives of the love of God, of truth, of man; formed honestly. And yet we are told that Unitarianism is "a thing of silence, gloom, emptiness, coldness, despondency!"

On this head we have another account to settle with you. Between the progress of Unitarianism and that of Methodism, you have most unluckily ventured to challenge a comparison. Methodism is about one century old. The minutes of the Conference for the present year give the number of members in Great Britain 249,278. Harken, *in one fourth of the time of the existence of Methodism the Christians have made nearly as many converts.* This is a plain case, consisting of plain facts—think thereon.

Still the objector asks, Where are your missionaries? Will he be pleased to remember that the revival of Unitarianism stretches back not yet one century. Many have thought it best to consolidate our institutions at home before we extended our exertions abroad: especially, good, Sir, as you and your associates were acting as our pioneers. Something more, however, might have been done if orthodox extravagance and orthodox bigotry had not alienated from the missionary enterprise many persons whose minds were sober as well as zealous. It scarcely appears possible that the Unitarian body in this country, in their actual condition, could themselves have either originated or maintained a mission to any Heathen country except to India, where something might be done with diminutive resources. What we could not do by ourselves, you would not let us do together with you. All connexion with us you abjure, and then reproach us for inaction. More than this you have done. What word bad enough for a Unitarian? Was

it likely that men so reviled as we have been, could feel a strong sympathy with the chief objects of your pursuit? It is not in human nature to say in sincerity, while the sense of injury is yet fresh,

“Fair Sir, you spit on me on Wednesday last,
You spurned me such a day: another time
You called me, dog; and for these courtesies
I’ll lend you thus much monies.”

Let it not be thought that we return malice for outrage. We heartily forgive, as we hope to be forgiven, all the calumnies we have had and have to bear. Yet it is difficult to kiss the hand that covers us with mud. And time is needed to allow the sense of injury to abate ere we can look with such complacency on the deeds of that hand as to be led to go and imitate its actions. Yes, the orthodox have created the impediment, and then they taunt us with its natural result. It is our duty, we know, to disregard the accidental circumstances which prejudice a good object. Still large masses are not changed in a day. We have begun to think less of orthodox excesses and orthodox revilings, and more of our duty as men and Christians in reference to the Heathen, and the process will, we doubt not, proceed with rapidity in spite of the obstructions which men of like spirit with the Reviewer are casting in our way. Meanwhile something has been done as opportunity offered. But, says the Reviewer with a sneer, “You *had* Mr. Adam in India.” Yes, and who *had* him before the Unitarians? At all events, he has not returned to the orthodoxy which, on mature inquiry, he relinquished as worthless. The memory of the writer is, we fear, not so good as his imagination, otherwise he might have said little about our failure, since the chapter of “relinquished missions” is with his party rather a long one, and the list of real converts made with all the machinery Trinitarianism wields in British India would occupy but a few minutes to read down. “The Unitarians *have* William Roberts at Madras.” What a brother Trinitarian had dishonestly concealed, the Reviewer records with a sneer, apologizing at the same time by an indirect phrase for that brother’s dishonesty on the ground of its being only a little wrong. And yet they are all “honourable men.” Well, thank Heaven, it is granted (never mind the sneer) that we *have* William Roberts. Can the Reviewer adduce an instance of greater zeal and integrity than the said William Roberts? And what if this humble yet pious man succeeded in making, during the first thirteen years of his labours, as many *unrelapsed* converts as were made by all the missionaries of all other denominations in British India together during their first thirteen years? Or can the orthodox in all their sphere of operations find an instance of greater disinterestedness than is exhibited by Chiniah, a convert of the obnoxious William Roberts, who, at his own expense, though a poor man, has built a place of worship, and devotes one-half of his weekly earnings to the support of a school-master? The assailant will, perhaps, when again he prepares himself to bespatter the Unitarians, bear in mind that it is not the custom among our body, whatever it is among his own, to display every act of charity, devotion, disinterestedness, and zeal, before the eyes of the world. Their beneficence, they think, is not the worse because operating in private and unseen even by the eye of the Trinitarian. If a man has a bad cause to maintain, the finest special pleading will not save him from embarrassment. To the instances of this assertion already given, let the following be added: Calvinism dates from the Reformation; what is the date of the beginning of its missionary labours? Thrice did Calvinists measure over the space of time which Unit-

tarians have passed ere they betook themselves to the missionary enterprize. Yes, thrice ; and yet these are the men who, in the very teeth of their own neglect, have the effrontery to reproach their betters. Their betters we say, for we began our missionary labours at the year of our mortal life fifty, and they delayed till they were all but in the tomb. And if the smallness of our labours at the age of fifty shews the "impotency" of our system, pray what does the entire absence of missionary exertions for centuries say of the assumed almightiness of theirs ? When we have lived "in health and wealth" so long as they, we doubt not that they will wish to decline a comparison with us.

But the poor will not hear, much less adopt the sentiments of Unitarians. Stale and oft-refuted calumny. Why, what is one-half of our congregations in these kingdoms ? True, many there are among us possessed of varied and extensive learning, many distinguished for their professional skill. Is a system the worse for commanding the homage of men of refined and powerful minds ? But at least one-half of the members of our body are of the people, not ignorant, indeed, because to become a Unitarian implies an inquiring and thinking mind, still of the people, better informed we know than the same class of Trinitarians, but better informed solely because possessors of a better creed, because encouraged to exercise not prostrate the intellect. Out of the English Unitarian societies, instances of congregations consisting all but exclusively of the poorer class might be easily adduced. What is the recently-formed congregation at Welburn, near York, but a body of labourers ? What the congregation and their preachers at Padiham, in Lancashire, but weavers of the poorest class earning at this very moment not more than six shillings per week, yet supported by and rejoicing in the pure word of the gospel ? What the whole connexion of Methodist Unitarians in the same neighbourhood, but people of the same class, preachers but little above, and spirit equally devout ? In Devonport, who originated the newly-formed society ? Of what class does that society consist, but men who earn their bread by the sweat of their brow ?—men whose estimate of the worth of their tenets this fact may exhibit, that pressed with labour as they were, they completed no inconsiderable part of the structure of their chapel with their own hands and in the time usually given to rest.

Want of room alone precludes the mention of other instances found in this kingdom. Here are societies of the poor, large and increasing, recently formed, and in part gathered from the world, holding the pure faith of the gospel in joy, and bringing forth the fruits of righteousness ; how, then, can it be affirmed that Unitarian Christianity is unsuited to the poor ? Does Dr. Tuckerman, in his mission to the poor and the outcast of Boston, find it so ? Oh no ! He finds it welcomed as a blessing, and powerful to the reformation of the life and the salvation of the soul. Do "the Christians" find it so ? Certainly not ; witness the fact of one thousand churches established without the aid of learning, and supported without the aid of riches, among that very class who are falsely said to reject Unitarianism with "contempt."

The several triumphs we have now recorded, whether at home or abroad, have, we iterate, been gathered within the space of one century. In so short a time has this much misunderstood and much misrepresented Unitarianism found its way to the hearts of myriads. And what has it placed there—"gloom and despondency" ? No ! peace and joy. It has given freedom from the galling chains of Calvinism. It has rid the soul of doubts engendered by orthodox absurdities. It has made religion a power instead of a

form. It has saved the mind from madness, to the brink of which impious views of God's government had hurried it. It has stayed the progress of unbelief, and guided back the wanderer to the fold of Christ. The sinful it has regenerated; the weak it has made strong; light has it given to the ignorant, and solace to the dying. Hundreds it has first emancipated, then enriched, redeemed from spiritual bondage into the glorious liberty of the sons of God, translated them out of darkness into marvellous light, and raised in the soul an edifice, complete and well-proportioned, which orthodoxy may envy but cannot surpass, and which will stand acknowledged when the rickety structures of fanaticism and credulity will fall into a thousand pieces. Yes, in eternity as well as in time Unitarian Christianity is a blessing to the soul. Notwithstanding the silly jesting and idle malice of our alarmed assailant Unitarian Christianity is a mine of spiritual treasure. We who feel something of its efficacy know its worth. Would to God that all which it is capable to effect were realized in our own bosom, and that of all our fellow-believers. But we know enough to be assured that he ought to blush the deepest crimson who has had the effrontery to speak of it as the Reviewer has done. Knew he not that he was writing what would outrage the feelings of hundreds, not worse Christians at least than himself? And did he think that he was recommending orthodoxy in the spirit which he has displayed? Is it to be what he exhibits himself that he wishes to convert us?

We will remain as we are. Preferable, ten thousand times preferable, his spirit who, how unlike the Reviewer, acknowledges the good while he reproves the bad! O! the perversion of that man's mind who has an eye for defects only, who cultivates the ability of setting them forth in the most grotesque and disgusting forms, and who seeks effect, *per fas atque nefas*, by heaping extravagance on extravagance, and culling all the superlatives of the dictionary. And yet this is he who has undertaken to operate a conversion on Unitarians—he has mistaken his calling. Why, if his descriptions be not the grossest caricatures, Unitarians are fools as well as heretics, and their system the merest dregs, (we beg pardon of the Reviewer's style, "feculence," we should have said,) the merest "feculence" of fatuity, and the wasting pestilence of religious delusion. But his readers will compare his outrages with their knowledge, the caricature in the book with the reality in the world, and wish the painter more wit or less forwardness. It is not likely that Englishmen will believe this extravagance of persons who are the pride and glory of the English name, the great lights of the English nation, and their works the models of the English tongue. For they well remember, if he has forgotten, that this much calumniated Unitarianism quickened and enriched the mind of Milton; was the friend of his bosom who wrote the immortal essay on the human understanding; and gave strength and support to his intellect who penetrated the heavens, and disclosed by one effort secrets which centuries had sought to know in vain. What, too, inspired the devout and thrilling strains of Barbauld, but this much calumniated Unitarianism? And what prompted the sacrifices of a Lindsey, but this much calumniated Unitarianism? And what sustained the intellect and heart of Priestley under labours the most multifarious and burdensome, and assaults the most unrelenting, and persecution the most virulent, but this much calumniated Unitarianism? And what is the religion of him of the silver tongue, the expanded soul, the lofty mind, him whose words pierce, and thrill, and quicken, what is the religion of Channing, but Unitarianism, glorious Unitarianism? The opponent has overshot his mark.

Sublimity easily becomes bombast. Abuse, if not well managed, turns out eulogy. A stone, which might have crushed an opponent, if thrown too violently, rebounds and wounds the assailant.

Before parting, we have a word or two more to say to him on the subject of numbers. Here he imagines, we know, that he has an invincible argument against us. First, we say, wait but for a few years; let us have been in being, free from your persecutions, but a fourth of the time you Calvinists have lived, and flourished, and decayed, and we will then go to the poll with you, and you may register, if you will, all, whatever their sentiments, who go under the wide-sheltering, because undefined and undefinable name of Trinitarians. "Thou shalt see me at Philippi," said his evil genius to Brutus, a short time before the fatal conflict. At the end of a quarter of a century I give thee the meeting, says the Watchman to the Reviewer. Then we will cast up accounts and strike the balance. And then it will be seen that men have done with the Trinity as they have already done with the five points of Calvinism, and other fictions of the dark ages. Already the name of the Trinity excites a smile on the countenance of the intelligent, and men are not now ridding themselves of king-craft and priest-craft, and a hundred other delusions, are not resuming the use of their faculties, and chasing from their bosom the powers by which they have for centuries been held in bondage, to retain the belief that three Gods make but one God, and that two natures make but one person. Trinitarianism totters to its very base. Propped up, as it is by a thousand shores, it may yet remain awhile. But one by one these supports are falling away; truth is as incessantly acquiring strength, and, ere long, the strong outcry of regenerated reason will bring its towers with sudden ruin to the ground, as the blowing of the rams' horns levelled of old the walls of Jericho. But to speak yet more of numbers as they are. What, we ask, is the number of real Calvinists in this kingdom? Once, we know, they constituted the majority. But what a falling off has taken place! And yet, in this the day of his weakness, a Calvinist is rash enough to provoke a comparison as to numbers. We venture to promise, in a fair poll, many more Unitarians than Calvinists. And notice the difference, as men have grown wise, Calvinism has fallen away, Unitarianism increased. The thousand is become a little one, and the little one a great nation. *Io triumphe*—human nature against the divinity of the schools; reason against absurdity; the Bible against the Catechism; the result is cheering; the issue will be glorious. But the Trinity, we spoke of the Trinity and not of Calvinism, when we taunted you with the smallness of your Zion. To the assailant we reply, *quid pro quo*, we spoke of Calvinism and not of the Trinity when we hurled back the weapon of your assault. But to the Trinity, then, if so you will it. As an offset we take the doctrine of the future judgment, and will outnumber you. Though, as Trinitarians, you are a majority, yet, be it remembered, a majority is not the whole. But we, as believers in a future judgment, are not of a part but the entire total. In this we have on our side every believer in the Gospel. Why, then, is not our tenet as good as yours? Which is the more clearly taught in the Scriptures; aye, which? To this one prime doctrine of the gospel easy would it be to add others in which all Christians agree with us. But then, says the objector, you differ from the majority in the Trinity. And you, we reply, in Calvinism. Let the one disagreement balance the other.

In listening to the gorgeous declamation of the Reviewer, the reader would be sometimes led to think that the whole of this "country" was "religionized," so triumphantly does he revel in the success of the preaching of

Trinitarianism. But some way or other he has let slip the awkward fact that "the mass" are not religious, and that the "religious" portion of the whole is but a "*small minority*." And yet so much machinery has been employed, employed for centuries, aided by eloquence like our friend's, and by bribes, such as those of the Establishment. Still, after all, Trinitarianism is held only by "a small minority." We say Trinitarianism, for we suppose the faith of the "irreligious" the Reviewer values at little more than it deserves. Well, then, out of this "small minority" how many are there agreed in their sentiments? A handful, if perchance so many. No, not a handful of thinking men will be found to explain the boasted contradiction of the Trinity in the same manner. They all, all "the small minority," or at least most of "the small minority" will adopt the same words. But from words we must go to ideas, if we wish to estimate the number of adherents of which a creed may boast. Otherwise the sapient race of parrots might be taken in to swell the numbers of a sect. Advancing, then, from the representation to the represented, from the word to the thing, we find diversities almost endless, and we are prevented from learning what, out of this "small minority," is the number of real Trinitarians, by the insuperable difficulty we find of ascertaining what in fact Trinitarianism is. Against this faithful band, however small, however large, out of this "small minority," place the Unitarian body, agreeing, without a shade of difference, in the simple and unvarnished teaching of the Bible that God is one, and who then will have the argument of numbers? The majority will stand on our side, and Trinitarianism will be condemned by the judge of its own choice, and slain by the object of its fondest endearments. We say *its* choice, for Unitarians have learnt a better logic than to cast up caps in order to determine what is true.

The taunt of small numbers comes with a bad grace from those who have been our persecutors. From the days of the Eighth Henry to those of the Third George, Trinitarians have followed Unitarians with persecution. Not a reign passed by but some worthies suffered pains and penalties, more or less grievous, at the hands of Trinitarians. We wrote books; the hangman disposed of the arguments in the summary way to which he was aforesaid accustomed. We preached what we thought the gospel taught; the reply which Trinitarians made was banishment, incarceration, the loss of life, or limb, or property. Every impediment which bigotry could devise or force employ was thrown in our way. Yet the system could not be annihilated. In its own vital power and elasticity it rose again after every fall, and the moment that its persecutors were, by the spirit of the times, obliged to relax their persecution, it appeared in strength, even in the ranks of Trinitarians, and through much and bitter opposition has waxed stronger day by day till the present hour. And still the persecution rages, not in deeds of force, but words of malice. The fair encounter of argument with argument is shunned; and sneers, and scoffs, and revilings are spread throughout the land. We venture to say, that for one argument used against the Unitarians for the last twenty years, we may find a thousand misrepresentations. The war has been carried on by Trinitarians with poisoned weapons. They are afraid of an open field and fair play, else why blacken instead of refute? The fears and prejudices of men it suits them better to work on than to appeal to their intellect. There is a misgiving in their hearts when they think of the fair encounter of reason, and the impartial appeal to the Bible. Their faith grew up in the days of darkness, and they, therefore, fear the light. Will the Reviewer give a satisfactory contradiction to these asser-

tions? Let him listen. And he that hath ears to hear let him hear. Here we are, the Reviewer and the Watchman, man to man. I challenge him to discuss the question of the unity and supremacy of the Father of the universe, or that of the faith of the primitive Christians, unaided on either side, and at a distance from the armoury of hard words. The arena shall be, if he pleases, the Eclectic Review; or if, as we know is the case with other Trinitarian organs, that publication chooses to have all the say on its own side, he shall have free scope and fair play in the pages of the Monthly Repository. There is my glove. Dare you take it up? If not, the less you say about "refuted and defeated Socinianism," the more will you consult your own credit and the welfare of your system. Meanwhile, let us remark, that such as we have now described is the way in which Unitarianism has been opposed by its enemies. They have called on the magistrate to hale us to prison, and then sang a jubilate on the invincibility of their arguments. They have filled the public mind with the most frightful notions of us and our views, and then triumphantly asked, Where are your converts? They have maimed us, and bid us walk; they have bound us in chains, and reproached us with inactivity; they have hedged us in on all sides, and laughed at the expansiveness of our system. And to the present moment they raise a hue and cry against us, and yet affirm that there are no "argumentative obstructions" in our way. No! we know there are no *real* "argumentative obstructions" in opposition to our cause. The Bible is on our side; reason determines in our favour. But there is that against us which makes argument vain, and causes the Bible to be to the people a sealed book. Invective and calumny plentifully scattered by those who have the public ear, spread over the community by a thousand channels, indispose the mind to hear, or unfit it to determine. Here are our obstructions, and obstructions they are of the use of which the Trinitarian ought to be inexpressibly ashamed. Instead of which he adds insult to injury, and glories in the results of his own misdeeds. We are content, however, to forgive him all the injuries which he has done us in the past, provided he promise not to break the peace in future. And the rather are we disposed to be placable, because we feel that, however unintended, the compliment which is thus paid to the goodness of our cause is of high value. Men do not persecute persons when they can confute arguments. And Trinitarians would not have incurred the obloquy of persecuting Unitarians, had they not felt they had no other arguments of strength enough to put the obnoxious heresy down. Thus evil cannot be done but good in some way ensues. We take the acknowledgment of the strength of our cause, thus unintentionally given, and deem it not necessary to thank the donor. In the charges we have brought against Trinitarians, we beg to be understood to speak not of all who are thus called, but only those who are (or have been) distinguished by eminent station, and disgrace that station by bigotry and intolerance. The worst things are often found at top.

The construction of the article which has been the immediate occasion of these remarks has struck us as somewhat singular. The point which the writer, from beginning to end, labours to establish is, that Unitarian ministers are "miserable" and "wretched." To what end is this peculiar turn given to the attack? Is it found that the Unitarian pulpits are likely to be again supplied with ministers of orthodox education? Have the young men in any of the Trinitarian seminaries preferred the Bible to the creed, and sense to absurdity? Such things are within the recollection of the Reviewer, and the consequence is, that many now preach the pure faith of the gospel,

who were destined to be the advocates of its corruptions. If among these seminaries there should be any who have added to the alarm with which the heart of our assailant is smitten, we exhort them to deal fairly with evidence, to pursue intrepidly their inquiries, to avow honestly their convictions, and leave the result with God. The good man can never be unhappy. The consciousness of religious integrity is a well of satisfaction to the soul. Pitiful sentiment is that of your self-elected guardian; "A man is happy who is thought to be so." Even a Heathen poet teaches a better morality in an ode which he would do well to study:

Integer vitæ scelerisque purus.

You need not, however, be alarmed by the worldly consequences which may ensue from publicly renouncing what you may privately reject. The pictures of the Trinitarian terrorist are the creations of his own affrighted imagination.

There can be little doubt that whatever may be the design of the peculiar construction of the article, the composition of it was chiefly induced by a desire to affect the determination of a certain question recently thrust into a court of equity. The desire, we doubt not, will prove as futile as it is fatuous. It will meet the fate which is ever well deserved, when calumny is sent forth to prepare the way for plunder.

CRITICAL NOTICES.

THEOLOGY.

ART. I.—*Peace in Division; or the Duties of Christians in an Age of Controversy: a Discourse, preached July 7th, 1830, in the Prince's-Street Meeting-House, Cork, before the Synod of Munster, or Southern Presbyterian Association of Ireland.* By James Martineau. Dublin: Hodges and Smith; London: R. Hunter. 12mo. pp 24. 1830.

THE title of this sermon is supplementary to the text (Luke xii. 51); for while the one describes a message of peace as giving rise to discord, the other indicates the generation out of that very discord of the noblest peace. And it is the fact that, by a process not uncommon in the Divine government, the evil which seemed destructive of the original good to which it was incidental, finally realizes that good in a higher degree. Such is our author's view of the tendency of sectarian divisions:

"It would be easy to shew that the distribution of the Christian world into sects has achieved incalculably more good than it has inflicted injury;—that the rudest conflicts of a militant theology are preferable to the hollow peace of universal thralldom;—that the fluctuating surface of human opinion, with all its restless lights, is a fairer object than its dark and leaden stagnation;—that discussion multiplies the chances of truth, diffuses the thirst for knowledge, leads forth reason from the mist, converts prejudice into conviction, and gives to a dead faith a moral and operative power. It would be easy to shew that our religion, especially since it has issued from the cloister into the light of day, has accomplished a vast amount of good, with which no controversy has been able to interfere; that it has imparted nobler sentiments of duty, given to conscience a more majestic voice, raised the depressed portions of society; that it has enabled moral refinement to keep pace with the

intellectual advancement of mankind ; that it has given modesty to the sublimest exercise of reason, by erecting towering and eternal truths beyond whose shadow reason cannot fly. It would be easy to anticipate the time when the benign principles of Christianity shall mellow down the ruggedness of party feeling, and extract the lingering selfishness that poisons discussion with its bitterness ; when the unrestricted and disinterested love of truth shall no longer be an empty fiction ; when the differences between mind and mind will be but so many converging paths by which mankind, with one heart and one speed, hasten to the same goal of certainty."—Pp. 4, 5.

But in awaiting and, if we can, accelerating this happy period, it is incumbent on us to ascertain, practise, and enforce the duties which belong to an "age of doctrinal debate ;" and this is the main object of the sermon before us, a sermon which well displays, in the catholic spirit by which it is animated, the disposition which it inculcates. The delineation of these duties is comprised by the author in three particulars : "1, It is the duty of Christians to remember how many are their points of union"—"2, amid all our controversies it is of moment that we should remember the moral innocence of mental error"—"3, It is the duty of every Christian in an age of controversy to make an open, undisguised statement of his opinions, and of the evidence which satisfies him of their truth."

The portion of this sermon with which we are least satisfied is the second division. By conceding the application of the penalty in Mark xvi. 16, to the case of a modern unbeliever, and "the destinies of a future world," Mr. Martineau has, we think, materially injured his argument. The bigot will always identify the heretic with the unbeliever. The popular faith invariably claims, not to be derived from, but to *be*, the Christianity of the apostles. The Calvinist will never concede that "the gospel itself, considered as a revelation, bears the same relation to all the rival creeds whose credit hangs on its authority." He can only be led to that point over the ruins of his theological system. In his view the gospel *implies* the total depravity and eternal condemnation of the human race, and *consists* of the proclamation of an atoning sacrifice to procure pardon and heaven from Divine Justice. This notion, to him, is the fountain itself of sacred truth ; not a

particular stream flowing from it in common with other streams. His exclusiveness can only be demolished by one of two methods ; by disproving his creed, or by shewing that even unbelief itself, considered as a mental act, is not subject to future punishment. The discussion turns very much upon the meaning of the term *faith* in the New Testament. As connected with future reward and punishment, we apprehend that it never designates belief in the modern sense, the reception by the understanding of any proposition or set of propositions. It is very rarely found in that connexion ; and when it is, it designates a moral quality, confidence in God, and is nearly, if not altogether, equivalent to piety.

The rest of this discourse not only commands our unqualified approval, but frequently excites our admiration. It makes our hearts glow with a delightful hope of the good to be accomplished by its author in the future years of his ministerial labours, which we pray may be very many. It is evidently not a laboured composition, but it indicates qualities of mind and heart which are a rich promise for futurity. Such are the men whom the cause of truth requires for defence, for ornament, and for conquest. May Providence send more of them into the vineyard. May they all, like our author, discern and avoid the mistake which many very good, but very timid, men have committed. That he knows his work and appreciates his reward is evident from the spirited and beautiful passage with which the sermon concludes.

"The alarmed reconciler of inconsistencies may seem for a while to be successful ; he may keep together in temporary harmony those dissimilar elements which more fearless spirits might separate ; he may persuade men that they agree when they are wide as the poles asunder ; he may surround himself by numbers, and multiply the directions in which his immediate influence extends. On the other hand, the reformer who cannot conceal, and who dare not pretend, who interprets most strictly the law of Christian simplicity, may lose many supporters who ought to stand by him in the hour of trial ; he may be looked on with suspicion and avoided as dangerous ; he may be the centre at which a thousand weapons are directed ; he may seem to have been imprudent and premature, and to have baffled his own cause by his indiscreet openness ; he may go down to the evening termination of his labours, accompanied only

by a faithful few, and cheered by no multitude of approving voices. But wait till a generation has passed away, and then come and look into the field occupied by these two labourers. Then you will find it proved that numbers are not always strength; when gathered together by the feeble bond of private influence, they are scattered when that influence is withdrawn. The timid man has left no permanent trace behind him; he has inspired no courage, provided no security for the future, and the grass has grown over the road that leads to his temple. But the man who has not feared to tell the whole truth, is remembered and appealed to by succeeding generations; his name, pronounced in his life time with reproach, becomes a familiar term of encouragement; his thoughts, his spirit, long survive him, gather together new and more powerful advocates, and are associated with the records of imperishable truth.

“Finally, the great evil of this disposition is, that it constrains the natural action of the mind, and produces a weak vacillation of character which paralyzes every virtuous energy. The grand secret of human power, my friends, is singleness of purpose: before it perils, opposition, and difficulty melt away, and open out a certain pathway to success. But, alas! brethren, our Christianity has not taken from us the spirit of fear, and given us in its place the spirit of power, and of love, and of a sound mind. We still put duty to the vote. We shrink from being singular, even in excellence, forgetting how many things are customs in heaven which are eccentricities on earth. We fix our eye, now on the tempting treasures below, then on the half-veiled glories above: we open our ears, now to the welcome tones of human praise, then to the accents of God’s approving voice: and in the vain attempt to reconcile opposing claims, we sacrifice our interest in both worlds. It is melancholy to think what a waste of human activity has been occasioned by this weakness; how many purposes which, if concentrated, might have left deep traces of good, have been applied in opposite directions; how many well-meaning men have laid a benumbing hand of timidity on their own good deeds, and passed through life without leaving one permanent impression of their character on society. It is not want of an ample sphere, it is not poverty of means, it is not mediocrity of talent, that makes most men so inefficient in the world; it is want of single-

ness of aim. Let them keep a steady eye fixed on the great ends of existence; let them bear straight onwards, never stepping aside to consult the deceitful oracle of human opinion; let them heed no spectators save that heavenly cloud of witnesses that stand gazing from above; let them go forth into the struggles of life armed with the assurance ‘Fear not, for I am with you;’ and each man will be equal to a thousand; all will give way before him; he will scatter renovating principles of moral health; he will draw forth from a multitude of other minds a mighty mass of kindred and once latent energy; and having imparted to others ennobled conceptions of the purposes of life, will enter the unfolded gates of immortality, breathing already its spirit of sublimity and joy. Brethren, ‘how long shall we halt between two opinions?’—Pp. 21—24.

ART. II.—*A Letter to the Rev. Gavin Struthers, of Anderston, on his refusal to meet Mr. Harris at a Funeral: with additional Remarks, addressed to the Inhabitants of Glasgow.* By George Harris. Glasgow: Hedderwick. 12mo. pp. 12. 1830.

THE following is Mr. Harris’s statement of the occasion of this letter and of its publication: “A member of my congregation, of industrious habits and of unblemished character, after a long illness, during which I often visited him, and had occasion to see and to admire the calm and Christian resignation with which he bore his sufferings, was called away in the hope of a better world, through the death and resurrection of the Lord and Saviour Jesus Christ. His widow, who is or was, I understand, a member of your congregation, or, at any rate, professing similar religious opinions with yourself, invited you to attend and take part in the funeral. On the letter being left at your house, you asked the man who carried it, if Mr. Harris had visited Mr. Gillies during his sickness? The reply was, Several times. You then inquired, if Mr. Harris would be at the funeral? The answer was in the affirmative. You then said, ‘I cannot attend, I cannot say Amen to his prayers.’ The man suggested that as a great many individuals had been invited to the funeral, you would probably be in a different room, and perhaps in a different house from that in which Mr. Harris would be placed. After hesitating a short time, you declared you could not

attend the funeral with Mr. Harris."—Pp. 3, 4.

"The preceding letter was sent to the residence of Mr. Struthers, on Monday the 6th September. The author has waited anxiously for an answer, that if wrong he might correct the impression which has gone abroad, that if right he might make his appeal to the candour, to the justice of the public. Ten days have since elapsed, and no reply has been given. He therefore conceives himself justified in concluding, that the statements of his letter cannot be gainsayed. Perhaps he was wrong in expecting any notice would be taken of his remonstrance. The individual who could violate the benevolence of a Christian, was not very likely to manifest the courtesy of a gentleman. But still he did hope, that some misinformation had been communicated to him, or that Mr. Struthers might have acted from the momentary impulse of feelings, which subsequent reflection would convince him were unmanly and uncharitable. He has been disappointed in both expectations, and has now no other alternative, but to submit the matter to the judgment of the unprejudiced inhabitants of this city."—P. 7.

The author's expostulation is in a manly and Christian spirit; it is at once touching, impressive, and dignified; and from the large local circulation which this letter has already obtained we would hope that if the bigotry which prompted such unhappily not unprecedented conduct cannot be brought to contrition by private remonstrance, it may yet be put to shame by public reprobation.

GENERAL LITERATURE.

ART. III.—*Utility of Latin Discussed.*

By Justin Brennan. Eppingham Wilson, Royal Exchange.

This is a very pretty little book; and, like many other little things we know, good as well as pretty. Its very covers would sell it: so neat, and yet so tasteful! After all, there is more in a good exterior than the world is disposed to allow. But to business.

Mr. Brennan would have all boys, aye, and girls too, taught, not *crammed* with, Latin. He reprobates the idea that those only who are intended for certain professions need to learn Latin. He would have all know something, though but the rudiments of the language: for with him "A little learning is" *not* "a dangerous thing;" and if he could not

drink deep, he would at least "taste the Pierian spring." In all this we agree with him; but we do not go with him in his apprehensions of the extinction of the English language, still less in his amusing recommendation of the translating of Shakspeare, Milton, and Dryden, into Latin, simply as a means of preserving them, and because in his opinion, they will not keep without some such *foreign* preservative.

ART. V.—*Composition and Punctuation familiarly Explained, for those who have neglected the Study of Grammar.* By Justin Brennan. Eppingham Wilson, Royal Exchange.

A VERY useful subject, cleverly treated. The author's object is to shew, and we think he does shew, "that a man of middling capacity may, with a very small share of judgment, acquire a knowledge of punctuation, equal to all the purposes of ordinary composition." We have no space for long extracts. But surely the author is a little inconsistent in his enthusiastic praises of Cobbett's Grammar, as Mr. C. is not only no Latin scholar himself, but has, on various occasions, expressed his supreme contempt for those who are. It is possible, therefore, for a person ignorant of the classics to be a good English scholar, a fact rather at variance with the tenor of the little work we have just been noticing, "the Utility of Latin discussed." We do not know that Mr. Cobbett would have been the worse for learning Latin, but it is pretty clear that his English would not have been the better for it; unless, indeed, it had softened down his style, and otherwise improved his general manners. That we own would have been a great blessing, for the attainment of which we should heartily join Mr. Brennan in his encomiums on the Latin as an improver of the English tongue.

ART. VI.—*An Introduction to Greek Grammar, on a new Plan; for the use of Schools and Private Students.* By Thomas Foster Barham, M.B., late of Queen's College, Cambridge. Hunter, London. Pp. 150.

THE qualities essential to a good grammar seem to be accuracy, clearness, completeness, and (for school purposes at least) brevity; and to produce a work of this description on so difficult and multifarious a language as the Greek, is

no easy task. We commend this little book of Dr. Barham's to the attention of all whom it may concern, as a judicious, and, in many respects, a successful endeavour to supply the student with such a work. It well deserves, in our opinion, to take its place by the side of the recent Greek and English Dictionaries, and other rational helps to scholarship, with which the boldness and good sense of modern times have furnished us. The chief peculiarity of the Grammar consists in its omitting from the regular form of the verb several tenses which have heretofore been arranged as essential parts of it, though, as the author justly maintains, after Matthiæ and others, "they are mere redundancies or duplicates of formation, occurring only in a few particular verbs." The model of a Greek verb, which the young learner has to commit to memory, is thus shortened and simplified, by the omission of no less than *seven tenses*, which are made

to take their proper place as irregularities of dialect, to be explained by the teacher when they actually occur in reading; and this is far less frequently than a person subject to the prejudices created by the old arrangement may be likely to suppose. A similar liberty is taken with what are called the *voices* of the Greek verb, the two tenses of the *middle voice* being included in the *passive*. The dual number is also omitted from the models for the declension of nouns; being, as the author alleges, seldom used, and then optionally, instead of the plural. For the defence of these departures from the common systems, we must refer our readers to Dr. Barham's able and ingenious preface. But independently of these peculiarities of this "Introduction to Greek Grammar," we think its general merits for neatness and perspicuity of method, and clearness of expression, especially in the syntax, entitle it to a favourable reception.

ART. IV.—*The Substance of a Course of Lectures on British Colonial Slavery.*
By the Rev. Benjamin Godwin. Arch, Cornhill.

ARE our readers aware of the numerical force of the Slaves in the British Colonies? If not, let them peruse the following table.

<i>Chartered Colonies.</i>	<i>Whites.</i>	<i>Slaves.</i>	<i>Free Blacks.</i>
Bermuda.....	5,500	4,650	500
Bahamas.....	4,000	9,500	2,800
Jamaica.....	15,000	331,000	40,000
Virgin Isles, or Tortola .	800	5,400	607
St. Christopher's	1,800	19,500	2,500
Nevis	800	9,000	1,800
Antigua	2,000	30,000	4,500
Mont Serrat	500	6,000	700
Dominica	800	14,500	3,600
Barbadoes	15,000	81,000	5,000
St. Vincent's	1,300	23,500	2,900
Grenada	800	24,500	3,700
Tobago	350	12,700	1,200
<i>Crown Colonies.</i>			
St. Lucia.....	1,100	13,500	4,000
Trinidad	3,500	23,000	16,000
Honduras	300	2,450	2,800
Demerara	3,000	70,000	6,000
Berbee	600	21,000	1,000
Cape of Good Hope	43,000	35,500	29,000
Mauritius	8,000	76,000	15,100
	108,150	812,700	143,707

These Lectures deserve our approval, which we should express more at length, but that the subject of Negro Slavery has been already brought under notice in our present number.

MISCELLANEOUS CORRESPONDENCE.

On the "Retrospective Faculty."

To the Editor.

SIR,

AFTER reading, in a late number of the Monthly Repository, an article entitled, "Essay on the proper Use of the Retrospective Faculty," I feel desirous of offering a few animadversions on some passages which it contains, and which appear to me, either incorrect, or, at least, so expressed as to give them the appearance of incorrectness.

The writer of the Essay has chosen as a text, the fine and animating words of St. Paul, "Forgetting the things which are behind." In order to form a correct judgment of the application of these words, we should examine them in their connexion—"Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark, for the prize of the high calling of God in Christ Jesus." It appears clear to my mind, that the Apostle had here simply in view the progress towards Christian perfection, and that by the expression, "Forgetting those things which are behind," he meant to say, forgetting, or not dwelling on former attainments in holiness; not resting satisfied with that state to which we have already attained, but endeavouring after still more exalted degrees of virtue and piety; nor does it appear that he intended to make the least reference to remorse for past offences: on the contrary, we find him in another place, reflecting on his past transgressions with what has always appeared to me a degree of bitterness of feeling. "I who am not worthy to be called an apostle, because I persecuted the church of Christ." Though he immediately turns the painful reflection to one of holy rejoicing, by adding those animated words, "But by the grace of God I am what I am; and his grace which was bestowed upon me was not in vain."

The present age, in England at least, may well be named the age of *utility*,

in mechanics, philosophy, and morals. Now, it is far from being my wish to decry any thing so proper, necessary, and, in short, *useful*, as this same utility, when I assert that it is possible, in a certain sense, to carry our love of it to an excess. There is such a thing in morality as the *beautiful*, as well as the *useful*; and these two will at length be found to coincide, though at present their connexion may not always be evident to our blinded and limited view. Yet even now, we have the Scriptures for our guide, "a light shining in a dark place, till the day dawn, and the day-spring arise in our hearts." Where, then, in the Scriptures, shall we find the notion, that no shame or sorrow for sin should be indulged, except precisely the quantity necessary or useful to the future progress of the sinner? How shall the offender presume to say, while lying low in contrition before the Divine Majesty, "Just so much sorrow and no more, is useful to me?" If he possesses a heart that is not entirely of stone, how can he, at such a season, be thinking of his own advantage, and weighing utility in the balance? Do we find that David did so, when in the fifty-first Psalm, he so pathetically laments his transgressions? or the woman who was a sinner, when she washed our Saviour's feet with her tears, were those tears poured out by measure, or were Peter's, when he went out and wept bitterly? In short, though the depth or violence of sorrow is in itself no test of repentance, (that test consists in newness of life alone,) yet such sorrow is a beautiful and graceful appendage to repentance, and is no doubt acceptable to that Being who dwells with him that is of a humble and contrite spirit.

Bitter regret and shame, for our past offences, should be cherished or discouraged, according to the various dispositions of different individuals. There are, indeed, some persons naturally subject to depression, or wanting in that elasticity which is the happy portion of others. Such minds mourn, and refuse to be comforted, till they are weakened by a criminal despondency. To these we would indeed say, "Forget the things which are behind;" "arise from the dead, and Christ shall give you light." They have need to dwell on all that is

animating in the gospel promises : and, indeed, these are sufficiently abundant to cheer the most drooping spirits ; but unfortunately, the far greater proportion of mankind err on the contrary side ; they have very slight and superficial views of sin, and its " exceeding sinfulness ; " very little shame, or consciousness of the extent of their ingratitude towards their Almighty Benefactor ; and where the regret is so feeble and fleeting, their sense of the value of pardoning mercy will probably be equally so.

" It is universally allowed," says the Essay, " that means are valuable only as instrumental to an end ; and that they should, therefore, be discarded when the end is obtained ; " and it continues by stating that were such a maxim acted on, earth would become heaven ; that there would be no tyrants or slaves, or what is more to the purpose, no self-tormentors. This reminds us of a certain mathematician, who, after reading an interesting tale, remarked, " what does it prove ? " Did it never occur to the writer, that a little portion of the art of self-tormenting, however unnecessary it may seem in itself considered, is sometimes a very useful thing, considered with reference to peculiar classes of character ? How many persons are there, who see their virtues as through a magnifying, and their faults as through a diminishing, glass ; who, for want of moral delicacy, and of a habit of raising their views to an elevated standard of excellence, are continually laying the flattering unction to their souls, and who feel, in effect, the force of the saying, " They that are whole, need not a physician, but they that are sick ! " Such persons require to be sick, at least sick at heart, before they can be made whole, and when sick of themselves, of their own vain hearts, and worldly thoughts, and feeble desires after virtue, how joyful will be to them the sound of pardon, and how beautiful the very feet of them that bring it !

It is, however, one of the privileges of a Christian, that his views of the divine dispensations tend to remove the bitterest pang even from his reflections on his past sins ; for the more he abases himself, the more he exalts the mercy of God ! the greater is his sense of his own unworthiness, the higher will be his grateful delight at the thought of the redemption through Christ ; and who is there that would not gladly submit to shame and humiliation that his Master might be glorified, and what feeling is so sweet as the consciousness that we are under an obligation which cannot be esti-

mated even by angels ? It even seems as if, in this respect, we were happier than angels ; for as they never offended, so they never received such cause for love and gratitude.

The concluding observations of the Essay, relative to a future state, appear to me very obscure and mystical ; and I shall not make any comments on them, but shall conclude by observing, that it will be readily admitted by all, that shame and sorrow will have no place where all shall be purified and perfect ; but such a remembrance of sin will, without doubt, exist, as will continually enhance the happiness and thankfulness of those who, from the high station to which mercy alone has exalted them, look back on the " pit whence they were digged." For as sin is the saddest and bitterest grief which a Christian knows, during his course towards heaven, so the remembrance that it is for ever past, will in proportion fill his soul with unceasing joy and gratitude.

Oudeis.

Mahometan Devotion.

To the Editor.

SIR, London, Oct. 4, 1830.

A THREE MONTHS' absence from home prevented me from seeing, until very lately, your number for June, in which " A Christian Moslem " requests information relative to the stated religious services in the Mosques, and asks, " Whether the public service is any where amongst the followers of Mohamed conducted in an unintelligible language ? "

So far as I am able to learn, the service of the Mosques is every where conducted in the vernacular tongue, or at least in a language understood by the worshippers. An interesting account of this service is given by Tournefort, in the second volume, and second letter, of his very instructive " Voyage into the Levant." I transcribe from it a few extracts as likely to be satisfactory to your Moslem correspondent, and interesting to your readers in general.

" Of all false religions the Mahometan is the most dangerous, because it not only strongly flatters the senses, but in many points also agrees with Christianity. Mahometism is founded upon the knowledge of the true God, the Creator of all things, upon the love of one's neighbour, the purification of the body, and a quiet, peaceable life. It abhors idols, and the worship of them is strictly prohibited."

" They (the Mahometans) believe,

that their prayers will not be heard, unless they first resolve firmly to forgive their enemies. It is for this reason that they never let a Friday pass without making a hearty reconciliation; and hence it is, that we never hear of any detraction or injury among the Turks."

One of the prayers repeated daily in the Mosques is this:

"Praised be God, the Lord of the world, who is one God, full of goodness and mercy. Lord, who shalt judge all men, we worship thee, we place our whole trust in thee. Preserve us, who call upon thee, in the right way, which thou hast chosen, and dost favour with thy acceptance. It is not the way of the infidels, nor of those against whom thou art justly incensed."

When the Mahometans are travelling, the caravan stops at the proper hours, "every Mussulman spreads his carpet on the ground," and the daily prayers are said, "with the same attention and decency, as if they were in a Mosque."—"Nothing can be more exemplary than these exercises; and it has raised the utmost indignation in me against the Greeks, who commonly live like so many brutes."

"Beside the daily prayers I have mentioned, the Turks resort to the Mosques at midnight in Lent to make the following prayer:

"Lord God, who passest by our faults; thou, who alone oughtest to be loved and honoured; who art great and victorious; who orderest the night and the day; who pardonest our offences and cleanseest our hearts; who shewest mercy, and dispenseest thy benefits to thy servants: Adorable Lord, we have not honoured thee as thou oughtest to be honoured. Great God, who deserveest that we should speak of nothing but thee, we have not spoken of thee so worthily as we ought. Great God, whom we ought to thank continually, we have not given thee sufficient thanks. Merciful God, all wisdom, all goodness, all virtue, come from thee: it is of thee we must seek forgiveness and mercy. There is no God but God. He is one only. He has no companion. Mahomet is the messenger of God. My God, let thy blessing be upon Mahomet, and upon the race of Mussulmans."

"There are no beggars to be seen in Turkey, because they take care to prevent the unfortunate from falling into such necessities."—"They are very careful to relieve persons who are bashfully ashamed of their poverty. How many families may one find, who have been ruined by fires and are restored by charities! They need only present them-

selves at the door of the Mosques.—They also go to their houses to comfort the afflicted. The diseased, and they who have the pestilence, are succoured by their neighbour's purse and the parish funds; for the Turks, as Lennclavius observes, set no bounds to their charities."

"This Emperor (Orchan) was the first who caused hospitals to be built for the poor and the pilgrims; he founded colleges, and endowed them, for the education of youth. There are few considerable Mosques, but have their hospitals and colleges. The poor, of whatever religion they are, are relieved in these hospitals."

"As charity and love of one's neighbour are the most essential points of the Mahometan religion, the highways are generally kept mighty well; and there are springs of water common enough, because they are wanted for making the ablutions. The poor look after the conduit pipes, and those who have a tolerable fortune repair the causeys."

Such, Mr. Editor, is the testimony of a most intelligent and competent observer to the charitable disposition, the steady patriotism, and religious sincerity of a people, respecting whom I have many times heard it maintained by Unitarian Christians, the friends of humanity and civilization, that they ought to be driven out of Europe.

I might confirm the testimony of Tournefort by a multitude of citations from other travellers. But to the Anti-Mahomedan zeal of my respected friends, who maintain this opinion, I shall simply oppose the advice given to an afflicted father by a minister, whose name is justly held among us in great veneration. The father, John Pitts, of Exeter, wrote a letter to his son, a sailor, who had been taken captive to Algiers, and induced to profess himself a believer in Mohamed. He gives the following account of his father's letter in his "Faithful Account of the Religion and Manners of the Mahometans."

"The substance of the letter was as following, viz.:

"Yet I cannot choose but call thee dear and loving son, although thou hast denied thy Redeemer that bought thee; especially considering the tenderness of thy age, the cruelty of thy usage, and the strength of thy temptations. I confess, when I first heard of it, I thought it would have overwhelmed my spirits; and, had it not been for divine supporters, it had been a burden too unsupportable for my weak shoulders to have

crippled under; especially considering the loss of thy soul."

"But withal, my father in his letter comforted me with telling me, that he had been with several ministers, who unanimously concurred in their opinion, that I had not sinned the unpardonable sin. Their names were Mr. Hopping, Mr. Collings, and Mr. Hallet, who were ministers in Exeter. *The last advised my father to write to me.* Said my father, 'I shall write very smart, if I do.' The good man replied, '*By no means, but write as tenderly as possible; otherwise you will spoil all; and give him all the encouragement you can.*'"

It would be a satisfaction, Sir, to see the advocates of rational Christianity in the present day rising as superior to popular prejudices and antipathies against their fellow-creatures as their predecessors did a hundred years ago; and that the discussion of this subject in the Monthly Repository may contribute to this end is the wish of

JAMES YATES.

The Unitarians of Padiham.

To the Editor.

SIR,

THE case of these worthy people I have already laid before the public.* A correspondent, C. H. of Exeter, proposes that a subscription should be entered into in order to relieve them from the burthen of their ground-rent, and offers, in case of the necessary sums being raised, to give herself five pounds. I am encouraged by this handsome and voluntary promise to hope that an appeal to the Unitarian public will not prove useless. The amount needed is £170. There are already in the Manchester Savings' Bank £45 on account of the Padiham congregation. I have received £1 from Mr. John Armstrong, Lancaster, and the Fellowship Fund of the Paradise-Street Chapel, Liverpool, who strongly recommend the case, offer £10, in the event of measures being adopted to procure the requisite amount. It is thought undesirable to incur the expense of applying separately to the several Fellowship Funds, and it is earnestly hoped that those who have the management of them will judge it proper to bring the case of the poor weavers of Padiham before their friends, at their earliest convenience. From benevolent individuals also aid is respectfully and earnestly solicited. If there are those who cannot afford to give

so much as to make the sending of it by letter desirable, they may, I would suggest, induce their friends to join with them in contributing to the proposed object.

JOHN R. BEARD.

From our acquaintance with the circumstances of the Unitarians of Padiham we deem their case highly worthy of the attention of the Unitarian public.

HENRY CLARKE, Unitarian Missionary.

JOHN ASHWORTH, Newchurch, Rosendale.

GEORGE BUCKLAND, Bennenden, Kent.

Case of the Unitarian Society at Yeovil, Somerset.

To the Editor.

SIR,

As the able and benevolent conductor of the Repository, I beg to submit to your attention, and that of your numerous readers, a brief statement of the case of the Unitarian Society at Yeovil, Somerset.

The congregation, though never very large, has, till within a few years, maintained its numbers and respectability; though from a variety of unfavourable circumstances, it is now considerably reduced. In the year 1810, the old meeting-house, which was built in the beginning of the last century, was found to be in such a dilapidated state, as to render it necessary to take it entirely down and rebuild it. This was accordingly effected at the almost sole expense of the Society, who raised among themselves between £800 and £900, leaving only a debt of £200, which was generously lent by a respectable member, and for which he received no interest.

Afterwards the affairs of the chapel were in a flourishing state for some time, and all the sittings let, and respectably filled. But in the course of a few years afterward, owing to the want of skill or honesty in the parties who contracted for the building, the roof was found to be so badly constructed, as to render it necessary to take it off and replace it, at the expense of nearly £200. This sum was also contributed by voluntary subscription from themselves. The congregation had, however, suffered a very material loss, in the course of a few preceding years, by the decease and removal of several of its most efficient members, which not only rendered it impossible to pay off the aforementioned debt, but the salary of the minister was thereby reduced; by which the present worthy

pastor, who has a large family, has been greatly straitened; especially as out of his small stipend, he has had to pay a house-rent, which in this town is very considerable.

Under these circumstances, as the salary, which is raised by a few individuals, cannot be further increased, it has been suggested by a benevolent friend, (who though a non-resident, is a liberal annual subscriber,) that if an economical dwelling-house could be erected in a field belonging to the congregation, it would prove an essential benefit, not only to the present minister, but also to his successors. As an encouragement to the undertaking, the same benevolent lady generously offers to subscribe £100, provided the Society will endeavour to supply the deficiency; but this deficiency would, independent of the former debt, amount to at least £200, and considering their recent and former exertions, and their small number, it is too great for the congregation to raise. They are therefore reduced to the necessity of appealing to the Unitarian public, which they now do, with a humble but confident persuasion, that the appeal will not be made in vain.

For the information of those friends who may not be acquainted with our locality, I beg to observe, that Yeovil is situated in the centre of a populous manufacturing district, in which it is advisable to support a cause that has hitherto stood its ground, though exposed to much opposition; especially as the number of stated attendants at the chapel has much increased within the last two or three years, (though our finances are not yet much improved,) and considering the gradual advancement of liberal sentiments, consequent on the present times, there is much reason to hope that the interest will continue to revive in this town.

SAMUEL FAWCETT.

Case of the Unitarian Society at Wolverhampton.

To the Editor.

SIR, May 1, 1830.

IN the year 1817, the Unitarian congregation of Wolverhampton were compelled to retire from their accustomed place of meeting in St. John Street, in consequence of the officiating minister, the Rev. John Steward, becoming a Calvinist, which led to a tedious and expensive suit in Chancery, not yet determined. Since this period they have assembled regularly for religious worship, in a large

school-room, which they have rented at a considerable expense. The morning service has been usually conducted by one of their members, Mr. Pearson, and occasionally by other individuals of the congregation; and in the evening supplies were liberally afforded by the Unitarian ministers in the neighbourhood. By these exertions the Society has been kept together for upwards of twelve years.

But the precarious state of Mr. Pearson's health, and other circumstances, rendered it at length advisable that a stated minister should be invited to settle among them. Accordingly, in compliance with their unanimous invitation, the Rev. Stephenson Hunter, of Crumlin, near Belfast, entered on the pastoral charge of the congregation in February last; under whose ministry there is good reason to expect progressive benefit to the cause of rational and practical religion in this populous neighbourhood.

The inconvenience of their present place of meeting has induced the congregation to determine on the erection of a suitable chapel, and to make their appeal to the Unitarian public (from whom they have already experienced so much warm sympathy and liberal encouragement) for assistance in the accomplishment of so necessary an object.

Two hundred pounds have been already subscribed within their own circle, and it is computed that about six hundred or seven hundred pounds more will be requisite to complete their design. As it is their intention to defer the commencement of the building until all the necessary funds have been raised, they respectfully but earnestly request, that they may be favoured with an early communication from those individuals, Fellowship Funds, and other Associations, to whom their case may appear worthy of their generous sympathy and assistance.

Signed on behalf of the congregation, by

JOSEPH PEARSON,
JOSEPH BAKER,
BENJAMIN WALTON,
THOMAS SPANTON,
JAMES BRADSHAW,
ALEXANDER WALTON,
THOMAS LEE,
JAMES JENKS,
THOMAS JEVONS,
WILLIAM GILL,
FREDERICK WALTON.

May 4, 1830.

The Ministers, whose names are un-

dersigned, do, by their signatures, attest the correctness of this statement; and they heartily recommend the above case to the kind consideration of their friends:

ROBERT KELL, Birmingham.
JOHN KENTISH, Birmingham.
TIMOTHY DAVIS, Oldbury.

HUGH HUTTON, Birmingham.
ALEXANDER PATERSON, Stourbridge.
J. R. WRE福德, Birmingham.
SAMUEL BACHE, Dudley.
WILLIAM BOWEN, Cradley.
RICHARD FRY, Kidderminster.
EVAN JONES, Bewdley.
THOMAS BOWEN, Walsall.

INTELLIGENCE.

Oldbury Lecture.

ON September 14, the annual lecture took place at Oldbury. The devotional service having been conducted by the Rev. John Kentish, two sermons were preached; the former by the Rev. John Kenrick, from Dan. vi. 5, on "the Causes and Evil Nature and Effects of Intolerance in Religion;" the other, by the Rev. Thomas Bowen, from Acts xvii. 11, on "the Identity of genuine Protestantism with Dissent from the Characteristic Doctrine, &c., of the Established Church."

American Unitarian Association.

Fifth Annual Report, read at the Anniversary, held at Boston, May 25, 1830.

THE Fifth Anniversary assembles the members of this Association under circumstances of peculiar promise to the great interests for which they are united. After presenting, in obedience to their duty as officers of this Society, a sketch of their proceedings during the last year, the Executive Committee will offer some statements by which they hope to shew the justice of this remark.

Convinced by an observation of five years that the means of disseminating correct religious opinions, that is at once the most effectual and the least liable to objection, is the circulation of tracts, they have given to this their special attention; and within the last year have adopted two measures of some importance. The first series of tracts is now continued monthly, and may be regarded as a Unitarian periodical, which, alike by the regularity of its publication and the value of its contents, will satisfy the wishes of subscribers. A third series has been proposed, and pressing occupation only prevented the issue of the first

number before this time. It will be commenced immediately. It will be confined to biography of Unitarians distinguished for their services or their characters, and while exhibiting the efficacy of our faith in examples drawn from real life, will afford instruction and virtuous incitement to the reader. Four numbers, published at intervals of three months, will make a volume, worthy of a place in our libraries, and permanently valuable. The members of the Association will not be entitled to this series by virtue of their subscription; its continuance, therefore, will depend on the sale, which again will be determined by the desire that may be felt to possess a course of profitable and interesting works.—The publication of the second series of tracts was suspended, and has been only lately resumed, as the belief that a series, cheaper in price and more simple in character than the first series, would be popular, has not been confirmed. A tract of this kind will, however, be occasionally issued. Since the last Anniversary eleven new tracts have been printed, and new editions of four others.

The agency was transferred last September to Messrs. Gray and Bowen, whose interest and activity have given a new impulse to this branch of our operations. Soon after their appointment other business led Mr. Gray to undertake a journey through the southern and western States, from which he has just returned, having spent seven months in a tour, along the Atlantic coast, thence to New Orleans, and by the Mississippi and the Ohio to Lake Erie, and thence across the State of New York. Through this whole route he made it one of his principal objects to establish agencies and depositories, in which he was very successful. Our publications will now be

regularly transmitted to every part of our country. Mr. Gray also collected on his journey a great amount of information, and brought home a strong conviction that the means of reading and hearing what Unitarian Christians believe alone was wanted to work a great change, or rather to call forth an expression of sentiment already existing, in the minds of the people in most of the places which he visited.

Some appropriations have been made for the support of Unitarian preaching—in Maine, in Connecticut, in the western part of New York, and in Ohio. In some instances, these appropriations have enabled a missionary to visit various places, and in others they have been designed to assist members of particular societies in maintaining regular worship. The Committee do not deem it impertinent in them to express their views on this subject. Aware that this Association has raised its voice against measures, the tendency and effect of which are to sow discord in parishes, and to create churches whose strength shall be in the inverse ratio of their number, they have cautioned those persons who have been in their employment, against an intrusion upon the ecclesiastical order or the domestic harmony of a place. They do not encourage the wish of disaffected or aggrieved individuals to hear a different kind of preaching from that to which they have been accustomed, until they have legally organized a religious society; nor do they advise that this step be taken till there shall be a reasonable persuasion of an ability to support public worship. The multiplication of religious societies which must depend upon foreign aid for support is an evil, that is not compensated by the greater satisfaction the members find in listening to teachers whose sentiments they approve; for such reliance is precarious, the assistance is often inadequate to the wants of the the people, and the ministry is in danger of becoming a feeble instrument, weakened if not degraded by the circumstances under which it is exercised. Where, however, small societies are formed, it is important that they should pursue their objects in the manner best adapted to promote their own spiritual comfort, and yet to prevent or allay unkind feeling in their respective towns. In cities and populous towns, the evils that accrue from division of small parishes are not felt, and in these places there can be no objection to Unitarian preaching, under circumstances calculated to secure attention and respect.

Even here, however, it is unwise to rest on the hope of assistance from abroad. Let each society attempt no more than it has within itself the ability to accomplish, and more will be done, while the inconvenience and disappointment to which we are now sometimes exposed will be avoided. These are general principles, the force and application of which may be qualified by circumstances, but of their correctness, as general principles, the Committee entertain no doubt.

The Domestic Mission, established in this city under the patronage of this Association, has continued to be a means of great good. The ministry at large in Boston is now sustained by four clergymen of different denominations, and though we do not claim the honour of taking the first step towards this result, it is not doubtful that the success of Dr. Tuckerman's labours, and the proof they afforded of the practicability and excellence of the plan, recommended it to other friends of the poor. His services the last year have been interrupted only by the frequent debility of a frame unequal to the exertions which his office imposes. Two semi-annual Reports have been published, the latter of which is particularly valuable. We regard this ministry as among the great blessings of our city. We believe, that as an auxiliary to the police, and as a preventive of crime, it might even be supported at the public expense, and that as a source of relief, and comfort, and hope, to the children of poverty, and to others who have fallen from a better condition, its benefits cannot be described.

Correspondence has been maintained with persons in different parts of the country. Information has been gathered from the north, the centre, the south, and the west, and in return we have sent sometimes our sympathy, sometimes our preachers, and sometimes our tracts. Of these, a considerable amount have occasionally been placed in the hands of individuals, for gratuitous distribution.

Our foreign correspondence has been conducted with some activity, but we have had occasion to regret the absence of our Foreign Secretary. On his return, more frequent communication will take place between us and our brethren abroad. From the British Association we have received expressions of fraternal regard. Nothing of peculiar interest has occurred in England, but in Ireland opinion has assumed a tone that augurs much good. The cause of religious truth and liberty has been espoused by numbers, and advocated with an earnestness

and power worthy of their purpose. Never has Irish fervour been kindled from a holier fire, and never has Irish eloquence poured itself forth in nobler strains.—Our tracts have been read with approbation in England; and in March, an order was received from the Western Unitarian Society, for one hundred copies of most of those which we had published.

On the continent of Europe, we have been informed that there are indications of the progress of rational views of Christianity. But it must be slow, when obliged to overcome the intellectual and moral darkness, the social and religious disadvantages, and the force of prescription, under some of which evils all the countries of continental Europe labour, and by all of which some of them are oppressed.

No change by which the condition of Christian Unitarianism in Calcutta would be affected, has occurred since our last Report. From William Roberts, the native teacher near Madras, gratifying intelligence has been received. He is preparing his sons to assist and succeed him in the ministry, and the Committee of the British and Foreign Unitarian Association have undertaken to educate one of them in England.

The receipts and expenditures of the past year, and the present state of the funds of the Association, are exhibited in the statement of the Treasurer.

In regard to the resources of the Association, the Committee must repeat the suggestion which they have made in former Reports. Our dependence must be on auxiliaries. The attempt to collect the subscriptions of individuals is pronounced by the Treasurer tedious, difficult, and almost fruitless. The expense is great, and the inconvenience such as to dissuade the Committee from using this means of augmenting their funds. It is through auxiliaries alone that the treasury can be enabled to meet the demands made on it. It is on them alone that the Committee can rest their calculations respecting the ability of this Association to satisfy the wants of the laud. The people are thirsting for instruction. They call to us to give it to them from the press and from the pulpit—in the silent pamphlet, and through the living teacher. We cannot refuse them without a pang keener than his who is obliged to see bodily want that he cannot relieve. Here are the wants of the mind, its immortal wants, lifting up the cry for help. For the sake of that charity, which is the best of all

forms of this best of graces, by their love for the souls of men, we intreat our brethren to have compassion on the needy. We ask them to give us the means of Christian benevolence, and we not only remind them of our divine Master's words, that "it is more blessed to give than to receive," but we shew them how they may make the very act of contribution an occasion of self-improvement. The Committee have recently published some remarks, the object of which is to present a plan by which the local interests of a society, and the interests of this Association, may be combined. This tract has been widely distributed, and they cannot forbear to press its suggestions upon the notice of their friends. They think the time has come when they may say that it is their belief that the existence of an auxiliary in every Unitarian society, would promote the welfare of that society scarcely less than it would benefit this Association; while, if these auxiliaries should be formed and maintained, nothing that we foresee could prevent the wide, and free, and fair dissemination of our faith.

Having thus reviewed our own proceedings, we shall exhibit, in as brief a compass as will allow distinctness to the several objects, a view of the present state and resources of Unitarian Christianity in this country. We have taken some pains to collect the facts which we shall use, and though some of the statements may not be perfectly correct, and some of our conclusions may be precipitate, yet we shall offer nothing for which we do not think we have sufficient authority.

The Unitarians of the United States may be arranged under four divisions. The first includes the Christians, who sprang up almost contemporaneously, yet without any knowledge each part of the other, in New England and in the South-western States, being principally in the latter region seceders from the Presbyterians and Methodists, and in the former from the Baptists. This denomination has rapidly increased, not only in the East but the West, and in the Middle States and in Canada. They are zealous advocates of spiritual liberty, and are generally, though not unanimously, Unitarians. Every week swells their numbers; their ministers are earnest and laborious preachers; they support three or four periodicals; their operations have been confined principally to the uneducated part of the community; but they are acquiring a strength which must soon

give them an influence on public sentiment.

The Universalists, with but few exceptions, form the second division. They believe in the inferiority of Jesus Christ to the Father; but most of them differ from us essentially in regard to the consequences of sin. This sect has grown very much within a few years, and has its own periodicals and ministerial conferences.

A third division embraces those persons who, from whatever cause, have been prevented from avowing their faith in Unitarian Christianity, but are in heart its disciples. Many such persons, we have reason to believe, are in the land. Some of them need encouragement and sympathy, others are so situated that they may think a profession of their belief would be productive of more evil than good; and still more cherish our opinions, having drawn them from Scripture and matured them in their own thoughts, without knowing that they harboured the heresy of Unitarianism; for how could they know it, when the system which was held up for their abhorrence, with this name branded on its forehead, bore no resemblance either to their faith or to ours? Many instances have come to our knowledge of individuals thus situated, who, after hearing a fair exposition of our belief, have declared that they had long been Unitarians.

The last division is composed of those who are formed into Unitarian Congregational societies. To this class belong the members of this Association, and to them we shall now confine our remarks.

In the beginning of this Report it was said, that we meet under circumstances of peculiar encouragement. Since the last anniversary, thirteen ordinations and installations have taken place, and the days are appointed for four more. Besides which, the number of vacant parishes exceeds the number of candidate preachers in the proportion of three to two; several new societies have been formed, and others have become Unitarian. The present number of Unitarian Congregational societies in Massachusetts is 147, of which 118 are supplied with ordained ministers; in Maine, 12 societies, 8 ministers; in New Hampshire, 11 societies, 10 ministers; in Vermont, 3 societies, 1 minister; in Rhode Island, 2 societies, 2 ministers; in Connecticut, 2 societies, 1 minister.

Total in New England, 177 societies, 140 ministers.

In the other States of the Union the

Congregational societies are few, but they have been gathered in most instances by Unitarians; who have five societies in New York with three ministers, five in Pennsylvania with two ministers, one in the District of Columbia, and one in each of the states of Maryland, South Carolina, Georgia, Kentucky, and Ohio.

Total of Congregational Unitarian societies in the United States 193; of settled ministers 147.

While the increase of societies in New England has been greater than could be supplied with constant preaching, the churches at a distance are—with a single exception, where the house has been closed for want of a preacher,—in a better condition in regard to temporal affairs than they were a year ago; and so far as an interest in public worship, a devotion to the truth, and a life of practical piety are evidences of spiritual prosperity, we have reason to rejoice with them; for “walking in the fear of the Lord, and in the comfort of a holy spirit, they have been multiplied.”

The development of opinion in the Western States deserves special mention. In our last Report it was stated that a society had been formed in Cincinnati, the key to the whole valley of the Mississippi. In the course of the last autumn, Rev. Mr. Pierpont, of this city, spent some time in Cincinnati, and extended his visit to Kentucky and Missouri. During this journey he had frequent opportunities of ascertaining the desire of the people to be instructed in a rational faith, and the necessity of inculcating simple views of religion that they might be saved from scepticism, or indifference, or even contempt and warfare against religious institutions. Mr. Pierpont preached in Louisville, and in St. Louis, by request, and the gospel which he preached was heard gladly, both by the common people and by men of intelligence and influence. At Louisville a Unitarian society has since been formed, and at Cincinnati a church has just been dedicated. The impressions of other gentlemen, who have visited these States, are such as must have been produced by a discovery of the wants and wishes of the inhabitants; wants which Unitarian Christianity alone can satisfy, and wishes which look to us for the means of gratification.

In the western part of the State of New York, opportunities have been presented for planting our faith in minds eager to receive it, of which the Committee have been unable to avail them-

selves. The society in Rochester, repeatedly disappointed in their hope of fixing among them a minister, still continue their exertions. The violent means pursued to give religious sentiment a preponderance over error and worldliness, have produced a reaction, which it is exceedingly important to controul, lest it should leap the barriers of Christian faith and social order. We cannot, indeed, express our anxiety for those portions of our Union, where society has not yet fallen into regular habits of thought, from the waves of feeling and passion which belong to recent settlement. We regard these fields as full of promise for the Christian labourer, teeming as they are with new life, but from their very fertility liable to be covered with the tares of the evil one.

Having given what we conceive to be a just view of the state of Unitarianism in our country, we proceed to notice the resources which it has for a wider diffusion of its principles. Independently of its intrinsic excellence and of the impulse which it may receive from the virtues and the prayers of its disciples, it possesses certain exterior and incidental means of dissemination; and its progress may be greatly accelerated by a judicious use of these means. They are its benevolent associations, its periodical and other publications, and its preachers. A few words will exhibit the present condition of each of these means.

The societies which make the diffusion of Unitarian Christianity their sole object, are, besides our own, these five: The Society for the Promotion of Christian Knowledge, Piety and Charity, was established—by Emerson, Buckminster, Kirkland, and others, among the dead and the living, whose names are dear to us,—for the purpose of printing cheap religious books. They redeemed the pledge they gave in their constitution, by the successive numbers of the *Christian Monitor*. For some years this society has been inactive, but it has a considerable fund, and is intending to resume its operations.

The Evangelical Missionary Society was originally formed in the counties of Worcester and Middlesex for the purpose of affording aid to feeble churches. This society has been very useful, and continues, by its annual appropriations, to sustain many who might without its aid despond.

The hope is entertained that in future years these two societies will unite with this Association in the celebration of their anniversaries.

The Society for the Promotion of Christianity in India has valuable funds at its disposal, and when a proper opportunity shall occur, its officers will be ready to follow the intimations of Providence.

The Unitarian Book and Pamphlet Society, though it has been in operation only three years, has done extensive good. While it is independent of this Association, it co-operates with it most effectually, and as the distributor of our tracts, and the pioneer of our missionaries, its aid is every year seen to be more important.

The Boston Sunday-School Society has been but partially successful in that branch of its operations which consists in publishing juvenile books, in consequence of embarrassments, which will soon be removed. In other respects it has been eminently useful; in drawing attention to the subject of Sunday-schools by its circulars, in strengthening the interest felt in this subject by its annual celebrations, and in quickening the zeal and enlightening the judgment of teachers by its quarterly meetings. The Report read at the last anniversary afforded conclusive evidence of its usefulness. Sunday-schools, which a few years since, were rare among us, are now almost universal, and have become subjects of deep regard.

Our periodical publications are also five. The *Christian Register* has been conducted the last year with spirit and industry. The *Unitarian Advocate* has passed from the hands of its former editor, but has retained its character for ability, and practical value. The *Christian Teacher's Manual* has also appeared in a new series, but is supported by the same talented and judicious writers. The *Liberal Preacher* offers its monthly selection from the manuscripts of our living divines; and the *Christian Examiner*, uniting sound literary judgment to a fervent spirit of religious inquiry, is exerting an influence upon opinions and morals to which it is richly entitled.

The third instrument which we may use for the spread of our faith is the ministry, the institution which Jesus Christ himself founded, when he sent forth his apostles to preach the everlasting gospel. The age demands an intelligent, active, and disinterested ministry. It is more important than our words can shew, that such a ministry be educated for our churches. We have one Theological School, and the Committee do not think the slightest exaggeration was used when it was styled, by a recent ad-

vocate of its claims, "the great religious charity of the day." It stands in the front of those institutions which Unitarian Christians should be anxious to foster. The ill health of one of the Professors, which has obliged him to resign a part of his duties, and the absence of another, who was induced to seek a foreign climate by the same cause, have been unfortunate circumstances, but the school at Cambridge has been, since our last meeting, more prosperous than at any former period. Nothing could exhibit more clearly the importance of this seminary, or the advance of our faith, than the facts, that though the Directors established last summer a regulation, restraining the members of the School from preaching, they have been compelled by the imperious wants of the churches to suspend the operation of the rule in many cases, and that at this time several, who if the prescribed term of preparation had been observed would now be at Cambridge, are ordained clergymen, or are under engagements to settle in the ministry. These facts should be known, that serious young men, whose desire is for usefulness, may enter on a path which is sure to lead them to it, and that they, who can give substantial patronage, may enlarge the means of education possessed by this School.

After this sketch of the state and resources of our denomination, the Committee will only glance at a few reasons for activity and effort, which they think may be urged with pertinency at this time; and, in doing this, they will complete their duty in submitting this Report, by advertent to some of the aspects of society about us.

We regard the extension of our faith as the great means of opposing and subverting error in opinion, and should therefore use all upright means of giving it currency and securing for it favour. There are two extremes in error, against each of which Unitarian Christianity directs its force, and is in the hand of him who wields it a two-edged sword, to cut down with equal ease the sophisms of infidelity and the absurdities of fanaticism. Within a year or two past some alarm has been excited by the efforts of a few individuals in some parts of our country to disseminate the rankest form of unbelief, even to convert this people into a nation of Atheists. The attempt was too preposterous to be successful, and by its very extravagance and effrontery is defeating itself. We are confident that if evangelical Unitarianism be

preached intelligibly and earnestly—and how else can it be preached by one who reverences it as the gift of God—they to whom the advocates of infidelity address themselves will be prepared to repel their arguments and to rebuke their sneers.

Another kind of scepticism is far more dangerous because it attacks minds of a higher order. It is often, if not in most instances, occasioned by false representations of divine truth, and can be supplanted only by shewing that the religion of the New Testament is not a religion of mystery, contradiction, or fanatical excess. That infidelity of this character exists in our land, and that it has tainted some souls of a noble mould we know, and we are anxious that the Christian revelation should be presented to them in its original beauty, for we believe that they would acknowledge its heavenly origin, and embrace it with a cordial faith.

Towards the other extreme of error, we find the various corruptions of the gospel, by which it has been despoiled of its simplicity, and arrayed in the poor inventions of human wisdom. So far as we have been able to mark the current of events or to note the changes of opinion, it seems to us that error is growing to be ashamed of its absurdities, though it retains its attachment to old names. In much of this controversy about names, we discern an indication of consciousness of improvement. Let this improvement go on silently where it cannot advance openly, but as we desire that the pure religion of the Saviour of mankind should take the place of every error that assumes to be Christian, we shall be diligent in extending the knowledge of our faith.

We discover another incitement to this work in the tendency of our faith to resist and quell the spirit of exclusion, which, if not checked would sweep the land as with the breath of pestilence. We abhor from our souls bigotry, and uncharitableness, and every form and shape of spiritual arrogance. We will neither be politicians in religion nor religionists in politics. We will worship God according to our persuasion of duty, whether others call it heresy or not, and let them worship God after the manner of their belief, whether we think it right or wrong. Unitarian Christianity, as we understand it, and as we would diffuse it, is essentially a free faith, giving freedom to those who hold it, and not forging chains for its opposers. For this reason we value it, and according to our respect for the rights of the mind, our sense of

the worth of intellectual and religious liberty, and our determination to oppose to the last breath every attempt to fetter and trammel theological investigation, will be the earnestness of our endeavours to disseminate religious truth, knowing that where the spirit of the Lord is, there is liberty.

Occasionally during the last year, our opinions and our friends have been assailed by language as indecorous as it was unchristian, but denunciation has lost its power, and we believe that among those who think us in great error, a more just spirit prevails. A party may press its measures without regard to propriety or truth, but it will be found that they sacrifice also their character and gain nothing. Virulence and exclusiveness, if not successful in their objects, cover those who use them with shame.

But, above all other reasons, we burn with a desire to propagate our faith, because we believe that it is the great instrument of staying and subduing irreligion. It is because Unitarian Christianity is the power of God unto salvation to every one who believes it as it ought to be believed, that we are chiefly anxious to multiply facilities for its progress through the world. We believe that our Master, when he ascended to his Father and his God, left it to carry on the work for which he came,—to call sinners to repentance. We believe that he taught and suffered, that he might make men partakers of the Divine holiness, and that the religion which lawfully bears his name, must have this for its object and effect. Therefore we wish not only ourselves to be followers of Christ, but to bring others to walk with us. Therefore we would labour to remove every obstacle in the way of this faith, and would win others to its love and obedience. We see vice and crime, private and public sin, personal and social wickedness on every side of us; the moral atmosphere in which we live is not pure. We would send the spirit of our religion through it; we would hold up to general view those solemn truths and affecting revelations and momentous sanctions by which the careless may be moved, and the perverse be humbled; by which they who are disobedient may be reclaimed, and they who are in the way of righteousness may be animated to perseverance.

With this estimation of our faith we would not only live and die *by* it, but we would live, and if Providence require the immolation, we would die *for* it. We can hardly repress our astonishment

when we hear Unitarian Christianity reproached as a lax system, as a faith deficient in moral power. We can hardly hold our peace, when any one who professes to understand it, does not perceive its practical and spiritual character. These are in our eyes its peculiar features. We are not ignorant that the best and the only satisfactory proof that we can give to others of its moral efficacy is its influence on ourselves. We do not deem it without our province to remind our brethren, in the language of an apostle, that they who have believed in God should be careful to maintain good works. It is said by some who differ from us that this belief is not sufficient to work this effect. We ask no other faith than that which makes the God, whom Jesus Christ revealed, the centre of its thoughts and aims; and if we do not shew forth the power of this faith in our characters, we have not learned the alphabet of our religion.

The world is crying out for truth, and freedom, and holiness. These are the three great blessings of man. We believe that Unitarian Christianity confers them all, and therefore we labour and pray that it may become universal.

Dissenting Ministers' Meeting for the Abolition of Slavery.

THE General Body of Dissenting Ministers of the Three Denominations, residing in London and its neighbourhood, has resolved on petitioning the Legislature for the total abolition of Slavery in the Colonies. The ministers of the "Trinitarian Union" have also agreed on a petition, and the opportunity was taken to add another clause to the creed of the "Union," excluding, or seeming to exclude, Antinomians.

Lady Hewley's Fund.

PROCEEDINGS have been instituted in the Court of Chancery, by the filing of a Bill in the name of Thomas Wilson and others, against the Trustees of Lady Hewley's Fund. The immediate effect has, of course, been to stop the payments from this extensive charity, and to produce no inconsiderable degree of distress amongst those who were looking to it for aid, including many of the same faith with those who have committed this act of wanton mischief. The spoiler is abroad. He must be resisted and discomfited in this first attempt. Putting

him to shame is hopeless. Should he succeed, there is no saying how far the system of Evangelical appropriation may extend. But the time must be gone by in this country. It is lamentable to think, however, how many poor ministers, how many widows and orphans, must suffer by this savage species of Trinitarian hostility.

British and Foreign Unitarian Association.

THE premium announced in our number for April for a Tract, "the object of which shall be the introduction and promotion of Unitarian Christianity among the Roman Catholics," has been unanimously awarded, by the judges appointed by the Committee for that purpose, to Miss H. Martineau, for her Essay, entitled "The Essential Faith of the Universal Church deduced from the Sacred Records." The Essay will be printed immediately for circulation.

It has been proposed by two gentlemen to offer a premium of Ten Guineas for the best Essay on the following question :

"Upon the Evidence of the History, commonly called the Acts of the Apostles, and the concurrent Testimony of St. Paul in his Epistles, what, in the

Apostolic Age, was the Form or Mode of Christian Baptism?"

Candidates must send in their Essays (to which should be affixed a motto, and accompanied by a sealed letter containing the motto and the writer's name) on or before the 1st of February next, to Mr. Horwood, at the Office of the Monthly Repository, No. 3, Walbrook Buildings.

LITERARY NOTICES.

Preparing for publication, by John R. Beard, "Unitarian Worthies; or Biographical Notices of Eminent Unitarians from the earliest Ages of Christianity down to the present Day."

In the press, the second volume of Sermons, by the late Rev. S. Buckminster, of Boston, U. S., with a Memoir of his Life by Thacher, omitted in the reprint of the first volume.

Recently published, a Selection of Psalms and Hymns for Social and Private Worship. By L. Lewis, Dorchester.

Religious Prejudice Overcome, by a careful examination of the Old and New Testament, a Serious Address to Christian Professors. By Mrs. Charles Toogood.

CORRESPONDENCE.

Communications have been received from N. G. ; P. ; W. T. ; Dr. Carpenter ; M. ; A Christian Moslem ; J. B. ; A. M'Cready ; W. Allard ; and J. W. Morris.

"No Bigot" has defended points which were not attacked. The writer alluded to a passage in the work under review.

We have inquired, and have received a distinct confirmation of Mr. B.'s own statement, which, therefore, we must assume to be correct.

We are not critical as to Obituaries ; but we demur to the "much admired peroration." Our columns sufficiently shew what we deem admissible.

The insertion of the American Unitarian Association Report has compelled us to defer several articles of Intelligence, &c., to the next number.

Publications, which it is expected or desired that we should notice, those especially of Unitarian Authors or Editors, should be forwarded to our Office.

THE MONTHLY REPOSITORY

AND

REVIEW.

NEW SERIES, No. XLVIII.

DECEMBER, 1830.

ON FUTURE PUNISHMENT.

I HAVE always been strongly inclined to the opinion expressed in the review of Mr. Latham's lectures, (p. 460,) that the doctrine of eternal torments is decidedly immoral in its tendency; and far from strengthening, is rather calculated to defeat, the efficacy of the sanctions by which the Christian law is enforced. If this idea be well founded, it surely deserves the attention of all those who are desirous to vindicate the ways of God to man in the proceedings of his moral government, and to give to the promises and threatenings which accompany his laws, not only their intrinsic force and efficacy, but their proper and universal application. With the latter the great majority of Christian professors seem habitually to persuade themselves that they have nothing to do.

The general prevalence of the popular views of this subject seems to have arisen in a great measure from an erroneous notion of punishment in general, representing it not as remedial but vindictive, intended not to produce a good effect by correcting or removing an evil disposition in the sinner, but to gratify a malignant passion in the punisher. This error, which, when transferred to the Divine administration, and affecting the views which we adopt of the character of God, leads to absolute blasphemy,—among other pernicious conclusions involves the inference that the demerit of sin, being estimated by a reference to the perfections and dignity of the Being offended, is necessarily infinite, and consequently must either require an infinite atonement, or endure an infinite punishment. The more natural way of considering the subject surely is, that being an offence committed by a finite creature, limited in its consequences, overruled by the Providence of God so as to promote the most excellent purposes (to which indeed it may appear to have been in many instances a necessary instrument) and indicating evil dispositions in the sinner, finite in their degree of depravity, as well as capable by proper discipline of correction and amendment, a finite punishment would be sufficient.

Having allowed ourselves, however, to draw this conclusion, that a limit to future punishment must exist, and that as it is in its nature remedial, so it will, in all probability, end at last in the accomplishment of greater good to the individual himself, and certainly to the whole creation,—the assignment of this limit is a very different question; a question to which we have no means of returning a precise answer. Upon this point it has not seemed good to our All-wise Governor and Judge to afford us any precise information. Thus much at least is certain from the obscure but awful indications of scripture, that they may greatly exceed in duration as well as in intensity any thing which this life offers to our observation, and that whatever discipline appears to be necessary to extirpate the vicious habits that have been contracted here, must be gone through before such persons can be rendered fit to partake in the blessings of heaven. Upon this subject revelation has not empowered us to speak with any certainty; but, arguing from such analogies as may be supplied by what is revealed, and by our own reason applied to the observations we can make on the course of Providence in this world, it seems not unreasonable to conjecture that a future state will carry on the course of moral education and discipline which has begun here. The circumstances in which we are here placed are doubtless peculiarly adapted by Infinite Wisdom to the degree in which our intellectual and moral powers are at present developed; and those who have neglected favourable opportunities in this world, or who from any causes leave the present life without having obtained that improvement which it was intended to produce, must enter upon the next stage of their existence in a less advantageous condition. Their sinful habits, their sensual and selfish desires, their violent passions, their ignorance, their narrow prejudices, will all be to them the sources of much pain and misery. The remembrance of past offences, the stings of unavailing remorse, will be the occasion of more acute anguish. So long as these things continue, they cannot but be the source of extreme misery; so much so, that it is probably unnecessary to look beyond the natural and unavoidable consequences of sin in depraving our natures, in unfitting us for the most truly valuable enjoyments, in filling the soul with a multitude of outrageous passions, of importunate desires, which we should no longer have the means to gratify, in order to convince ourselves that it infallibly brings along with it its own appropriate and adequate punishment.

But perhaps the most important consideration, and that which comes, or ought to come, home most completely to the breast of every reflecting person in meditating on this subject, is the view which the doctrine of limited punishment leads us to take of the correspondence between the *gradations* of character in the present world, and of probable condition in the next. Let no one lay the flattering unction to his soul, that the sins in which he allows himself here are such comparative trifles that they will be overlooked. They may be more or fewer,—they may imply a deeper or a lighter stain of moral guilt; but as far as that stain remains unwashed out by repentance and amendment on this side of the grave, it must remain to affect his condition and happiness in the next world. As the tree falls, so it must lie. Moral evil is and always must be inseparably connected with natural evil. It cannot exist in the soul without bringing its companion along with it. As far as it goes, it is inconsistent with the true perception and enjoyment of celestial happiness. It must therefore be extirpated, by such means as God, in his infinite wisdom and goodness, (which are synonymous with what in this sense of the word we call justice,) shall perceive to be necessary for that purpose.

This is a consideration peculiarly awakening and alarming to those mixed and imperfect characters, so numerous in the world, who may be styled *almost* Christians; and in this description may be included a very large proportion of those to whom the discoveries of the gospel have been addressed. Notwithstanding the prevalence of vice in the world, it may yet be true that the number of the utterly depraved and profligate is but small when compared with those to whom the above designation may be not improperly applied. As for the former, if they are not altogether hardened and unimpressible, it is conceivable enough that at the awful moment when the concerns of an eternal scene are brought immediately into view, the notion of an eternity of punishment must fill them with horror unspeakable; but the latter are too apt to sooth themselves with the persuasion that their offences are of too light a cast to call for so severe an infliction, or at least that they may expiate them by the efficacy of a death-bed repentance, or by flying in their utmost need to the merits of Christ's atoning blood. Now if such are the views they take of their future prospects, whatever terrific ideas they may have formed of the eternal woe reserved for the wicked, will be coupled with the belief that it is a subject in which they can never have any personal concern; so that they will be apt, I should fear, to make themselves fatally easy about their present state, and their conduct during the continuance of health and strength. If, however, the doctrine we have been recommending should appear to be correct, there is an end to all such delusive expectations. Sinful habits contracted here will necessarily diminish our fitness for the heavenly state. Even though we should be admitted to it, they will prevent us from deriving from it the happiness it was intended to communicate. Here or hereafter they must therefore be destroyed.

These are views of the doctrine of limited punishments, and consequently of universal restoration, which, if I am not greatly mistaken, are calculated to make a much more powerful and salutary impression than that of an eternity of misery prepared for the wicked. It may not be so terrific in appearance; but as it is more reconcileable to our notions of justice, and to the conceptions which both reason and revelation lead us to form of the Divine character, so it excites no feeling of scepticism in the mind, and presents itself as a probable or even certain prospect. I have dwelt so long upon this topic, because it is apt to be altogether over-looked by the opponents, and, I am disposed to think, too much so by the friends of this doctrine. The former, too well aware that the terror of an after-reckoning such as they represent to be in store for the wicked, and which some of them well know how to depict in all the tremendous colours which a glowing imagination and no ordinary powers of descriptive eloquence can supply, is still not so effectual as could be wished in restraining the sinner from the error of his ways, are ready to tax the advocates of universal restoration with views and feelings most adverse to the moral improvement of mankind; and even some of the latter, not having attended sufficiently to the workings of the human mind, are sometimes afraid to bring forward to public notice what they believe to be conformable both to reason and to scripture, lest they should diminish the effect of a fear of future punishment in counteracting present temptations. They seem to imagine that a salutary falsehood is better than a dangerous truth which may be misunderstood or perverted. At any rate, I fear it is certain that very few of the advocates of this doctrine avail themselves as they might do of the resources which it places at their disposal for working effectually upon the terrors of the wicked. I have said, upon the terrors *of the wicked*; but perhaps this is an incorrect expression, which may lead, as

I doubt not it often has led, to great and dangerous misconceptions. We are indeed inclined to flatter ourselves that this is an appellation which applies to but few of us; and in the sense in which the term is most commonly employed, there is reason to believe that, comparatively speaking, we are not mistaken. If by wicked be meant, those in whom sin predominates, who are habitual and wilful transgressors of God's law, who are given up to licentious indulgences or bad passions, then it is to be hoped they are but few, in comparison of those who dwell at least in the outward decencies of life, and who do not fly directly in the face of the received customs and opinions of the world. Their general respect for public feeling, and their strong desire to maintain a creditable station in society, which they are sensible would be denied to those who are notorious for open profligacy, are alone sufficient to preserve them from those flagrant violations of morality to which the application of this strong epithet is usually confined. In the ordinary intercourse of life, and when not influenced by strong temptations of passion or self-interest, their conduct is respectable; they often do really benevolent and generous things; nay, they are occasionally affected by the practical motives of piety and true holiness. But they are still far from the character of the true and faithful servant; far from being what the discipline of this world, and the motives and principles of religion were intended to render them.

Let such persons be reminded that God will reward every one according to his works; that it does not follow that they are fit for heaven, because the instinct of nature teaches them that their misdeeds do not call for such a hell as the votaries of Calvinism have imagined. Though they may not be guilty of *all* wickedness, yet *one* sinful habit indulged in, *one* divine law wilfully and systematically neglected, will produce a state of mind inconsistent with true happiness; and when traced to its consequences in another world, where the miserable sinner, labouring under the permanent mischiefs arising from transient indulgences, torn by the pangs of unavailing remorse, stung by envy, jealousy, or revenge, will form in the evil dispositions of his own mind a hell quite dreadful enough in itself, without any additional circumstances of horror to appal the imagination. Let no one, then, be so infatuated, through a vain notion that he is little worse than the generality of his neighbours, as to go on treasuring up to himself wrath against the day of wrath and revelation of God's righteous judgments.

It would be wrong to omit observing that this doctrine, at the same time that it enables us from the terrors of the Lord to persuade men more effectually and powerfully than the common notion, and holds out to the sinner a prospect more truly alarming to those who fairly consider it, is also more encouraging, both to those who are diligently pressing forward on the road to improvement, and also to those who with feelings inspired by the genuine principles and spirit of the religion of Christ, contemplate the state and prospects of the hardened sinner. It is difficult to conceive any thing more disgusting than the pitiless exultation with which some of those who fancy themselves sure of their own salvation are accustomed to anticipate the torments of the damned; towards whom they assure us that it will then be a sin to indulge the natural feelings of compassion, or any other sentiment than admiration of Him who will thus exhibit to the universe a tremendous display of the glories of his vindictive justice. They even take pains to shew that this frightful spectacle is fitted to heighten, by the effect of contrast, and thus render more transporting, the happiness of the elect. Passages in this strain might be cited from the writings of men in some respects not unde-

servedly enjoying a high reputation, which are more worthy of the savage yelling in hideous triumph over his victim writhing at the stake, than of the disciple of him who came not to condemn the world, but that the world through him might be saved. Those who turn to this awful subject in a more rational and truly Christian spirit, while they remember with gratitude and humility the favourable circumstances in which they have themselves been placed by Him through whose grace they are what they are, will view with compassion the less favoured condition of others. No one who pays the slightest attention to what passes in the world can fail to perceive that in every state of society there are multitudes exposed, without any fault of their own, but by uncontrollable circumstances, to such influences as render it almost inevitable that they should be ignorant and depraved. It is surely difficult, I for one find it impossible, to reconcile such things to the infinite wisdom and goodness which we rejoice to believe directs the moral government of the universe, without the supposition that this is not the final state of probation, but that the sufferings which are inseparable from such a diseased and perverted state of the soul, are destined at the appointed period to work their own cure.

Dr. Paley has left us some very judicious thoughts on the subject of future rewards and punishments, in a sermon,* the object of which is to shew the fallacy of the common notion of the whole race of mankind being divided into two great classes, the righteous and the wicked, the elect and the reprobate. After stating the difficulties attendant upon this notion, which he puts into the mouth of an objector who represents them as applying to the Christian scheme, he questions the fact that such is the Christian doctrine, and demands, either from the objector, or from those who entertain such views of the prospects held out in the gospel, a proof that this will be the real order of things. He maintains, on the contrary, that though there is certainly no very distinct declaration to that effect, yet both reason and several incidental intimations strongly encourage the belief, that as our experience in the present world leads us to regard the human race as occupying a great variety of degrees on the scale of moral or religious improvement or degradation, passing into each other in such a way that it is difficult to say where the line is to be drawn that is to separate the righteous from the wicked; so, on the other hand, their condition in the next world, where they are to be rewarded according to their works, will present a similar diversity. He illustrates this idea in a concise but ingenious manner, and shews very clearly its superiority in point of reasonableness and moral efficacy to the notion generally prevailing. At the same time, it may be questioned how far the view he has taken of it can be reconciled with what is commonly called orthodoxy. The system I refer to, though apparently asserted in the articles of his church, I am aware that he would have rejected as forming no part of the religion which he had learnt from the New Testament. But if I am not much mistaken, it will appear that the suggestion here thrown out, when pursued into all its consequences, will lead to some other conclusions which the author was perhaps not aware of, and would hardly have acknowledged. He has not adverted to them, though they are tolerably obvious; so obvious, indeed, that the reader is expecting every moment to find them introduced, when the sermon is, according to the author's manner, somewhat abruptly brought to a close.

* Sermons on various Subjects, Vol. II. p. 237.

Dr. Paley argues the question throughout as if our good works were to furnish the *criterion* by which we are to be tried, and our admission or rejection on the great day to be determined. However conformable this doctrine may be both to reason and scripture, it would be difficult, I suspect, to shew its conformity with the system which represents the righteous and the sinner as in respect of justification before God precisely upon a level, and owing their different fate solely to the circumstance that the Father for his own glory has been pleased to elect the one and reject the other. It is generally understood, I believe, (though not by any means universally,) by the advocates of this opinion, that the elect will be distinguished for good works; their admission into heaven does not, however, in the smallest degree, depend on these, but solely on the imputation of the righteousness of Christ; while on the other hand many, though by no means all the reprobate, have led wicked lives in this world; but it is not on that account that they are doomed to eternal torment, but because they sinned in the person of their federal head Adam, whose offence is consequently imputed to them. Taking these views of imputed sin and imputed righteousness into the account, as furnishing (in the estimation of the orthodox) the true and only ground of future admission or rejection, happiness or misery, it is difficult to see in what way, consistently with the system, however loudly both reason and scripture may call for it, we can apply such a graduated scale to the condition allotted to mankind in a future state, as Dr. Paley suggests.

But there is another important conclusion to which it seems to me naturally to lead us; and that is, the possibility of passing from one of these states to the other. Those at least who are introduced to a state of reward—to a condition which deserves in any the most modified sense to be called one of happiness for a rational and intellectual being—must be enabled to continue the exercise of their rational powers, and probably, in proportion to the progress they have made here, under circumstances more advantageous to a continued improvement. No one can suppose that they are destined to rest contented and satisfied with their present attainments; or that the happiness of a future state is to consist in mere rest or unprofitable speculation. Doubtless the blessed spirits made perfect are advancing continually in the divine likeness, and going on through endless ages from one degree of glory to another. Now if this is the case with all those who are admitted to heaven, and if, as Dr. Paley says, there may be as little to choose in the conditions of the lowest that are admitted and the best that are rejected as there is in their characters, who shall say that these latter may not be introduced to a state of discipline and correction; who shall deny them the benefit of that activity which seems an essential attribute of mind, under circumstances which, though in the first instance penal and involving much suffering, may be for that very reason adapted to bring them to a sight and sense of their sins and their duty, and thus to place them at length on the same level in moral and religious attainments, which had been reached by some of those who were in the first instance admitted to a state of reward? Again, if it be true that there is a uniform, unbroken gradation from the highest to the lowest, where shall we draw the line which excludes the possibility of such a transition as has here been suggested from one side of it to the other, from any one state to that immediately above it, and by consequence, (only allow time enough,) from the very lowest to the very highest?

Such appears to me to be a not unfair, practical inference from the views suggested by this excellent and valuable writer. And let it not be supposed that they tend in the smallest degree to weaken the efficacy of the prospects

held out to us in a future state as the sanction of the divine laws in the present state. For they proceed in every instance upon the strict application of the principle that we shall be tried *according to our works*. The more sinful our conduct has been here, the more degraded, sensual, and selfish our desires and pursuits, the more inconsistent our habits and prevailing tastes with a state of pure and spiritual blessedness, of course the lower must be the condition assigned to us hereafter; not as a satisfaction to vindictive justice, but as the necessary consequence, arising inevitably from the very nature of things. For it is the nature of sin to produce misery; it is the nature of low, carnal, and sordid pursuits, of violent and bad passions, to produce a habit of mind which is incapable of tasting the refined joys prepared for the faithful in the mansions of their Father's house. In this lower and more degraded state, the sufferings of such as are reduced to it will of course be more severe; the evil habits more inveterate and deeply rooted; the difficulty of introducing the salutary influence of moral discipline, of serious reflection upon the causes of their present miserable condition, will be so much the greater, while the series of transitions before spoken of which is to be successfully performed by these unhappy beings, before they can be at length made fit for entering even upon the lowest ranks of the celestial hosts, into the humblest mansions of their Father's house, is in the same proportion more extensive. What length of time will be required for effecting these transformations is known only to Him who seeth and knoweth all things; but who hath reserved this among the secret things which he has not thought it necessary, or perhaps conducive to our moral and spiritual welfare, that we should be informed of. It is not unreasonable to presume that it will be different in different cases; nevertheless we humbly hope that it is permitted us, when mourning over the vice and folly which deform our world, to console ourselves with the belief that to all the means of making progress will be afforded. Doubtless at all periods through the endless ages of eternity there will be various degrees of advancement towards the unattainable perfections of the Divine nature, as one star differeth from another star in glory; but we rejoice to persuade ourselves that nothing forbids the cheering hope that a period is appointed in the inscrutable counsels of Providence, when the last enemy shall indeed be destroyed; when all the intelligent creatures of God shall become true disciples of Christ, and shall see the face of the Son of man; when as in Adam all die, so in Christ shall all be made alive.

We are aware that the apostle adds, "but every man in his own order;" from which we think it may be fairly inferred that there will be various periods at which those who have made different degrees of progress here in their preparation for heaven will be admitted to the enjoyment of its privileges. Christ is the first-fruits; afterwards those that are Christ's, those who have shewn themselves here in the character of true and faithful disciples, will be admitted with him at his coming to judge the world; *then, after that* (*εἰτα*) cometh the end, when he shall have delivered up the kingdom to the Father. The coming of Christ, therefore, it appears, is *not* the end; for what is to happen first? Why all things are to be subdued unto him; the last enemy is to be destroyed, even death. But can it be said that the last enemy is destroyed, so long as there continue to be those who remain subject to his power; or, what is so much worse, exposed to all the unspeakable miseries of hell? If, therefore, we are to receive the authority of the Apostle Paul on this subject, it would seem that the kingdom of Christ cannot be finally merged in the kingdom of God his Father, until all shall be finally collected into one sheep-fold under one Shepherd. That

there will ever be a perfect equality established among the rational creatures of God, in respect of their progress in the Divine likeness, there seems no reason to believe; however true it may be, that it is the natural tendency of a course of moral discipline extending through endless ages, in conformity with the principle of association to produce a continual approximation to such a state. At all finite distances of time, it appears not unreasonable to conclude, that those who are so much further advanced on their heavenward journey here, as the Christian saint is before the abandoned profligate, will retain their advantage. And in this sense it may even be true that the punishment of sin, that is, the evil consequences arising from it to the sinner, may last for ever. Though we should suppose that he will ultimately be released from a state of positive misery, and even attain to a high degree of improvement, and be advanced to an exalted rank among glorified spirits, still it may be true, that in every period of his existence he will be worse off than he would have been, if he had not been a sinner in the present state.

I have heard it said, upon what authority I know not, that there are some professed advocates of eternal punishments, whose doctrine, when fairly explained, amounts to no more than this; if so, it is evident that they can be Calvinists only in name; and they differ from the Universalists in a mere shadow, or a slight peculiarity of language not worth the disputing about; and which both parties may at length happily perceive is only the veil of a real uniformity of sentiment. So perish all the bitter dissensions which at present divide Christian brethren in hostility from each other.

Halifax.

W. T.

LETTERS FROM GERMANY.

Nos. III. and IV.*

SIR,

Heidelberg.

THE philosophical public of Germany have been for some time past withdrawing from the metaphysical speculations in which system after system had been swallowed up without leaving behind them any vestige of discovery; and are at length collecting themselves upon the firm ground of experience. They have found that by chasing phantoms on the fairy land of *à priori* assumptions and ideal abstractions, nothing is to be gained in philosophy, and that in religious speculations one meteor has glimmered and vanished only to be succeeded by another, leaving the inquirer baffled and perplexed, and always in want of a certain guide to truth. Still the language of the Kantische school pervades more or less most of the departments of literature; and at the present time in Berlin, Professor Hegel has been able to gather round him numerous disciples, I suppose rather juvenile. The doctrine of his school out-Kants Kant in transcending abstruseness and temerity. As to its religious bearing, it appears to flow in a direct course into the frozen deep of a sort of ideal Pantheism. Its examiner in the *Hermes* finds a coincidence in the speculations with some of the opinions and reasonings of Spinoza. As they are either unprofitable or unintelli-

* For Nos. I. and II. see pp. 545 and 585.

gible, I shall not extract from them. The following passage is only a specimen of the author's manner ; it is taken from his *Encyclopædia of Philosophical Knowledge* : " Kant once pronounced the strong expression that the understanding of man is the lawgiver of nature. He was humble enough to explain this expression of the universal forms of time and space : but others have gone beyond him, and exulted to have the forms, categories, ideas of all existence, in the laws of thinking, and to develop them out of human thought. I will not remain behind in this sublime art. The principle of the independence of reason, of its absolute self-sufficiency, from the time of Kant, has been regarded as a universal principle of philosophy, as one of the decisions of time, and to this decision, so far from opposing it, I yield homage and allegiance. Experience is the starting ground of philosophy which has no other object than experience ; but on this ground I do not remain. I soon drop the experience, raise myself above it, and soar into the open region of thinking *à priori*, and now commences its original, perfect, self-sufficient operation. Here I sit, shaping forms of thought, developing categories and ideas ; and it is wonderful and glorious, that I possess this original, self-active power of forming ideas out of conceptions *à priori* ; that these ideas, all in their necessity, stand before me as a thick phalanx ; that I now look back upon the facts of experience, and discover in them a separate and after-formation of thought and its ideas ; and that I can point to the things of experience and say exultingly, Behold it is in fact as I in my *à priori* thoughts have developed that it must be." But enough of chimera. The critic upon Hegel's philosophy (so called) in the *Hermes*, describes it as a work remarkable only for the most sophistical perplexing of the most simple thoughts. In the same critique he offers his own induction of Theism ; and it is a specimen of the manner in which the plainest reasoning, such as the apostle's argument from the things that are made of the eternal power and Godhead, is here not unfrequently involved in metaphysical obscurity, or clothed in terms which are not understood, and are not always intelligible, any where else : " When I infer the Divine existence from the contingency of things in nature, (they are events, they begin to be,) and from their adaptation to an end, I set out from the *phænomenon*, the world ; but it is not from the spectacle that I rise to the idea of a God, and what the idea involves, for he who stops at the contemplation of the facts of nature will never rise to the knowledge of a God. The condition of contingency and relationship to an end, are unquestionably thoughts of the mind, and through them I rise to the being of a God. It is these which connect my acquaintance with nature, and my recognition of Deity with one another, and the process of the mind is this ; I apply to the natural world certain ideas which have been suggested in the view of its *phænomena* ; I cannot substantiate them in the world itself, that is, when I think upon the facts in nature as events or contingencies, I connect with them the idea of a cause, but I do not find in nature what has been called the sufficient cause ; that is, I do not find in the *phænomena* my idea verified, since they offer to me only conditional (second) causes, and an infinite regression of them, but not an absolute, a first cause. In the idea of an end is involved relationship to an intelligence, and the inference from an object or end in the natural world to the existence of God, rests upon the notice that intelligence in a proper and sufficient sense is not in nature itself. But since the positive ideas of cause and end are not seen verified in the world itself, the mind passes on beyond it. The ideas are in truth conceptions of the understanding, but the power which, not finding their equivalents in

nature, refers them to that which is above nature, is reason." Many of your readers will not be sorry to escape from this profound into open day, and it shines out brightly in the following anecdote of Rousseau: On a mild autumnal morning before sunrise, Madame d' Epinal said to Rousseau, "I am sorry, my dear friend, but I cannot help it; the reasoning of St. Lambert (against the being of a God), which he brought forward the last evening, appears to me to be strong, and to prevail over the arguments on the opposite side." "Yes," answered the philosopher, "I must confess often, when I sit with my hands upon my eyes, or in the dark night, after having passed a tumultuous day, when sickness or men have wounded me, such reasonings appear to me also to give evidence against the being of a wise ruler of the world. But, lady, see there;" (and he pointed enthusiastically with his head and hands raised towards heaven;) "Behold, the sun rises and scatters the cloud which covered the earth, and brings before me this wonderful and sublime scene of great nature. I require nothing more to expel every doubt from my heart. I have found again my trust, my God, my confidence in heaven. I wonder; I prostrate myself before the Omnipresent; I adore." A parallel passage in a different manner occurs in the works of a distinguished philosopher of Germany, Mendelssohn: "The Atheist asks, what God is? Shew him what God has done: shew him the whole majesty of the creation, and all the beauty and perfection which it contains: tell him God has produced all, sustains all, after the laws of wisdom and goodness, of which we find the proof in every sun-mote, as well as in ourselves. Not satisfied with this reply, he still asks, What is God himself? When I tell you what any thing does or suffers, question me no farther what it is. The Materialist holds all simple, spiritual existences to be creations of the brain. He asks, What is your simple, spiritual existence, which must have neither magnitude, nor figure, nor colour, nor extension? In vain you lead him into himself, and make him observe what passes within himself, when he thinks and feels, desires and refuses, acts and suffers. All this does not satisfy him and solve his question, What is the soul if it is not corporeal? He reflects not that we know of body itself nothing more than what it does and what it suffers, and that beyond the action and the suffering of any thing, nothing is ever in our thoughts." I am tempted to add a passage which is in some affinity with the preceding, by the pleasure it affords me at this great epoch in political history to add the homage of an obscure and unknown individual to the patriotic name of Benjamin Constant. In the celebrated preface to his translation of Schiller's *Wallenstein*, reprinted in his *Mélanges de Littérature and de Politique*, is an illustration of that kind of natural superstition and instinctive feeling of the supernatural, through which, he says, the loftiest and strongest minds seek to place themselves in connexion with universal nature, and inquire into their own destiny: "I believe that no man who surveys an unbounded horizon, or walks on the shore of an agitated sea, or raises his eyes to the starry heavens, is a stranger on these occasions to a feeling which he cannot analyze or make plain to himself. It might be said, a voice descends from the lofty skies; it rises from the summits of the rocks; it is repeated in the rushing stream and sounding forest; it comes forth from the depth of the abyss. Even in the laborious flight of the raven, the scream of the birds of night, the distant roar of the wild beast, there seems to be a prophetic language. Only those things which man has made for his use are silent, because they are without life; and even these, when the time of their use is past, regain a mysterious life. The breath of de-

struction which decomposes them, brings them back into connexion with nature. New edifices are silent; the ruin speaks." Bonsteten, in his *Etudes de l'Homme*, has presumed beyond the philosopher of Geneva in a passage which brings to mind what has been said more discreetly (I quote through the German) by Dr. Channing, in his eloquent sermon, *Man the Image of his Maker*. "I have the ground for the belief in God, and in my immortality, in my own nature and consciousness. Man is not merely a proof of the Divine existence; he is also an image of God. There is in God what is human, and in the mind of man what is divine; the difference is not of kind but of degree; the infinite divides them without making them dissimilar. God is, what man also is, but with his own divine attributes of Eternity, Infinity, Omnipotence. In a word, God is the ideal of the creature, and the creature is the imperfect image of the Creator. To his full development he requires another time, another life. That sense of want which never forsakes us, the weariness of the world, the anticipation of a future state which shall be better suited to the capacities of our nature, in short the universal faith of the whole human race, all proves the truth of the philosophical and religious doctrine of the immortality of the soul." Bonsteten is described in a late publication by Damiron as a spiritualist and investigator of the powers and acts of the soul, its intelligence, sensibility, liberty. Of the last he professes to have no definite idea. His religious views are derived solely from his Psychology. Damiron's essay is particularly interesting at this time, when France is without a national dominant church; its subject and title is *Sur l'Histoire de la Philosophie en France au dix-neuvième siècle*. It indicates, if I mistake not, that philosophy has there begun to retrace her steps and seek religious truth.

J. M.

SIR,

THAT part of the sixtieth canon of the Council of Laodicea which contains a catalogue of the books of the Old and New Testaments has been held by some critics to be a later addition, and borrowed probably from the eighty-fifth apostolic canon with some alteration. The words of the canon are these: "Private psalms must not be read in the church, nor uncanonical books, but solely the canonical books of the Old and New Testaments;" (so far the genuineness of the text was never disputed;) "the books which must be read are, of the Old Testament, the Genesis of the world, the Exodus out of Egypt, &c. Of the New Testament, the Gospels according to Matthew, Mark, &c." (the same as in our New Testament canon, excepting the Apocalypse). Dr. Bickell, Professor of Jurisprudence at Marburg, having lately examined the evidences of the genuineness of the disputed part of the canon, has communicated the facts and the result to Dr. Ullman's *Journal of Theological Studies and Criticism*. The most remarkable fact which fell under his examination is, not merely the opposite evidences in authorities of the same order, but the opposition and equipoise of proof in one instance in the same authority. An Arabic manuscript has among the Greek Councils the Synod of Antioch with eighty-three canons, that is, twenty-four Antiochian, and fifty-nine Laodicean; and here the last canon contains the scripture catalogue, and in it the Apocalypse and Didaskalia of the apostles; lower down in the same codex appears the Laodicean Council apart, and now without the scripture catalogue. Since there is no internal ground for doubting the genuineness of our canon of books of the Old and New Testaments, and the less because it agrees perfectly with that of Cyril-

lus, who was contemporary with the Council of Laodicea in the middle of the fourth century, differing from his catalogue only in the order of the books, the present examination is limited entirely to external proofs. The sources of evidence are the collections of Greek Synods, which include that of Laodicea; either the Greek text itself extant in separate collections of canons of the Greek Church, in synopses and systematized collections; or in Latin translations. For, of the oriental translations, not yet nearly described, in Paris, the Arabic codex above-mentioned was the only one which our inquirer found useful to his purpose. The following is a brief summary of the principal evidence which he has been able to derive from these sources. Most of the printed Greek collections of Synodical decrees have the scripture catalogue as a genuine part of the Laodicean canon; but the greatest number of them rest upon the authority of manuscripts certainly not of greater antiquity than the twelfth century, since they contain the scholia of Zonaras and Balsamon, who lived about that time. On the other side is a printed Greek collection which rests upon manuscript authority of much greater antiquity. It was published by Tilius, an. 1540, and republished by Ebinger, an. 1614. In this state of the printed evidence, it becomes necessary to examine carefully the manuscript authorities, and to learn how the last Laodicean canon is situated in the codices of the Greek canons, and whether it has suffered alteration. As we have no manuscript of a separate collection which appears to be older than the eighth century, the greater antiquity of the canon in question must be proved from synopses, systematized collections, Latin or other translations, and special aids, some of which go back to the fifth century. A very important evidence is a manuscript in the Bodleian Library, described in the catalogue of manuscripts of England and Ireland (Oxon. 1697), the Baroccian codex. It is a collection of Greek ecclesiastical decrees of greater antiquity than all the other known manuscripts. Its latest article, that of the second Nicene Council, is earlier than the year 787. In this collection, distinguished by its greatest antiquity, the Scripture Catalogue does not make a part of the Laodicean canons. Thus far the evidence of manuscripts is judged to be strongest against the genuineness of the disputed part of the canon. But there is very strong evidence on the other side proceeding from the Latin collections which contain what is called the Isidorian Version. Here the Scripture Catalogue stands in the fifty-ninth Laodicean canon, in unbroken and immediate connexion with that part of the canon of which the genuineness was never disputed. The value of this evidence appears from the history of the *Versio Isidoriana*. It bears the name of one author; but it has grown up by degrees to what it is in the Spanish collection of Synods. The Bishop of Rome at first acknowledged expressly and officially only the Greek decrees of the Nicene Council, and of them there were very early different translations. Afterwards other Synodical canons were translated into Latin by private hands. The first were those of the three Greek Councils, Ancyranum, Neo-Cæsariense, Gangrense—whether of Italian or African execution requires examination. These translations were the trunk of what was afterwards called the Isidorian Version. By degrees the translation of later Greek Synods was made, and the Laodicean came into the collection in the course of the fifth century. It passed from Italy into Gaul, and thence into Spain, where it came to be erroneously ascribed to one author. That the catalogue in this collection is not an addition of the Latin translator is proved by the important fact, that in the common Greek collection of canons the Scripture Catalogue always appears, at first indeed rather apart, then as an integral

part of the fifty-ninth canon, and at last as a sixtieth canon, and that in the first form it appears in Greek manuscripts of the ninth century. The conclusion is, that there must have existed Greek manuscripts of a collection of canons, which contained, in those of the Laodicean Council, our present Scripture Catalogue, as early as the fifth century. There remains the difficulty of determining, whether to give credit to the very ancient collection, which contains not our canon, or to the collection, also of great antiquity, which has it; especially as both forms appear in the Arabic translation above-mentioned. A solution is suggested which is ingenious, but conjectural; that the Laodicean canon of the Scriptures was originally in the decrees of that Council; but that at the time when the spurious Apostolic Canons came to be more known, and to have authority, which happened in the fifth century, the catalogue was removed from some codices, and from those most which were most widely diffused, for the reason, that there existed in the apostolic canons another catalogue supposed to be more perfect. When, by the Trullan Council, near the end of the seventh century, one of the books of the Scripture Catalogue in the Apostolic Canons was rejected with good reason, namely, the Constitutions of Clement, the Laodicean canon, in which that book had never been inserted, was sought after, and brought again into the common collection. It is remarkable, that at the present day there is no decision of the Greek Church, which of the different biblical catalogues in the collection of ecclesiastical decrees, re-printed anno 1800, is the true one. There are in the collection the Catalogues of the Apostolic Canons, the Council of Laodicea, Athanasius, Gregory Nazianzen, Amphilachus, and Hippo. In the Roman Church, since the decision of the Council of Trent there has been no question respecting the canonical books, though in the older Latin collections some catalogues appear which differ from one another, namely, those of the Councils of Laodicea, and Carthage, of Innocent I., and Gelasius. "We Protestants," says Professor Bickell, "acknowledge herein no external authority; but we abide by the result of an impartial and diligent historico-critical investigation."

The same Journal contains an elucidation of the introduction to the Gospel of John by Dr. Lange, Professor at Jena. After premising that the meaning of every writer should be explained by comparing expressions contained in his writings, without having recourse to the history of contemporary opinions, unless the former method of interpretation has been found to be insufficient, he offers an exposition collected from the writings of the Evangelist, which also may be confirmed by the historical method. His explanation is founded upon the interchange of the expressions, the Word, the Light, and the Life, by the Evangelist John, and the comparison of what is predicated of each.

The predicates of the Life are, the eternal life, the life was with the Father, the eternal life is God, the life was Christ.

The predicates of the Light are, the true light, God is in the light, the light is God.

The predicates of the Logos are, the Word was in the beginning, was with God, was God.

It is said of the Life that it was made manifest; of the Light that it came into the world; of the Logos that it became flesh. The three terms are bound together in the expressions, the Light of Life, the Word of Life. The interchange is established by a copious citation of passages from the Gospel and the first epistle of John. In this interchange of terms God is declared to be light and life in the abstract, since he is the source of light

and life, and Christ is called the light and the life, since he is the channel of conveyance, having the words of eternal life, and so being the light of the world. In like manner, God is declared to be the Logos in the abstract, since he is the source of all truth, of all revelation; and Christ is called Logos, as the channel, through whom the truth has been revealed: for the expression, the Word became flesh, corresponds clearly with the expressions the life was made manifest, and the light came into the world.

If the double use and application of the same word Logos, seems strange to us, it is only because our language wants a word, which, like the Greek word, expresses both thought and the utterance of the thought, the divine reason, and speech through which it is revealed. By keeping in view this two-fold meaning and double application of the word, we shall have little difficulty in understanding the whole introduction of John: and if in any part the clear exposition of it must be paraphrastical, this arises solely from our want of a word equivalent to Logos, which is applied abstractedly to God, as the light, the life, the truth, the logos, the source of revelation, and in its other meaning to Christ, the light, the life, the truth, the logos, the channel of Divine revelation.

The Professor finds his exposition confirmed by the history of the use of the phrase, the word of God, in more ancient times. The act of God in creating was regarded as analogous to the act of man in speaking. Hence we read, Wis. ix. 1, "By thy word thou hast made all things;" and in the Hebrews, "The worlds were made by the word of God." This thought was amplified in the Chaldee paraphrast, and Philo made use of it to construct a way for connecting Platonic notions with the Old Testament. It is plain that in the third and tenth verses, "All things were made by it, the Logos; it was in the world, and the world was made by it;" the Evangelist had in his thoughts the creative word of God, or God creating all things by his word, and we may be sure, through the association of ideas, that by the Logos, in the first verse, he meant the same thing.

J. M.

MEMOIR OF THE REV. ALEXANDER WAUGH, D. D.*

WE beg to recommend to our readers a new method of reading, or at least of beginning, a book of biography; a method which we congratulate ourselves on having discovered, as it saves us from various perplexities and errors into which we were formerly led by biographers in general, and especially by reverend biographers. We begin, as directed by Dr. Watts, with the title-page, and then proceed to the table of contents, in order to ascertain what there is original—of letters, journals, or sermons—in the volume. Then we turn back to the portrait, if there be one, then forward again to the letters; and having compared the physiognomy with the correspondence so as to form our own notions of the tone of mind and spirits of our subject, we prepare to hear what the biographer has to say. There is no other way of understanding the subject presented, for it might safely

* A Memoir of the Rev. Alexander Waugh, D. D. With Selections from his Epistolary Correspondence, Pulpit Recollections, &c. By Rev. James Hay, M. A., and Rev. Henry Belfrage, D. D. Hamilton, Adams, and Co. London. 1830.

be taken as a general rule that those reverend biographers who have of late come before the public either do not understand the man they describe, or do not intend that the public should. For instance, a simple, straight-forward reader will not know what to make of the book before us till he gets to the end; and what he learns at the end compels him to unlearn what he was told at the beginning. There is a very fine portrait of Dr. Waugh, full of spirit and truth, so as to impress a conviction of likeness; and conveying an expression of such intellectual power and beauty as to arrest one at setting out. But there is no reconciling the tone of the Memoir with the tone of the portrait. We are told the extent of parental discipline which was practised among the class of society in Scotland to which the Waugh family belonged, and that young Alexander was subjected to its utmost strictness; we begin to wonder how he came by such a countenance. We are told of his repentance for having mixed philosophy with his youthful religion; we see nothing like this in the portrait. We hear of his struggles, and strivings, and despondency; we deny nothing of this; but there were intervals, large intervals in which he was easy, happy—in which he revelled in life. How do we know? Why, from the portrait. Judging from the comments and panegyrics of the writers alone we should have the general impression of an anxious, melancholy dispenser of the gospel threats and promises, a humble slave of the powers of the Secession, a mourner over the Heathen, a man whose happiness must abide in heaven, because certainly there was none of it on earth. This would be our notion, in the face of occasional protestations that he was very cheerful. But this general impression is in contradiction to the portrait, and therefore it is false. When we come to the letters all is clear. When he rested on the Gospel, he was happy; when he turned to the Session, he was sad; when he wrote for the Evangelical Magazine, he was a Scotch Presbyterian; when to his wife, a happy lover, a poet, and a wit; when he preached for the Missionary Society, the arbitrary dictates of his religious creed put words of lamentation (which we should call almost impious) into his mouth, but when resigning himself to the spontaneous influence of his feelings, a better faith prompted him to look round evermore and evermore to rejoice.

This last was the natural consequence of some propitious circumstances of his early life. At the age of twelve he was sent to school at Earlstoun, a village in Berwickshire, overhung on one side by the hill of Cowdenknowes, and on the other by the "pastoral haughs of Leader," crowned with the ruins of the Rhymer's Tower. The Tweed rolls near, its tide swelled by the streams of Ettrick and Gala-water, and dignified by the monastic remains of Dryburgh and Melrose. One of Waugh's class-fellows says,

"Alexander Waugh was the most active, lively boy at the school, and the leader of all frolics. It was impossible to detain him at home in the mornings; he was often out before sunrise; and the places he visited were Carrolside, Cowdenknowes, but more generally Gaitheugh, distant about two miles—a steep ravine opposite Old Melrose, for ages noted as the best cover for foxes in all the country. When asked, on his return at breakfast-time, where he had been, his answer generally was, 'I have been seeing foxy, and hearing the linnets.' His taste for the beauties of nature was born with him, and constituted a leading feature of his mind. It was at Gaitheugh that, one morning, he fell from a tree, when climbing for a gled's nest, and lay for some time insensible, no one being with him. In the midst of all his rambles and frolics, he was the best scholar at school, especially in Latin, and equal to any of the other boys in Greek."—P. 29.

We knew from the portrait that all this lived in his spirit in his later days; and so we find from the following anecdote: Mr. F——, a gentleman of eminent talents and acquirements, settled at the Cape, once said to a friend,

“ I never saw Dr. Waugh but once, and I shall never lose the impression which that interview made upon my mind. On delivering” (at his London residence) “ an introductory letter to him which I had received from a mutual friend, his first question was, ‘ Where do ye come frae, lad ?’ I replied like a Scotchman, in the same interrogatory style, ‘ D’ye ken Earlstoun and Leader-water ?’ ‘ Ken Earlstoun and Leader-water !’ he exclaimed, ‘ ken Earlstoun and Leader-water ! O ! my dear laddie, the last time I was in Scotland, I went alone to the top of Earlstoun hill, and looked along the valley ; and there wasna a bend o’ the water, nor a hillock, nor a grey stane, nor a cottage, nor a farm-onstead on Leader-water that I didna ken as weel as my ain hearth-stane. And I looked down the side of Earlstoun hill, and I saw there a bit green sward inclosed wi a grey stane dyke, and there wasna ane o’ a’ I had ance kenned o’ the inhabitants of that valley that wasna lying cauld there.”—P. 398.

These scenes furnished a good foundation for a moral and intellectual structure, and we cannot but think the next materials sound ; though in thus thinking we differ from our two biographers. Young Waugh entered the Edinburgh University at seventeen ; and there, among other things, he studied Moral Philosophy under Dr. Ferguson. It is objected in this work that Dr. F.’s system was not *grounded* on Divine revelation, and that the students “ were thus led to think too favourably of the capabilities of human nature, and less deeply to feel their obligations to that atoning blood which hath appeased the wrath of God for man’s transgression,” &c. This objection is made in the face of Dr. F.’s own explanation that reason and natural religion being the foundation of every superstructure in morality and religion, and therefore the department which it was his duty to treat of, it did not fall within his province to enlarge on other institutions which may improve, but cannot supersede what the Almighty has revealed in his works, and in the suggestions of reason to man. It appears wonderful to our writers that such a man as Dr. Ferguson could have satisfied himself with such reasoning ; as wonderful as it would probably have appeared to Dr. F., that there could be any danger of thinking too highly of “ the capabilities of human nature.” Dr. Waugh, however, suffered from the conflict between the liberality of Dr. F. and the narrow bigotry of his subsequent teacher. He studied Divinity for some years under the Rev. John Brown, the well-known author of the Annotations on the Bible. Waugh’s first discourse, a homily on Rom. viii. 2, was, we are told, “ a mere philosophical essay, at which the professor and students were extremely grieved.” Mr. Brown said, with much concern, “ I hope I shall never hear such a discourse again in this place.” Now, not having seen this homily, we cannot pronounce upon its merits ; but we can pronounce upon the impossibility (if the text be rightly referred to) of its being a “ mere philosophical essay.” “ For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death.” There is room for much philosophy here, it is true ; so much the better : but that there should be “ mere philosophy” is inconceivable, unless our informants should, contrary to their wont, allow religion and philosophy to be the same thing. The young student was deeply agitated by this reception of his first effort in professional composition, and

was with difficulty induced to pursue his theological studies. He did so, however; and the result was, not that he relinquished his philosophy, but that his stern tutor was cured of his suspicions of the young man's unsoundness.

This was not all he had to suffer from the same quarter. When he was bound down with anxieties and fears (from which such a mind and heart as his might and ought to have been exempt) respecting his own qualifications for the sacred office for which he was designed, the tenderness of some kind friends was applied to sooth and encourage him. His Divinity tutor also wrote to him; but we own that, whatever we may think of the "faithful freedom" for which our authors laud his epistle, we can see little of the "tender affection" which they also extol.

"DEAR ALEXANDER,

"The hint I heard concerning Mr. Blackhall vexed me. I have written to him, and I hope he will be up at the Presbytery. I beg you will have all your trials ready. Cast your burdens on the Lord; but beware of any attempt to slight what in Providence you are called to, otherwise the Lord may avenge it on you while you live. God makes our strength as our days are. Cast all your care on Him. I am far from thinking it a token that a man is not called, that he, when it comes to the point, is terrified. Christ got forty days of sad temptation before he was licensed to preach the gospel, Matt iv. But if we will set God's time, the consequences are apt to be dangerous. My advice to you is, to make a solemn surrender of yourself to God, before coming to the Presbytery. I hope the Lord has let some of the wind out of you, that I thought was in you when I first knew you. Beg of Him to fill its room with himself and his grace.

"Yours affectionately,

"JOHN BROWN."—P. 74.

It seems to us that all the tenderness here is centered in "Dear Alexander," and "Yours affectionately." Again, when the young man who might have been a treasure to the most enlightened congregation was trembling and hesitating about undertaking the charge of a little flock in the wilderness, his *tender* tutor writes,

"I know the vanity of your heart, and that you will feel mortified that your congregation is very small in comparison with those of your brethren around you; but assure yourself, on the word of an old man, that when you come to give an account of them to the Lord Christ, at his judgment seat, you will think you have had enough."—P. 91.

We cannot resist the impulse to subjoin an anecdote which proves how different was Waugh's tone of feeling when what he said was influential as "the word of an old man." He was Chairman of the Committee of the London Missionary Society, and was much engaged in examining the candidates for missionary offices abroad. A young man, pious, zealous, and well recommended, stated on examination that he had one difficulty. He had an aged mother entirely dependent on an elder brother and himself for support; and, in case of that brother's death, he should wish to be at liberty to return, in order to protect his mother till her death. A harsh voice immediately exclaimed, "If you love your mother more than the Lord Jesus Christ, you will not do for us." The young man, abashed and confounded, was requested to retire while the committee considered his case. On his re-entrance, Dr. Waugh gently informed him that the committee could not accept his services on any condition involving uncertainty as to the term; adding,

"We think none the worse of you, my good lad, for your dutiful regard for your aged parent. You are but acting in conformity with the example of him who, as he hung on the cross, beheld his mother and the beloved disciple standing by, and said to the one, 'Woman, behold thy son!' and to the other, 'Behold thy mother!' My good lad, we think none the worse of you."—P. 298.

Dr. Waugh's life was one of extraordinary activity and eminent usefulness, except in as far as his religious party bounded, and his religious creed misdirected, his efforts. If he had been free from trammels outwardly, and if he could have escaped from the clouds which early and long overshadowed his faith, he might, by the vigour of his intellect, the frankness of his disposition, and the kindliness of his affections, have rendered incalculable services to the pure gospel. As it was, we are struck with nothing so much in the Pulpit Recollections which we find in the Appendix, as the absence of all exclusive doctrine and repellent sentiment. There is in them much vigour and beauty combined with familiarity and questionable taste. All that he spoke was from the heart. If he had been allowed to speak all that was in his heart, and if that heart had been early left to the teachings of nature and the Bible, he would have been spared almost every sorrow he ever experienced, and he would have been an ornament to a Christian nation instead of the Scotch Secession. He is venerated among his own people as an influential preacher, as the grand mover of the Missionary Society, as a powerful support to the Evangelical Magazine. While duly respecting his motives and his zeal in these things, we admire those of his exertions more which were based on pure truth, and that exercise of his affections which involved no libel on the Divine Goodness, and sanctioned no infringement of gospel liberty. In his pulpit, in his family, among his people, or on the beathery braes of Cowdenknowes, he appears to us most venerable. We like to disconnect him in thought from the Evangelical Magazine, and to persuade ourselves that his concern for the Heathen was rather that they should be made partakers of our light and joy than that they should be rescued from an undeserved fate of such horror as it must have chilled a spirit like his to contemplate.

We were about to quote a lengthened description of Dr. Waugh's style of preaching, in matter and manner, with which our authors furnish us; but, on referring again to the portrait and the letters, we doubt whether it is reconcileable with what our own judgment of his pulpit services would have been if we had heard him; and we, therefore, substitute the facts that it was thought a privilege for the young men of his own party to hear him; that his flock were devotedly attached to him; that he commonly preached three times, often four, on Sundays, and very frequently during the week; and that his early habits of industry and accuracy in composition occasioned the facility with which he went through all this labour, in addition to his other numerous and laborious employments. He was minister of Wells Street chapel, London, from May, 1782, till his death, December, 1827. He was the father of ten children, and was for nothing more distinguished than for his admirable discharge of all domestic duties.

We extract a letter written to his son Alexander, who suffered from apprehension that he did not possess strength of body or mind for the discharge of the pastoral office: and another to the same son, (who went down to the grave before him,) on occasion of some scruples respecting modes of church government.

"MY DEAR ALEXANDER,

"I cannot convey to you an idea of the deep distress into which your letter of Saturday has cast us. Your dear mother is overcome to weakness. You seem, however, to take the matter much too severely. The elevation of your voice is certainly within your power, and this is the only imperfection in your service. By accustoming yourself, as Demosthenes did, to speak on the beach, and to drown the noise of the waves, you may acquire strength of voice that will fill any Seceding meeting-house in the land. Your timidity, also, would prevent you from doing justice to your powers of articulation. Go forward with firmness, and there is no cause for fear. You stand well with the Presbytery, and another exhibition, with a little more spirit and life, will restore your mind to its full composure. Your tender hints respecting assistance to me in the evening of my life, came so near to my heart, that I dare scarce read over that part of your letter which contains them. It is a measure of comfort which in this state of things, however much I might fondly desire it, I never durst hope for, or give even to your dear mother a distant hint of. Go forward in the exercise of David's frame of spirit: 'The Lord shall choose for me the lot of mine inheritance.' There is no way of obtaining peace and composure but this.

"On gravely turning the matter in my mind, and I have scarcely thought of any thing else since the morning that I received your letter, I really see very little cause of discouragement. Your own imagination has given form and substance to a mere phantom. Make yourself master of your subject; try to acquire some higher measure of self-possession; mark in your manuscript the emphatic words, and speak under a strong sense of the Divine presence. Read James i. 6—8, and God will help you to annihilate your auditory, so far as it can be viewed as an object of fear.

"I need not add, that I shall bear you on my heart before the throne of God day and night, and hope he will graciously listen to a father's supplications on behalf of a beloved son, in so sacred a cause. *Nil desperandum*, *Christo duce*, write at the top of your sermon. Bring nerve from Him who is the glory of our strength.

"Ever and most affectionately yours."—P. 437.

"Unless you see in the New Testament the outline of the Presbyterian form of church order, in the parity of office among ministers, and in the union of the churches, and their subordination to each other, in matters not of faith but of external regulation, it will be very unsafe for you to come forward either in the Church of Scotland or in the Secession. In regard to the Church of England, you will be expected to express your assent and consent to the whole system of the doctrine and polity of that establishment. It is said there are many in that church who believe neither her Articles nor the scriptural authority of her orders, and that it is not expected a young man should trouble himself with nice scruples on these points. But subscription is too serious and awful a matter to be trifled with; and I think too favourably of your moral principles to conceive it needful to dwell on the ruinous consequences of such a relaxed system. Search the Scriptures; consult the candid and upright tutor whose instruction you are to enjoy; let your eye be single; and should the conclusion to which the inquiry leads you be different from my views, I shall not respect you the less, but very cheerfully aid and assist you to the utmost of my power. The concern the nearest to my heart is, that your present inquiries, and the measures you may adopt in consequence of them, may be reviewed with approbation, when, like your father, you look back from the high ground of three-score years. A tender conscience is an inestimable treasure.

"Be assured of it, that if you enter into the ministry with a good conscience, your Father in heaven will supply all your wants. I myself have never had much, but, like the good Bishop of Cambray, I hope to die poor,

but out of debt. Your father's God, if you lean on him, will never leave nor forsake you.

"The infant sons of your two elder brothers were baptized on Sabbath. May a better name than mine be named on them! I feel very thankful to my sons for the honour they have done their father. If that promise, Isa. xlv. 3—5, be now and afterwards fulfilled, all is well."—435.

FANCIFUL WISHES.

A CLOUD that on the evening sky
Like an Atlantis swims,
And bears the Day's last legacy
Upon its golden rims,
On which we still so vainly sigh
To stretch our earth-born limbs,
And hear the Sunset Watchers nigh,
Sing their Elysian hymns :

A Swan upon some lonely stream,
Or undiscover'd lake,
Searching its clear depths by the gleam
His own unstain'd wings make,
Whose life is as a shining dream
From which he does not wake,
From daybreak till the evening beam
Crimsons his islet-brake :

A Fountain in some lone Greek isle—
Through whose rich glooms are seen
Pale fragments of some glorious pile,
Where men and gods have been—
That with its sparkling dews the while
Deepens the holy green,
And sings its sweet song to beguile
The few who o'er it lean :—

These things, and many more like these,
We wish to do, or be,
Just as the wandering thought may please
Our wayward phantasy :
Now we would float upon the seas,
Now tremble in the tree,
Now steal along the twilight breeze,
In sounds of melody.

Yet, in all these, no charm, we give
The object, is its own ;
They have no life—or, if they live,
They live to Sense alone :

When Thought awakes, she wakes to shrive
Herself from follies known,
Which but, like flowers in dreams, survive
To glimmer and be gone.

And thus it is through life we go,
Wishing for what we have,
Investing with an inborn glow
All things above the grave :
Yet why forget, that still, below,
The ideal bliss we crave
Derives its freshness from the flow
Of our own fountain-wave ?

Oh break not then the precious urn,
With such deep wealth supplied !
Not all Earth's fountains can return
One drop of that lost tide.
Some boyish dreams we must unlearn—
But let not Manhood's pride
That playfulness of fancy spurn,
To youth of heart allied.

Crediton.

ACTON'S LECTURES.*

THIS little volume deserves to be extensively known and read among us, and we hope it will be so. The Lectures were delivered, the Preface states, "to the author's congregation, and to a considerable number of occasional attendants, in George's Chapel, Exeter," without the remotest idea "of their ever being published; and most of them were only partially committed to writing." Solicitous "that their aim and pretensions should not be mistaken," he gives the following account of them :

"These Lectures are designedly simple in their object and style: they are meant for general readers, and the subjects are discussed in a plain manner. Nothing in the shape of criticism, or of minute and laboured investigation of scripture, could have been introduced with advantage in popular discourses from the pulpit; and in preparing them for publication, the author has adhered so strictly to the original form of the Lectures, as even to throw aside some notes, of an exegetical and controversial character, which he had at one time resolved to insert.

"If the author may be allowed to express an opinion on the most suitable use of his Lectures, he would venture to suggest that they may be safely put into the hands of plain, serious, religious persons, who are hostile to Unitarian views; as it is presumed that they contain little, in the way of attack on orthodox doctrines, which can be taken offensively by a candid mind; and perhaps they are not unlikely to weaken some common prejudices against the truth."—Pref.

* Six Lectures on the Dignity, Office, and Work, of our Lord Jesus Christ: in Explanation and Defence of Unitarian Views of the Gospel. By Henry Acton. Exeter, 1830. Pp. 148. 12mo.

The Lectures realize the foregoing representations. Both in the style and in the general texture of the argument, they have the merit of natural simplicity, without meanness or inelegance; and while they are intelligible to "the wayfaring man" of plain good sense, we are of opinion, that in the manner in which this purpose is executed, in the calmly impressive eloquence by which they are often marked, and in the views which they present of Unitarian doctrine, they are fitted to give satisfaction to those who have thought profoundly upon it, and pursued it with close and critical investigation. The opinions of others are very rarely so attacked as to array their feelings against conviction. It was not the object of the Lecturer (p. 102) "to argue against the doctrines of the Trinitarian system, further than was absolutely necessary to a full exposition of Unitarian sentiments." And if we did not know how rarely men read controversy, without hostility, and for the simple desire of learning what others believe and why they believe it, we should suppose that little fault would be found by our opponents on this score. The chief objection they can raise, will be, (as is often said respecting others,) "this is only *Mr. Acton's* Unitarianism;" and the principal vexation which conscientious alarm can experience from his representations is, that, having so much of the ornament of light and truth, they may deceive even the elect. If, however, they lead any to relinquish the doctrines of orthodoxy, they will not leave them without a resting-place for their souls' best hopes and consolation.

But we expect that the greatest immediate benefit from these Lectures will be among Unitarians themselves. They will assist them in making their doctrines practical, in giving them a place among their principles of conduct, and in connecting them with their best affections. Studied merely controversially, Unitarianism may be received by the intellect, as approving itself to the judgment and the plain dictates of the understanding, and yet may have so little share in the faith of the heart, that the alarming representations of those who see nothing in Unitarianism but a denial of what *they* rest upon for salvation, especially if supported by the convictions of conscience, may lead to desert it in the hour of spiritual fear. When we hear of such cases, our desire is, that the new doctrines may give those who embrace them more of faith and hope, without impeding their charity; and may more successfully carry on their spiritual progress: but they do not in the slightest degree lessen our own convictions; nor can we allow that the sinner's hope can be placed any where better than on the manifestation of God's mercy by Christ. For "persons troubled in mind or in conscience," we recommend the fine prayer in the Church Liturgy for the Visitation of the Sick (excepting the unscriptural word *merits* at the close): they will see there the Unitarian's ground of hope under the distresses of the soul; and our supplication for them to the "Merciful God" is, "may they neither cast away their confidence in thee, nor place it any where but in thee."

Accustomed to observe the signs of the times, we have witnessed, with comfort and delight, an increasing tendency among our brethren to display Unitarianism in its spiritual bearings: less as a doctrine opposed to those of other denominations, than for its intrinsic value, as presenting the purest motives for Christian duty, and the best guidance in the Christian life; as calling into exercise the noblest affections of our nature, and inculcating the work we have to do, in the way in which the gospel inculcates it; as offering every needful aid and encouragement to the soul conscious of weakness and sin; as presenting the example of Christ in its most effectual influence; as shewing the full support afforded by his resurrection to the doctrine of

immortality, and as displaying the love and mercy, as well as the holiness and justice of God, without any thing to cloud or embarrass the convictions of the understanding. Unitarian Christianity embodies every motive and principle which we believe the gospel itself presented, without the admixtures which in our judgment make the waters of life less transparent and less salutary; and why should it not be so offered to the acceptance of the Christian world? While it is our duty to avoid blending any thing with it which is merely an accommodation to the sentiments, or a palliation to the fears of those who oppose our doctrines, let us not render them needlessly repulsive. We cannot perceive why those inspiring views respecting the redemption by Christ Jesus, which supported the Apostle Paul in his labours, which he inculcated with glowing earnestness on his followers, and which suit the highest expansion of our intellectual powers, should be left, through apprehension of falling into enthusiasm, to those who adduce the language in which they are presented in the Epistles as the support of opinions which to us seem alike unfounded and baneful.

These Lectures will cherish that tendency of which we spoke at the beginning of the last paragraph. There is scarcely any thing on which criticism could rest its accustomed severity, or which would excite its fastidiousness: and after perusing them, with doctrinal caution, we perceive that we have marked very few passages as requiring, in our judgment, even explanation. The position that the Heathen were liable to fall into the error of supposing Jesus Christ to be the one true God whom they were to worship, is not established by the statements at the bottom of p. 5, and appears to us, as we understand it, likely to be perverted by our opponents. The believers from the Heathens never could have derived it from any of Paul's discourses. In p. 18, occurs the expression, "In these instances, as must be evident to a candid and reflecting mind"—which implies that those to whom the position is not evident, are not candid and reflecting. And in p. 16 and 144, we observe some expressions too unqualified: in the former, "pure and lofty" should surely be "the purest and loftiest;" and in the latter, from "all these are delusions *alike*," we would omit the last word. We wish the author had explained what he means by the "benefits of Christ's intercession," p. 46: and we conceive that he did not mean (p. 84) that the "sentence of eternal death" was ever *passed* on Adam. We are not sure that it might not have been well to treat more summarily the fundamental doctrine of the unipersonality of God, in the first Lecture. Logically speaking, the author is right; but to avoid more stumbling-blocks than necessary, we should wish the opponents of Unitarianism on the first perusal of the course to pass by it to the second Lecture. In addition to these remarks, we wish strongly to recommend, in the next edition, the insertion of references to all the passages which are of weight in the discussion. To those who are very familiar with the New Testament, it may be unnecessary; but many must be checked by the omission in their desire to go to the source of argument.

We have no more to say in the way of censure: on some points we may hereafter endeavour to elicit explanation or confirmation. As to passages which give us heartfelt satisfaction, we have marked so many that the insertion of them might prevent some from doing that which we strongly recommend to them, reading the whole for themselves. But we must select two as specimens of the author's mode of discussion and interpretation; and will conclude with one that develops views which we think it probable will increasingly prevail among us.

The first is in explanation of the expression "God was in Christ," in 2 Cor. v. 18, 19 (the text of the third Lecture).

"By a form of speech which belongs to most languages, and abounds in the Sacred Writings, God is said *to be* especially, where his power and wisdom, his glory and presence, are more particularly manifested to the eyes of men. It was probably on this principle that the heavens have been, from the remotest times, considered as the peculiar dwelling-place of God; because the heavenly bodies first attracted the rational attention of mankind to the might and wisdom of the Creator. On the same principle, also, Jehovah was said to dwell in the sacred temple of Jerusalem; because there his mercy and favour were believed to be especially vouchsafed to his worshipers, and his glory to be manifested. Now, in Jesus Christ all the awful and all the gracious attributes of God were displayed to the apprehension of men with unexampled brightness. His almighty power was seen in the stupendous miracles which he enabled Jesus to perform; his infinite wisdom was manifested in the divine truths which Jesus taught from the inspiration of his holy spirit; his fatherly goodness and compassion were set forth in the terms of pardon, in the means of salvation from sin and restoration to purity and happiness, which constitute the religion of Christ. With such sacred wisdom did Jesus teach, with such sacred energy did he recommend his teaching to the world, that the authority and majesty of the Most High were reflected in all his words and actions, and the glory of God shone upon his steps. Such were the signs and wonders he wrought, that the presence of the great Author of nature seemed visibly to accompany him. The Father dwelt in him by his holy influence, with wonderful fulness and brightness, and by him wrought the purposes of his grace. Why, then, should we seek for any more obscure and mystical meaning of the expression in our text, when we have a sense so scriptural, so obviously consistent with fact, and so abundantly sufficient for all the objects of Christian faith and confidence? Let us rather rejoice in the simplicity of Divine truth; and heartily believing that in this clear and important sense, God was in Christ, let us not fetter and weaken the operation of this truth upon our minds, by dogmas about union of nature, and person, and essence, which are neither scriptural or intelligible."—Pp. 56—58.

The following passage sets in a clear light the state of the controversy respecting the still popular doctrine of Atonement:

"On a topic so opposed to the natural sentiments of reason and piety, on a subject which so deeply involves the character of God and the very spirit of true religion, we could not consent to receive the mere inferences and interpretations of fallible men; not even if we were unable to discover their fallacy, which, however, we think we can do most plainly. The bold, rash, groundless assumptions, by which such a meaning is forced upon the language of the Christian Scriptures, appear to us as wonderful as any thing in the whole history of human error. Taking all that is written concerning the death and sacrifice of Christ in its most literal sense,—making no allowance for those peculiarities of Jewish phraseology, those strong modes and figures of eastern speech, which yet ought to be considered in the rational interpretation of the Bible,—still is there nothing in the Scriptures that can be said to express the doctrines against which we protest. You shall bring together all the passages that are so readily and so loosely quoted. We will say nothing of mistranslation. We will enter into no speculative reasoning. We will have recourse to no comment, lest we should be accused of substituting our own gloss for the plain meaning of the Scriptures. We will only insist, that there is not one passage in which it is written that Jesus suffered and died to satisfy the justice of God; not one passage in which it is said that he reconciled God and men by vicariously fulfilling the judicial claims of the

divine law ; not one passage in which it is said that his mode of redeeming mankind by his blood, was by purchasing of God the forgiveness of sins at the price of his blood. The reputed orthodox doctrine of Atonement still remains to be assumed ; it must be inferred, for most assuredly it is no where *stated* in the Sacred Volume. We may be asked, perhaps, what other meaning can be attached to this language ? It were better to attach none at all, it were safer to confess our complete ignorance, than to draw conclusions which change the merciful covenant of the gospel into a close bargain between the justice of one Divine person and the compassion of another. But we are not reduced to this necessity. We are not disposed to allow that the glowing words of scripture must be without meaning, unless they bear the sense which the prejudice of ages has ascribed to them. We are willing, I trust, to meet our brethren in the spirit of Christian seriousness and humility, and to consider for our mutual edification, what is the real importance, what were the real effects of the sufferings and death of Christ. Only, we must beg to provide, that beyond what is written nothing shall be assumed, nothing shall be inferred, which is inconsistent with the clear and acknowledged principles of divine revelation. We must put in a preliminary caution in behalf of the free grace of God. It is surely a reasonable condition, that no doctrine shall be made an article of Christian faith by *deduction*, which goes to contradict, or even to qualify, such truths as are enforced and repeated in the words of inspired authority.”—Pp. 66—68.

The last passage we referred to is in the second Lecture, “The Father the Fountain of all Grace ; Jesus the Mediator of the New Covenant.” It respects the agency of Christ, as the minister of God, not only in the introduction and establishment of the gospel dispensation, but in the carrying on of its purposes. With this we will conclude our present notice of these truly valuable and interesting Lectures.

“On this topic I must crave to express my own sentiments fully. It was the solemn promise of our Saviour to his disciples, when he was about to deprive them of his bodily presence, that he would ‘be with them even to the end of the world ;’ or according to a more probable meaning of the words, unto ‘the end of the age’ that then was. Now, whatever may have been the exact meaning of our Saviour’s promise, whether we suppose it to be confined to the apostles and the apostolic age, or to extend to his disciples in all ages, it plainly relates to a large exercise of personal agency, as the medium of divine blessings to men. Nor can we entertain a doubt that the promise has been faithfully accomplished. For my own part, I can see no reasonable grounds for denying that the actual mediation of Christ in the salvation of souls, and the moral regeneration of the world, is still continued, and shall be continued throughout all probationary ages. It is worthy of consideration, that a period is foretold in the Scriptures, when the agency of Christ in the moral government of the world shall be still more splendidly exhibited, than it has ever yet been. At his voice, we are told, the dead shall be raised ; he shall come again in the glory of his Father, and of the holy angels, and the whole race of mankind shall be judged by him. We are expressly informed, that he is not to give up the kingdom to which he has been appointed, until a future and glorious period, when sin and death and all other enemies shall have been put under his feet ; then he shall resign it to the Father, that ‘God may be all in all.’ This being so clearly revealed, why should it be supposed that the personal mediation of Christ between God and sinful men is at present entirely suspended ? He is not slumbering in the tomb. He is possessed of immortal life, and crowned with the eternal reward of his obedience and sufferings. Why should we imagine that the discharge of his mediatorial office is interrupted, since we know that his work is not yet finished ? It is surely far more reasonable, it is more agreeable to the language of Scripture, to believe in him and to acknowledge him

as still the medium of all spiritual blessings, the appointed steward of God to dispense his favours and mercies to faithful souls, the chosen instrument in whom and by whom the Father is still operating to reconcile the world unto himself. Any attempt to explain the precise manner and degree of our Saviour's present ministration in the moral and spiritual concerns of mankind would be seeking to be wise above what is written for our instruction, and might be justly open to the charge of presumption. But in the general doctrine, there appears to me to be truth supported by the authority of scripture, truth perfectly agreeable to the dictates of right reason, truth abounding in holy and consolatory influences. It is cheering to the mind, struggling against the temptations of the world and the manifold weaknesses of humanity, to believe that if we sin, we still have an advocate* with the Father, Jesus Christ the righteous. There is something at once soothing and elevating in the thought, that Jesus our elder brother, that holy and merciful man, is engaged in so near and interesting a relation between ourselves and our Father in heaven. All minds may not feel an equal need of such influences to support them in trial and trouble. This kind of provision for assisting men to comply with the obligations of righteousness, may not be necessary in the more advanced stages of our progress towards perfection. Perhaps the Scriptures imply thus much, when they represent the consummation of God's moral government as consisting in the surrender of our Saviour's personal authority and agency, that God may be all in all; that the union between the Father of spirits and the souls of his regenerate creatures may be full and direct. But in the present condition of human nature, all minds, however wise and philosophic, require the aid of these gracious influences resulting from an earnest faith in the personal mediation of Christ, from regarding him as the friend of sinners, the appointed Saviour of them that believe and obey; all minds, at least, may be rendered happier and better by a rational and serious attention to these peculiarly Christian principles."—Pp. 38—41.

SUNDAY-SCHOOL HYMNS.†

WHAT are our Infant Schoolmasters about? What are the grave and good people of England about that they do not look into their proceedings a little more closely, and see whether they are subscribing to things good or bad, to useful institutions, or mere humbuggery? Numerous, indeed, as are the impositions which, under the name of education, have been passed off in the world, we know nothing more curious in its way than that termed the Infant School system. What is it? Who originated it? Who are the individuals that preserve its identity, and what are the modifications it has received? Is it, in short, quite another thing from what was first pretended or supposed? To the latter question we are inclined to answer decisively in the affirmative. The original Infant Schools aimed at nothing more than the care of babes, whose parents were supposed to be occupied in manufactories throughout the day; it was imagined, and rightly, that it must be a humane thing to rescue these poor infants from the corrupt air and harsh treatment to which they were frequently exposed, and benevolence readily added the idea of making them as happy as possible, of furnishing them

* It would have been well for the author to state exactly what idea he annexes to the term advocate.

† Original Hymns for the Use of Infant Schools. By William Barre, Master of the Shoreditch Infants' School, Houlston.

with harmless amusements, and encouraging the exercise of mutual kindnesses and forbearance towards one another: the elder was led to help the younger, the babe was assisted in its attempts to lisp or to run, by the child of greater advancement. Infant Schools, in short, were to be great nurseries, under the best possible government, guarding the tempers and governing the habits of their charges: gently exercising their growing powers upon the objects around them, gratifying their harmless curiosity, encouraging every individual attempt to acquire a little knowledge; such was the first idea of an Infant School. But to follow this up required the co-operation of no light degree of intellect and affection. It was found very hard when so many little creatures were gathered together, to let them go and come, all uninitiated into what vulgar schoolmasters and mistresses call learning; to have, in short, a school without scholarship. Why should they not shout out the Multiplication Table as well as their ten-year-old brothers and sisters? What was there to hinder *their* rattling over the catechism and shouting the creed? It was obvious, the thing could be done, and it should be done, only they would do it in somewhat a different manner. Accordingly the Multiplication Table was set to music, and the Pence Table put into rhymes, of which the following is a specimen:

“Forty pence are three and four-pence,
A pretty sum, or I'm mistaken;
Fifty pence are four and two-pence,
Which will buy five pounds of bacon.”

Then it was thought quite shocking that children of three and four years old should be scarcely at all acquainted with Scripture, and accordingly pictures representing our Saviour's miracles and various other parts of the Bible, were ordered to be executed for the “Infant School Society.” In one school, where pictures chiefly representing farm-yards and agricultural occupations were introduced, we have it on good authority that the master was ordered by his committee to ask the children for Scripture references to the objects so represented. Thus when he pointed to a cow, the children were to quote him chapter and verse of those passages in Scripture in which a cow was mentioned—the same with the sheaves, the clouds, &c.

Another example of deviation from a rational and sensible course in the instruction given to these babes, is to be found in this little collection of Hymns, by Mr. William Barre, Master of the Shoreditch Infant School. It is grievous to see that an individual holding such an office, should have made so little use of his opportunities of observation as to dream of inculcating humanity to animals upon his scholars, in strains like the following; of which we know not which is worst, the theology or the method of teaching it:

“Every creature is partaker
Of the fruit
From the root,
Of our sin against our Maker.
The effects of man's transgression
Reach to all
Great and small,
All things make the sad confession.
*And shall we, who caus'd the trouble
And the pain
Brutes sustain,
Dare to make their misery double?”*

Does Mr. William Barre's diocesan approve of this? We suppose he would highly commend endeavours to explain the doctrine of the Fall; but would he go so far as to make the babes of Shoreditch and its vicinity accuse themselves of being the authors and originators of the sufferings of the brute creation? There is scarcely a Hymn in Mr. Barre's collection which would be fully intelligible to the children of an Infant School, but there are some far more objectionable than others. Is it not, for instance, very wrong to put into the mouths of infants expressions of deep and ardent feeling, like the following?

“ How I love to join the throng,
Bending round the throne of grace!
Wrestling, all the Sabbath long,
For a sight of Jesus' face!”

Let it not be thought that in noticing what appears objectionable in the instruction given in Infant Schools, we design to condemn *them* as institutions themselves. We have no sympathy with those who ridicule the idea of such assemblages of little ones; they may be made eminently useful; but we do feel that the number of well-conducted schools of this kind is likely to be but few, because a particularly well-prepared state of the affections, and, in some respects, a high order of mind is required in those who have the superintendence of them. The public views of the qualifications necessary for a schoolmaster or mistress have been, we fear, lowered by the Lancasterian and National systems; this remark is made with no invidious feeling towards them, for instrumental they are and have been to the communication of a vast quantity of elementary instruction, which, perhaps, would never have been conveyed through society, at any rate not so rapidly, without their aid; but the misfortune is, that the degree of information imparted by them being so superficial, and the mode pursued so easy and mechanical, few mental resources are required in the master. The whole plan of his government is formed for him; what he is to teach is settled in a Committee, and when he has gone the round of spelling, reading, writing, and ciphering, he has done what he was required to do. Of individual character he, mostly, knows very little. General knowledge is not expected from him; nay, more, it might sometimes stand in his way, as he is merely the servant of a committee, whose peculiar views he must meet, or lose his situation. All this, the product of this companionable and society-forming age, tends, of course, to lower the character of the schoolmaster. And, though on the first formation of Infant Schools it seemed plain that *their* constitution required an independence of rule and system widely remote from that expected in National and Lancasterian schools, we see that the matter *has* been accomplished—the thing *has* been systematized—consequently, for in this case the result was really inevitable, the teachers are not now required to be possessed of any very peculiar qualifications; they, too, have their work carved out for them, and it is of no very difficult kind. It is because we feel the result to be bad that we cannot advocate the Infant School *system*, as it is a system; but Infant Schools, themselves, do not, therefore, fall under condemnation—we see no good, but, on the contrary, a great deal of harm, to accrue, from *the society*; but the encouragement of *schools* under the management of well-informed, well-qualified individuals may be of great benefit; let not, then, those who are displeased with the former hastily condemn the latter. It is no light labour which a scrupulous conscience has to perform, in our day, in separating the good and bad,

which some of our associations seem constructed as if for the very purpose of confounding; perhaps we shall soon have a Pestalozzian association, though, we believe, of all the Pestalozzian schools in this country, there are scarce any which Pestalozzi would have thoroughly approved of; not because they were opposed to "his system," (for we doubt whether he ever had one, or whether his most prevailing dislike was not to systems of education,) but because they would appear to him defective or injurious in some part of their administration, or mode of conveying instruction. However, Pestalozzian schools there are, with or without real claims to be so named, just as there are Abernethy biscuits, unsanctioned perhaps by Mr. Abernethy. And they may be as good as they would have been, perhaps the better, for bearing the name of a good man, whose life was a life of love, and earnest, and unrequited, and often misrepresented, endeavours to serve, and cheer, and comfort, and improve, his fellow-creatures.

ACCOUNT OF HERDER'S LIFE AND WRITINGS.

(Concluded from p. 739.)

HERDER continued to discharge his pastoral duties at Riga, with general acceptableness and increasing reputation. Here, in 1767, he published the first edition of his "Fragments on the Modern German Literature;" and this was soon followed by a work, which he entitled, in imitation of Statius and Jacob Balde, "Critical Words." In both these productions, he zealously attached himself to the party of Winkelmann and Lessing, in opposition to the followers of Klotz; and animadverted with so much severity on the latter, that he made himself some enemies and became involved in very disagreeable disputes. These circumstances had an unfavourable influence on his professional character and usefulness, and at last proved so annoying to him, that he resolved, in order to dissipate his thoughts, and in the fulfilment of a wish which he had long secretly cherished, to undertake a journey into foreign countries. Want of intercourse with literary men and of readier access to books, formed the chief inconvenience which he experienced in his situation at Riga; and both of these deficiencies, he hoped in some degree to supply during his tour. One of his main objects was, to acquire such a perfect acquaintance with the French language and literature, that, from this higher point of view, he might form a more impartial estimate of German literature; and another, which he considered still more important, to visit all the chief places of education and institutions for the promotion of learning, in France, Holland, and Germany, with the view of establishing at Riga, on his return, under the patronage of the government, a "Livonian National Institute of Education." Full of these projects, he obtained leave of absence from the Council at Riga; and on the 5th of June, 1769, set sail for Nantes.

After spending some time at Nantes, in order to acquire a facility in speaking French, Herder proceeded to Paris, where he employed himself in visiting the libraries, and collections of various kinds, and in seeing all that was curious and elegant; and where he was introduced to several men of eminence in science and literature, and amongst others to D'Alembert, Diderot,

Barthelemy, and De Guignes. Upon the whole, his impression of Paris seems to have been unfavourable. France did not suit his enthusiastic spirit, and in one of his letters, he expresses himself "heartily weary of it." The passionate fondness which he had early and deeply imbibed for Shakspeare, disqualified him for relishing the artificial elegance of the French theatre; and, though he admired the acting of Clairon and Le Cain, the whole performance appeared to him only a display of conventional art.

Soon after his arrival in Paris, Herder received an invitation to undertake for three years the office of instructor and travelling chaplain to the son of the Duke of Holstein-Oldenburg. The proposal concurred with his own wish to spend some further time in travelling, and relieved him from the necessity of being any longer chargeable to his friends. After some preliminary arrangements, Herder accepted this invitation, though, in so doing, he abandoned his original design of returning to his friends at Riga; and, quitting Paris, at the end of 1769, he set out for the residence of his new patron at Eutin. In proceeding thither, he narrowly escaped shipwreck off the coast of Holland, and at Hamburg formed a personal acquaintance with Lessing.

At Eutin it was Herder's object to secure the affection of his young charge. The Prince possessed considerable talent for mathematics and for drawing, but united with this a tendency to religious scrupulousness and melancholy which had been increased by the injudicious mode of his previous education. Herder's plans for his improvement were frustrated by the opposite views of his Governor, the Baron von Cappelmann. In this new situation, as at Riga, Herder had his enemies among the clergy. He preached occasionally in the Castle-church, and the court-chaplain complained of him as a Socinian.

Herder commenced his tour with the Prince in July 1770. At Darmstadt, the etiquette of the court would not allow him a seat at the Prince's table; and this exclusion proved a fortunate circumstance for him, as it was the means of introducing him, through the Governante of the Princesses, Mademoiselle Ravanell, at whose table he was entertained, to his future wife, a young lady of the name of Flachsland, in whose virtues, accomplishments, and congenial views, he afterwards found the chief solace and blessing of his existence. Just before Herder quitted Eutin, he received a letter which had followed him from Riga, requesting him to accept the situation of First Preacher and Consistorial Counsellor in the Court of the Count of Schaumburg-Lippe, at Bückeburg; and this invitation was repeated, during his stay at Darmstadt, accompanied with the express declaration, that, in theology, he should enjoy full liberty to teach whatever he believed. He appears to have been indebted for this invitation to a little piece which he had published at Riga, to the memory of Thomas Abbt, who had been the chosen friend and companion of the Count, and whose loss Herder's genius seemed to point him out as the fittest person to replace. His situation as Chaplain to the Prince of Eutin, was rendered disagreeable and embarrassing by the perpetual conflict of his views with those of the Governor von Cappelmann; and this circumstance concurred with the attachment which he had formed at Darmstadt, to determine his acceptance of the invitation to Bückeburg, where he might hope ere long to find a settled home. Before entering on the duties of his office, he stipulated for permission to remain some time in Strasburg, in order to promote the cure of his diseased eye. After suffering much and submitting to several operations, he found to his mortification that the evil was incurable. His time, however, was not wholly lost at Strasburg;

the Greek poets, with Shakspeare, Ossian, and Klopstock, soothed his hours of pain; he made good use, so far as the state of his eye permitted, of the public library in that place; and, in his intervals of ease, composed his prize Essay "On the Origin of Languages." It was here that his acquaintance commenced with Goethe, who was then completing his studies. They met frequently, and kept up an animated interchange of literary ideas. Without weakening their mutual friendship, their discussions frequently became warm. "Herder," says Goethe, "never intermitted his strain of banter and criticism."

Herder arrived at Bückeburg in the spring of 1771, and entered on the duties of his new situation with a deep sense of their importance and a generous ardour to perform them well. His introductory discourse eloquently exhibits the comprehensive and elevated views which he entertained of the functions of a Christian teacher, and gives a delightful impression of the moral enthusiasm of his character.

His benevolent projects of usefulness were not, however, destined to be realized. His relations with the Count of Schaumburg-Lippe were any thing but congenial to his views. The Count, though a man of intelligence, and even of liberality, possessed all the aristocratical feelings of an old feudal baron, and exacted a species of homage from every one attached to his person. We commiserate a man of genius, like Herder, anxious to devote his powers to the good of mankind,—in so dependent a situation. The Count wished to find in him a literary companion, to whom he might communicate the philosophical ideas which he had drawn from extensive reading and observation; but took no interest in the duties of a pastor or a teacher, which Herder considered as of supreme importance, and to the effectual fulfilment of which he desired to make all his literary and philosophical acquirements directly available. The office of first preacher, to which he had succeeded, had so long remained unoccupied, that the church had been deserted, and his own congregation consisted of scarcely twenty persons. The Gymnasium and other schools at Bückeburg had fallen into decay, and Herder was earnestly desirous to reorganize and revive them; but the necessary funds could not be raised, as the Count's treasury had been greatly impoverished by an absurd expenditure on military operations. These disappointments proved exceedingly vexatious to Herder. "My situation," says he, in one of his letters, written in 1772, "in respect to the Count is just where it was; we make no progress; and are as distant as ever.—A noble Lord, but strangely perverse; a great Lord, but too great for his territory! A philosophical spirit, by the weight of whose philosophy, however, I am oppressed! In the whole territory there is nothing for me to do. A pastor without a flock! A superintendent of schools without schools! A consistorial counsellor without a consistory!"

What a picture is this of the social state of a petty German principality! Herder's situation at Bückeburg was rendered more agreeable after he became known to the Countess, who conceived a very great regard for him, and whose gentle and pious spirit was competent to appreciate the religious excellences of his character. At her request, Herder undertook the education of a young nobleman, who had been entrusted to her care, and, with this view, drew up a plan of instruction which appears in his works under the title of "Sketch of a Course of Study for a young Nobleman." It is very comprehensive, including an extended view of natural and revealed religion, an examination of various religious systems, and a continuous history of the civilization and social progress of the human race. How much

of this extensive plan was ever carried into execution we are not informed. His pupil afterwards acquitted himself respectably in a military capacity. When the plan of study was exhibited to the Count, he observed, "no king had ever yet enjoyed so complete an education!"

A feeling of the contractedness of his sphere of action at Bückeburg led Herder to turn his thoughts to some change of situation; and his choice for a time seems to have wavered between a professor's chair and some permanent office in the state. In reference to the former object, he made a hasty journey to Göttingen in the beginning of 1772; and here commenced his acquaintance with Heyne, of whom he writes with enthusiasm in one of his letters to his future wife: "he has one of the noblest, most refined, and harmonious souls, that ever dwelt in the bosom of a classical scholar, and that for centuries we may look for in vain; devoid of all trick and artifice, and of the least approach to undue familiarity; gentle and modest in his manners; but concealing under all this the deepest learning, sentiment, and reflection; and careful that no unhallowed eye should look on these treasures." Nothing, however, ensued immediately from this visit to Göttingen; and, though one or two offers were made to him from various quarters, Herder still continued at Bückeburg. The year 1772 was remarkable for a correspondence in which he engaged with Lavater, occasioned by the pleasure which he had experienced in reading the latter's "Views into Eternity." Herder considered Lavater "as, after Klopstock, one of the greatest geniuses of Germany,—a man who grasped every old and new truth with an intuitive quickness that made all his enthusiasm overlooked,—and who brought to every subject, even where he was most in error, a truth of the heart that enchanted every one capable of sympathizing with him."

In the spring of 1773, Herder married the lady to whom he had been long attached; and in this union he found one of the chief sources of the happiness of his future life. His case may be quoted in opposition to the well-known observation of Bacon: * from the time that he became a family man, his character seemed placed in circumstances peculiarly suited to its development, his intellectual energies acquired new force, and he engaged with ardour in the prosecution of his various literary undertakings. He had formerly conceived, and partially executed, at Riga, the plan of a work, "On the Earliest Records of the Human Race;" this unfinished plan he now resumed, and completed the first part of it in six weeks. The purpose of this work is to illustrate the fundamental ideas of religion from their original sources. The subject was one in which Herder took the deepest interest; this first part he struck off at a heat, and was often employed on it as early as four o'clock on a summer's morning.

He still kept his eye on Göttingen. The nature of his theological opinions had been a subject of inquiry in the Hanoverian States; and in reference probably to this, he published, in the winter of 1773 and 4, his "Provincial Letters to Preachers." These are considered as amongst the most original of his writings, but are too deeply tinctured with a spirit of invective. The immediate object of his attack was the dry, prosaic, and anatomizing mode of scriptural criticism which was then, under the high authority of Michaelis's name and example, beginning to prevail in Germany, and which Herder thought calculated to weaken the positive truths and degrade the elevated and poetical spirit of the Bible. His opponents replied to him, probably with

* He that hath wife and children hath given hostages to fortune, &c., &c.—*Essays*, VIII.

some justice, that he was too much of a poet to make a good expositor. Herder was certainly deficient in that sort of prudence which forbids the undisguised expression of sincere feeling. His most earnest wish at this time was to receive a call to Göttingen; and yet in his "Provincial Letters," and in his "Earliest Records," he wrote boldly against Michaelis and Schlözer, both of whom might have greatly promoted his views.

In the years 1773—75 he delivered a series of discourses on the Life of Jesus, which produced a very great impression on his audience, so that the peasants of a neighbouring village, incorporated with the church at Bückeburg, used to come every time with their Bibles in their hands to verify the texts of the preacher. Some of these discourses exhibit a sort of paraphrase on important passages in the life of our Lord—thus serving to explain his history, and to illustrate its practical applications. Of this kind is the discourse on the Resurrection of Lazarus; of which the following extract may be taken as a specimen:

"*Lazarus, our friend, sleepeth!* In these words Jesus traced a beautiful inscription on the grave of his deceased friend. It was not from delicacy, but from a deep feeling of truth, that he did not mention the name of death, but spoke of it as a sleep—a soft and sure transition to a better life. And this should ever remain the sole idea and feeling of death in the language and in the thoughts of Christians. The natural sleep is given us as a type, as a daily impression, of death. As, in that natural sleep, the outward part of men undergoes a kind of death, while the vital flame still burns on within, and gathers fresh vigour in its strange and inexplicable retirement, till it returns to renew the limbs and to reanimate the whole external creation, and the joyous morning smiles around us and within us; so what we call death, is but a longer, a more mysterious and more hidden retirement of the vital principle, as preparatory to the renovation of our powers in another life. As without sleep we could not enjoy the coming light of the morrow; so without death, without the quickening and transformation of our mortal remains, we cannot enjoy that brighter morning which succeeds the grave. Sleep and death are brothers—the gentlest and most beneficent necessities of nature—separating, as with the shades of night, one day from another. Thou sleepest, brother of Jesus! deep is thy slumber, narrow thy chamber, and lowly thy bed of dust. But already from afar, whilst as yet thou hearest it not, the step of thine awakener approaches. The hour is come, and the voice of thy friend is heard without thy grave, 'Lazarus, come forth! my friend, awake! the morning is come, and the hours of thy slumber are over and gone! A lovelier morning dawns upon thee! The sunshine of spring is on the hills, fairer than it shone upon thee yesterday! Come forth, my friend! Lazarus, awake!'" *

We may judge from these extracts, that Herder's style of preaching was altogether opposed to the dry and critical—that, on the contrary, it was oftentimes in the highest degree sentimental and imaginative.

We now find him deeply engaged in literary pursuits.

In 1774, he wrote his celebrated work, "On the Philosophy of the History of the Human Race." Of this performance we propose to give a more detailed account in some future numbers of the Repository; suffice it, on the present occasion, to observe, that the subject was one of the deepest interest to Herder. The love of mankind, a deep sympathy with humanity in all its national and individual varieties, was the guiding impulse of his genius, the pervading spirit which animates his multifarious writings, and

impresses them with a character of moral unity. About the same period, he found a delightful recreation in translating the popular songs of different nations. This was an employment peculiarly accordant with his genius; and, shared by his accomplished partner, lent a new charm to his hours of domestic felicity. In August, 1774, his happiness was still further increased by the birth of a son; an event in which the Count and Countess took a lively and most friendly interest. His relations with the former became daily more agreeable and confidential; and, on the death of the superintendent of the churches at Bückeberg, Herder was advanced to the vacant office, which devolved on him the duty of examining, ordaining, and inducting, the ecclesiastical functionaries of the district.

In 1775, appeared his “Illustrations of the New Testament from a newly opened Oriental Source;” and the “Epistles of Two Disciples of Jesus.” In the latter work, he endeavours to shew, from psychological reasoning, that James and Jude were brothers of Jesus; of the former, as it throws some light on the theological opinions of Herder, we shall give a brief account.*

“When the Jewish people were carried captive to Babylon, they not only lost the familiar use of their own language, but their modes of thinking became greatly assimilated to the doctrines of the Magian philosophy, which they found still subsisting in Chaldæa. This appears from the writings of Daniel, Ezekiel, and Zechariah. From the same Chaldæan source Zoroaster had drawn the elementary principles of his religion; which, originally promulgated in the neighbourhood of Balk, was afterwards diffused, with the extension of the Persian dominion, from the Araxes to the Nile. The key, therefore, to the interpretation of these later Jewish writings would be found in the doctrines of the Chaldæan philosophy, did any authentic record of them exist; or, in the absence of these, might be obtained by examining the system of Zoroaster, which sprang out of them, and in its fundamental principle, is essentially the same. In consequence of the conquests of Alexander an extraordinary mingling took place of Grecian and Asiatic ideas: or rather perhaps the Greek language became the vehicle of Asiatic ideas: Asiatic angels became Grecian Gods, Demi-Gods, Heroes, Æons. The wisdom of the Magi passed into the form of Hellenism, the New Platonic philosophy, and Gnosticism. Had we access, therefore, to the original fountains of this philosophy in Chaldæa or Media, many peculiarities in the language of the Alexandrine school, of the Apocryphal writers, of the Septuagint, and of the Gnostics, would probably be susceptible of elucidation. At the time of our Saviour’s appearance, the universal empire of the Romans had broken down the partition walls between different nations, and, by facilitating the intercourse between them, occasioned a confused mingling both of the ideas and of the idioms peculiar to various parts of the world. The popular language, in which Christ addressed himself to the popular feelings and conceptions of his age, must necessarily have been influenced by these circumstances; and we must look for the source of its peculiarities in the prevalence of that Asiatic philosophy which had powerfully affected both the Jewish and the Hellenistic mode of speaking and thinking. It might have a remoter reference to the phraseology of the Old Testament; but to search for its meaning exclusively in the then almost extinct language of the ancient Jewish writings, and to omit the consideration of those nearer causes which influenced its character, in the interval between the return from the captivity and the appearance of Christ; to look for Hebraisms where Hellenisms ought rather to be the object of attention, would argue the same

* Sämmtliche Werke. Zur Religion und Theologie. Achter Theil. We may notice here, in passing, the extreme elegance with which Herder has applied, as a motto to this work, the following words of the Evangelist: Ἰδοὺ, μαγοὶ ἀνατολῶν παρεγενόντο, — καὶ ἀνέξαντες τὴν ἡγασμένην αὐτῶν, προσήνεγκαν δῶρα.

kind of inconsistency, as if a modern German were to go back to the times of Otfried and Ulphilas for an explanation of the foreign idioms that have been introduced into his language in the course of the present century."

Such was Herder's view of the deficiency most seriously felt in the actual means of interpreting the language of the New Testament. That deficiency he conceived he had found a means of at least partially supplying, in the recently published translation of the Zend-Avesta, by Anquetil du Perron. Whether this was actually a work of Zoroaster's Herder regarded as of little moment: it exhibited the liturgy of the Parsees, as it still subsisted in their temples in Guzerat, and might therefore be considered as an authentic remnant of a philosophical and religious system which had once prevailed extensively over all the East, and had strongly tingured the phraseology of Jewish writers and teachers in the period subsequent to the Babylonish captivity. He applied to this source for the elucidation of certain peculiarities in the language of St. John; which had been presumed by previous interpreters to have originated in a spirit of opposition to the errors of Cerinthus and the Gnostics. But the language of John rather favours those errors than confutes them. Hence we must reject, as unfounded, this whole supposition of the controversial intention of that language. It was the language in which the Apostle naturally expressed himself on religious subjects; it was the language of his age and nation. The parties, for whose more immediate instruction his Gospel was written, were most probably the disciples of John the Baptist. The Apostle dwelt at Ephesus; in the same city, the followers of the Baptist abounded; and, as this sect always very strongly inclined to the doctrines of the Chaldean philosophy, the Evangelist could not more forcibly address them than in a language with which they were familiar.

With principles of interpretation drawn from this Oriental Source, Herder most decidedly opposed what he considered to be the withering and destructive system of modern criticism. He seems to have thought both Orthodox and Socinian commentators too verbal and analytic in their interpretations. His own views, however, are very difficult to ascertain, and are justly chargeable with vagueness.

"My object," says he, "has been to furnish illustrations not of words, but of the sense, of the general and connected sense of the New Testament, and, in this manner, to shew that the terms Redemption, Saviour, Christ, Angel, Word, Heaven, &c., have a more elevated and important meaning than it is now the fashion with our rational and Socinianizing divines to allow them."

He thought the Scriptures should be considered, in their spirit, as a whole.

"The sap, as it oozes from the earth, before it is absorbed by the tree and becomes its vital juice, is quite a different thing from that which nourishes the beauty of the bough and the fruit. When, instead of enjoying these, and refreshing thyself beneath the shadowy growth of the tree, thou wouldst peel its bark, and bare its roots in the earth, to see how they spread and collect the sap—woe to thy murderous hand, thy slavish toil! No one laments more than I do the necessity of all this explaining and quoting. Forgive me, reader, the ungrateful task. Dwell not on the rind and the husk, but hasten to the sap, the sense, the truth. The New Testament is not a system for dissection and demonstration, but for conviction and inward feeling. Infinity and simplicity in all its views! In all its parts, one! in every single part, embracing all! Whoso, therefore, reads this book in the simplest point of view, and with the greatest unity of feeling, reads it the best manner, and will

then discover in the original record a thousand-fold more than I can point out to him."

Agreeably to these principles, Herder rejected, with great contempt, what he called the Socinian mode of interpreting the introductory verses of the first chapter of St. John's Gospel, according to which λογος means the gospel, and εν αρχη refers to the commencement of the Christian dispensation. To these terms he ascribes a much loftier signification, derived from the established nomenclature of the Chaldæan philosophy. The Infinite Being reveals himself to us under the relation of λογος, *thought*. Thought is the most incorporeal of all ideas—the best fitted, therefore, to express the invisible perfections of God. This λογος was with the Father from the beginning, and in Christ became the image of his invisible wisdom. "Whoso has seen him, has seen the Father. He and the Father are one." The whole scheme of the New Testament rests on this revelation. Without it, without the fundamental principle of the eternal Godhead of Jesus, every thing is obscure and incongruous." *

Our limits will not allow us to examine more in detail the religious views of Herder as exhibited in this work. Indeed, there is some difficulty in apprehending them, from the very vague and poetical style in which they are frequently expressed. He distinctly admitted the miracles of the New Testament, which he resolved into a direct exertion of Divine agency, operating in correspondence with an act of faith. He had some notion, not very clearly expressed, of an immediate dependence of the material on the spiritual world.

"Every thing," says he, "took place through the spirit: it was the constant, uninterrupted, miracle of Jesus, to do the works of his Heavenly Father, and to destroy the works of the devil: had it been consistent with the Divine plans, he would at once have filled all things with bliss, and life, and healing; but, as the prince of this world still ruled, he could only shed drops here and there from his sea of goodness upon the spots that were prepared to receive them. He gathered the firstlings of his flock to himself, glorified them with his own image, and left in their souls the seeds of everlasting truth; this he calls his divine work! the perpetual miracle, the greatest and the least understood. It is so still, and so will continue till the end of the world. The visible miracles flowed from this source alone." †

As we are speaking of Herder's religious opinions, we may here observe, that he appears, from his "Dialogues on Spinoza's System," ‡ to have inclined to the views of that philosopher, whom he considered to have been unjustly treated as an Atheist. He imagined that the hostility against Spinoza had arisen from the misconception of his language, which he had borrowed from the Cartesian school; that, properly understood, he would be found to exhibit the most profound and comprehensive ideas of an infinitely perfect Being, the sole cause and essence of all things; and, that even where his doctrines, at first view, are most offensive to the common notions of mankind, as where he seems to deny the existence of final causes in the mind of God, he only meant to express the deepest conviction of the absolute perfection of the Divine attributes of wisdom and goodness, and to avoid any approach to that Anthropomorphism which too generally degraded all human conceptions of the Infinite Spirit. Herder was of opinion

* Erläuter. zum Neu. Test. Erst. Buch I.

† Erläut., &c., 2tes Buch IV. Anmerkung 1.

‡ Werke. Zur Philosophie, &c., Seele und Gott. s. 100, Band VIII.

that Spinoza's want of imagination, while it, perhaps, aided the spirituality and comprehensiveness of his own views, might be one reason why he could not clothe them in a form that was intelligible to ordinary minds. He thought, however, that the spirit of his philosophy was entertained by many who did not rank among his followers, and that this was particularly the case with Lessing. Herder's own words, on this subject, are worth recording: *

"Jews and Christians, Greeks and Indians, those who speculate with the head or the heart—Scholastics and Mystics, have alike shared in the spirit of this philosophy, which, as it existed long before Spinoza, so it will continue long after him. Often those very individuals who contended most strenuously against him, that is to say, against his ill-understood or ill-chosen phraseology, had they been required to explain themselves, would have been found, in their own language, sometimes better, and sometimes worse, chosen, to be of his faith, to cherish, in the deepest and liveliest convictions of their hearts, the idea of one all-pervading and essential spirit of truth, goodness, and beauty, without which all our talking and writing mean nothing."†

The works of Spinoza are little studied in this country; according to Herder's account of them, they treat of the profoundest subjects in the profoundest manner, and are ill fitted to yield instruction and improvement to ordinary minds. Let us each rejoice in and cherish those views of the Great Source of all life, and power, and goodness, which are most congenial and consolatory to our own hearts, and most clearly approve themselves to our own unperverted understandings, without being curious to know how others think and feel, or presuming to condemn them, because their deepest and most serious convictions, when they find utterance, clothe themselves in a phraseology that may seem strange to us. One useful inference, at least, we may draw from the fact, that the devout and tender-hearted Herder thought most favourably of the system of a man whom all the rest of the world, with scarcely a dissentient voice, and the sceptical Bayle ‡ amongst the number, have conspired to brand with the obnoxious title of an Atheist; and that is, when we observe the proneness of mankind to set up the idols of their own imaginations as the only true and immutable image of the infinite God—how cautious we ought to be in applying the epithet of Atheist to any individual whose views on this awful and mysterious subject may be at variance with our own; and, wherever we recognize a spirit of love, and gratitude, and trust, of conscientious subjection to the moral law, and of ardent sympathy with the well-being and happiness of man, how gladly we should cherish the hope that, in the depths of that heart, there may be a vital acknowledgment of the Universal Father in spirit and in truth!

Our restricted limits compel us to give a very brief notice of the remaining events of Herder's life, and of the principal works which, from this period to his death, he gave to the world. In 1775, his thoughts were again turned to the prospect of a Professor's chair at Göttingen. His wishes on this subject were strengthened by a disagreeable difference, in which, under circumstances most honourable to himself, he had been engaged with his patron. The Count had requested him to dispense with the previous ceremony of examination in ordaining a young man who had already, on the

* *Nachschrift an Gespräche über Spinoza's System.*

† Let the reader compare with this the language of our own pure-minded and Christian poet, Wordsworth, in the opening of the ninth book of the *Excursion*.

‡ *Vie de Spinoza, Dictionaire, &c., de Bayle.*

ground of incompetency, been refused ordination in the Consistory of Hanover. With this request Herder sturdily refused compliance, and persevered with such effect, that the Count was finally obliged to yield. His situation, however, at Bückeberg, was rendered less agreeable in consequence, and he looked forward with anxiety to the prospect of some change. His great and increasing literary fame had procured him friends and admirers in all parts of Germany; but he was less known as a divine than as a man of letters. Strong interest had been made with the Hanoverian ministry to procure for him an invitation to become fourth Professor of Theology in ordinary, and University preacher at Göttingen. This end seemed to be accomplished; but a question was raised as to his orthodoxy: and before Herder could assume either of these functions, it was thought proper that he should undergo an examination before the theological faculty of the University. This was the view which his Britannic Majesty took of the subject, who refused to confirm the nomination on any other terms. All this was excessively repugnant to Herder's spirit; and he felt the less disposed to submit, because he suspected that his enemies among the clergy had represented his character and opinions in an unfavourable light to George the Third. He appealed to the spirit of his writings as a proof of his zeal for the cause of religion, and contended that, although he had not published any work on Dogmatic Theology, he had done more than most of his countrymen to check the progress of Deistical principles. The correspondence was carried on with apparently little effect for a considerable time. His friends endeavoured to remove his objections; and assured him that a conference with the faculty would not involve any sacrifices prejudicial to his honour. Throughout the whole of this discussion Herder conceived that, having once signed the Augsburg Confession, he could not properly be called on for any fresh declaration of his sentiments; and expressed himself in the most indignant terms against the inquisitorial spirit that demanded such a declaration. At last, after a conversation with his friend Westfeld, he consented to a conference with the faculty at Göttingen, and promised to preach at Hanover both in his way thither and on his return.

On the very day before he set out on this disagreeable expedition, he received a most flattering request to accept the office of Head-Pastor and General Superintendent at Weimar. From that moment he abandoned all thought of Göttingen, and accepted, with a joy proportioned to his previous perplexities and embarrassments, the invitation to Weimar.

Weimar was, at this time, 1776, the seat of elegance and literature. The court of the young duke was graced by the brilliant genius of Goëthe and Wieland; and the rejoicings on occasion of his recent nuptials were celebrated in a succession of musical entertainments, theatrical exhibitions, and public readings, to which the varied talents and acquirements of these distinguished men afforded their powerful aid. Other evenings were passed in the graceful intercourse of a refined and intellectual society, when literature and the arts, and even the graver themes of moral and political philosophy, were discussed with the most perfect freedom and liberality. In these brilliant circles, the genius of Herder and his extraordinary powers of conversation fitted him to shine; and in scenes that might have bewildered and betrayed a mind of less principle and firmness, it must be recorded to his honour, that he never forgot the Christian teacher in the man of letters, and was respected as much for the purity and elevation of his moral character as for the splendour and versatility of his talents.

His ecclesiastical relations were not equally productive to him of enjoy-

ment. Many of his brethren viewed him with a kind of suspicion, which only a nearer knowledge of his character could remove. In the Consistory he was opposed by his colleagues, in all his attempts to improve the state of the schools and churches in his diocese, as a rash and enthusiastic innovator; and, as General Superintendent, he had to hear and decide upon the endless complaints of pastors and schoolmasters, without being able immediately to relieve them, and with no encouragement but his determination to perform his duty faithfully. To these annoyances was added the weight of pecuniary embarrassments, which his too improvident character and the necessary expenses of an increasing family caused him to feel very severely during the first years of his residence at Weimar. In these difficulties Wieland shewed himself a real friend. Some years after this, 1788, Herder experienced a most substantial proof of the estimation in which he was held, by receiving from an unknown hand, which neither he nor his family were ever able to identify, a valuable present of two thousand Rhenish guilders. Amidst these conflicting events, and under frequent and severe attacks of sickness, he still prosecuted his literary labours. In 1778 and 1779, he published the first and second parts of his translation of *National Songs*, a task which had amused and solaced his hours of leisure at Bückeburg, and which, equally with his larger works, indicated his deep and tender sympathy with every expression of human character and passion. These were followed by "*Maranatha, the Book of the Coming of the Lord*," a work on the Revelation of St. John; and, having twice already gained the prize offered by the Berlin Academy, he now obtained this honour for the third time, by his essay "*On the Influence of Government on the Sciences, and of the Sciences on Government*;" and, about the same time, he received a similar distinction from the Bavarian Academy, and that of Munich, for his two essays, one "*On the Influence of Poetry on Nations*," and the other, "*On the Influence of Polite Learning on the Higher Sciences*." In 1780-81, he published, in two volumes, his "*Letters on the Study of Theology*." Of the spirit of this work we may form some idea, from the following anecdote told by George Müller, who travelled on foot from Göttingen to Weimar, on purpose to see Herder, and to consult him about his theological studies: "He received me," says Müller, "with the greatest kindness; and, when I had asked him several questions about my studies, a pleasant smile came over his countenance, and he recommended to my perusal a book which contained these memorable words, 'The best study for a divine is the study of the Bible, and the best commentary on this holy book is human nature.' It was the first part of his '*Letters on the Study of Theology*.'" In 1782-83, came out the first and second parts of his "*Spirit of Hebrew Poetry*," a work which has been considered to breathe more of the spirit of Herder than of the Hebrews. The first part of his "*Ideas on the Philosophy of the History of the Human Race*" appeared in 1784; a work which had engaged him at Bückeburg, and to which we have already referred.

Literature did not, however, engage his whole attention at Weimar. More practical objects occupied his thoughts and interested his ever-active philanthropy. About the year 1788, several enlightened German Princes associated themselves with the most distinguished literati of the day, for the purpose of promoting the social improvement, and developing the national spirit, of Germany. This truly patriotic design had been chiefly promoted by Charles Frederic, the Margrave of Baden, with whom Herder had frequently discussed these interesting topics during his residence at

Carlsruhe in 1770. The project was most favourably received; and many individuals of celebrity, Wieland, Spittler, Jacobi, Müller, Voss, and Bürger, were engaged in its support. On Herder, from his known zeal for the civilization and improvement of mankind, was properly devolved the task of preparing and digesting a plan for the commencement of this great work. The execution of this, as well as of other patriotic designs, which appear about this time to have been gradually maturing themselves in different parts of Europe as the sure results of a progressive civilization, was abandoned and thrown back for years in the consternation occasioned by the excesses of the French Revolution. It is a good omen for the future peace of society, when those classes, who, from their station, must be the first to partake of the humanizing influence of literature and philosophy, instead of selfishly confining these advantages to themselves, discover a willingness to assist in diffusing them widely and deeply through all the inferior ranks of the community, and by thus smoothing the way for that gradual extinction of exclusive privileges, and that universal equality of political rights, towards which the movement of society evidently tends—to obviate the necessity of those fatal convulsions in which the conflicting interests of the many and the few are oftentimes so fearfully adjusted: and happy is it for society when enlightened and virtuous men, of the intermediate class, like Herder, feel the duties and responsibility of their position, and act as the connecting link which transmits innocuously the flame of knowledge and patriotism from one region of the social system to another!

In the autumn of 1788, Herder accepted an invitation from his friend Dalberg, a Canon of Worms and Spire, to accompany him on a tour to Italy. He was absent nearly a year, in the course of which he saw all that was principally deserving of notice in Florence, Rome, and Naples. His letters, written during this journey, to his wife and children, are interesting from the touches of affectionate warmth and simplicity of heart with which they abound; but they are rather sentimental than instructive; they discover little antiquarian or historical knowledge; and, even in the description of scenery, his imagination is clouded with a kind of mysticism which intercepts the clearness and brilliancy of a picturesque effect. Statuary and painting seem to have been the chief sources of his delight; he always speaks of them with enthusiasm.

Before he returned from this tour, he received a pressing and renewed request from Göttingen, in which his friend Heyne most earnestly joined, to fill the office of Professor of Theology and University Preacher, which he had previously declined. His own taste and inclination, the desire of completing the various literary undertakings which the distracting engagements of his present situation vexatiously interrupted, and the wish to acquire a more extensive means of influencing and guiding the opinions of the coming generation than he possessed at Weimar—all these considerations, led him to view with a favourable eye the leisure and tranquillity of an academic life: but the proofs of attachment and regard bestowed on him by his many friends at Weimar, and their repeated expressions of poignant sorrow at the prospect of his removal, induced him, perhaps against his better judgment, to remain where he was. Certainly the vexations and troubles which embittered the remaining years of his life, and frustrated the execution of his plans, often extorted from him the expression of a deep regret at the decision which he had made. His situation as Vice-President of the Upper-Consistory devolved on him duties of a judicial as well as of an ecclesiastical nature; at an advanced period of life he was

obliged to devote himself to the study of law, and many hours, to the great loss of literature and religion, were consumed in the mechanical toil of perusing or excerpting piles of legal documents, which he wished and had intended to employ in the prosecution of labours more worthy of his genius, and more fitted to benefit the world. The improvement of scholastic instruction was an object which he had greatly at heart. He received a commission from the Duke to draw up a comprehensive plan of reformatations in this department; and the fruit of his meditations and inquiries may be seen in the various pieces which are collected in his works under the title of "Sophron." With that true philosophy which thinks nothing beneath its care that is really useful, we find him publishing, in 1786, an improved A. B. C. book, and, afterwards, various other elementary little works for the use of Catechumens and lower schools. To raise the character of the public services of religion, and to revive in the churches the decayed spirit of a pure and simple Christianity, was another of his plans, to which he attached great importance, and in promoting which he was not the less zealous from marking the restless and innovating tendencies of the age. He was greatly annoyed by the arrogance and conceit of the young divines, more especially of Jena, who prided themselves on being followers of Kant, and who, entertaining all the wild and lawless theories that were then current, respected neither age, nor character, nor doctrine, but openly inveighed against the duties and the truth which mankind had till then held sacred. One of these young men, after having written against the institution of marriage, had rudely demanded admission to some ecclesiastical office; and about the same time, Fichte had declared, from his Professor's Chair at Jena, that "in five years Christianity would cease to exist, and reason would become the religion of mankind." This was more than Herder, with his profound reverence for the principles of morality and religion, could patiently endure. Though he respected the character of Kant, he saw and he deplored the perversion and misapplication of his doctrines; and with his constitutional ardour once more launched into controversy, and produced his "Metacriticism on the Criticism of Pure Reason," and his "Calligone." He would have proceeded further, and had another ready for the press, "On the Injurious Influence of the Critical Philosophy on Morality and the Inward Happiness of Man;" but the dispute waxed hot, and Herder was persuaded by several of his friends to retire from a contest in which they considered him already to have gained the advantage.

In 1801, Herder was ennobled by letters patent from the Elector of Bavaria. As the honour was solicited on his part, the transaction exposed him to some obloquy, and can be excused only by the circumstances which occasioned it. His son Adelbert, who was an agriculturist, had purchased an estate in the Upper Palatinate. According to the Bavarian law, a Burgher could not be secured in the possession of baronial property against the privilege of redemption by a nobleman, within one year from the time of the purchase. Now, the property purchased by Herder's son was threatened with the exercise of this privilege on the part of a Bavarian nobleman; and against it he could defend himself only by the ennobling of his family. Herder's feelings and principles were all averse to the prosecution of such a claim; but parental fondness prevailed over other considerations; and for the three remaining years of his life he enjoyed the distinction of signing himself, J. G. von Herder. The concession might imply weakness; but surely we should reserve our principal indignation for the feudal barbarism

of a state of society which could render such sacrifices necessary, and permit the enjoyment of one of the first rights of civilized man to depend on the mere accident of belonging to a privileged class.

The principal works which Herder produced or completed in the latter years of his life were the concluding parts of his "*Ideas on the Philosophy, &c.*," a work which is remarkable, it is said, for having first suggested to Gall the inquiries which have been since so laboriously pursued by himself and Spurzheim; his "*Letters on the Advancement of Human Nature*;" his "*Letters on Persepolis*," which he left incomplete, but for continuing which he had collected many materials in a visit to the Library at Dresden in the very year in which he died; his "*Adrastea*;" and his "*Scattered Leaves*;" but his smaller and occasional pieces are innumerable. One of his chief recreations in an evening, amidst the sickness and the sorrow of his closing days, consisted in translating the poems of the *Cid*.

Repeated attacks of disease, and the constant irritation occasioned by employments wholly foreign to his taste and abilities, at length undermined his constitution, and brought him to his grave on the 18th of December, 1803, in the commencement of his sixtieth year. His affectionate widow, whose accomplishments would have procured her celebrity as a writer, had she been less devoted to the fulfilment of her duties as a mother and a wife, has recorded her regret and her reverence in her "*Recollections from his Life*;" and the publication of a new edition of his choicest works was undertaken by his friends Heyne and the two Müllers. The number and variety of his works evince the extent of his acquirements and the resources of his genius; and how commanding must have been the influence of that genius is proved by the high estimation in which he was held by men so widely different from each other in their character and attainments—profoundly learned as Heyne and Eichhorn on one hand, or rich in all the gifts of a high poetic imagination, like Wieland, Goëthe, and Schiller, on the other. But his intellectual excellences are less worthy of admiration than his moral—his strict integrity—his ardent love of truth—his deep and tender piety—the purity and amiableness of his domestic life—and his devoted attachment to the cause of liberty and human happiness. His character, intellectual and moral, had, it is true, its darker shades. He had a tendency to mysticism,* which, in a country less enthusiastic and less tolerant of any variety of opinion than Germany, would have exposed him to ridicule; his learning, accumulated under the influence of feeling, and constantly turned to certain great practical bearings, did not always exhibit the profound research and the accuracy of detail which are the characteristic merits of his compatriots; and the balance of his powers was disturbed by the preponderance of his imagination. He was liable to the irritability and impatience which are almost inseparable from genius; he spoke and acted too much from present impressions; and in controversy sometimes betrayed a harshness and virulence hardly reconcilable with the general sweetness

* He believed in the existence of certain hidden powers of nature, which he could not as yet explain, but which harmonized with the operation of known and ascertained laws. He thought that, in moments of deep and silent self-retirement, a pure and well-regulated mind might, by the force of some inward movement, become capable of anticipating future events. Hence, under any circumstances of strong excitement, he would throw open the pages of the Bible or of some other favourite book, and apply to his heart as a voice from the invisible world, the passages, whether of warning or of consolation, on which his eye chanced to fall.

and amiableness of his character. But what are these defects, when weighed against his great and prominent virtues ! his superiority to narrow and selfish aims ! his holding all literary and intellectual cultivation as subservient to the development and expansion of the moral and religious affections ! the tenderness and the universality of his devotional sympathies ! the zeal and the constancy with which, amidst innumerable obstructions and embarrassments, he consecrated the best powers of his understanding and his heart to social usefulness and the promotion of the highest interests of the human race !

J. J. T.

RELIGIOUS PREJUDICE OVERCOME.*

WHO says that Age is always "weak, and unapt to judge" ? Is there any better authority for this than that of Lear's hateful daughters ? If not, let it pass ; for no one will deny their incapacity to think or speak rightly of any thing venerable. If there be a better authority, let those who adduce it acquaint themselves with the conservative and renovating power of religion, that power by which while the outward man decays, the inward man is renewed day by day.

Some who know not what religion is, and judge of it by its perversions, are ready to tell how not only the gaiety of youth has been withered, but how its intellectual and moral strength has been sapped by the uncongenial influences of what they call piety. They point to the tears of some, the angry glances of others ; they take us where there is gloom, and madness, and untimely death, and say "See what religion has done !" Let them turn with us, and we will shew them what we think religion does. We will shew them what piety is doing, not only in keeping watch among the tombs, in smoothing the couch, in gladdening the hearth, but in equalizing the action of the soul, so that there shall be no wear and tear of passion, no maddening exercise of some of its faculties while others are torpid, no dotage in youth, and no unkindly heats in age. We will shew them how by a divine transmutation the fitful light of reason if duly fed brightens into the steady Rosicrucian flame which burns on through all seasons, and outlives all decay, unquenchable for ever. We will shew that this is the true principle of immortal growth, by which the soul of a patriarch may enter on another state prepared to start forward at once on his interminable career with the freedom of childhood and the vigour of youth. We will shew how, by this principle, the eye has been preserved clear to discern and the spirit strong to hope among the mists and frosts of age, from the day when Simeon uttered his "Nunc dimittis" until now.

Of all the struggles which the sensitive mind can encounter in its earthly warfare, none, perhaps, except a return from guilt, is so fearful as that which is endured during the process of religious conversion. It is a struggle for which youth alone appears to be matched, and few among the youthful are able to go through it with safety and dignity, and without losing on one hand much to set against what they gain on the other. Yet there are instances where the principle of which we have spoken has supported the

* Religious Prejudice Overcome by a careful Examination of the Old and New Testaments : a Serious Address to Christian Professors. By Mrs. Charles Too-good. Dorchester, Clark ; London, Hunter. Pp. 59.

aged through the struggle, has sharpened their discernment, has excited their faculties to watchfulness, till at length a full measure of the peace which they sought has been shed into their bosoms. We have before us an address worthy of the earnest heed of all who cannot lay their hands on their Bibles and declare that in simplicity and godly sincerity they have formed their religious belief from the word of God alone, put forth by one who, in her eighty-first year, states strongly and clearly the truths into which she began to examine in her sixtieth year. By the principle of piety must she have been prepared, while yet in error, for the work which she has so successfully achieved; by this principle was she supported through the struggle; and its triumph is now manifest in the intellectual strength as well as in the beautiful spirit by which her address is characterized. Let sleepy readers of the gospel look at the following extract and be ashamed:

"I begin with the writer of St. John's Gospel who lived in the East, where a metaphysical and parabolic mode of speech and conversation is most common. He adopts the eastern style when writing his Gospel, a style which in our northern part of the world is very liable to be misunderstood; therefore it cannot be doubted that much error has been imbibed through a misconstruction of phraseology. It is impossible to believe that the beloved disciple when writing the history of his venerated Master, would suppress any honour which he conceived to be due to his exalted rank and character. How can it be doubted (thought?) that such a disciple as John was, when stating his motive for writing his Gospel, would fail to give us the truth, the whole truth, and nothing but the truth, 'respecting the person whose history he undertook'? Towards the conclusion of that Gospel the Evangelist writes, 'And many other things truly did Jesus, in the presence of his disciples, which are not written in this book: but these are written that ye might believe that Jesus is *the Christ, the Son of God*: and that believing, ye might have life through his name.' This conclusion of St. John's Gospel is of great importance, as it puts us in possession of his opinion of the person, rank, and dignity of our blessed Lord, and thereby removes whatever ambiguity may appear in the former part of the Gospel. It is decisive also as it perfectly accords with the account our Lord gave of himself, for he never ascribed to himself any personal rank higher than that of the *Son of God*. It accords with the instance in the course of his trial when the wicked Jews, who had been long watching his words, and hoping to find something whereof to accuse him, could yet find no greater accusation than this, 'Because he made himself *the Son of God*.' It accords with the instance when the Jews sought an occasion to stone him under the pretence that he had made himself equal with God, when our Lord himself absolutely disclaims any such assumption. 'Say ye of him whom the Father hath sanctified and sent into the world, 'thou blasphemest,' because I said I am the *Son of God*?' (John x. 36.) Herein the disciple and the Master perfectly harmonize. From this last text it appears also what were the ideas of both the Saviour and St. John respecting the title 'Son of God.' It was *pre-eminently* due to our Lord to entitle *him* the Son of God, but it was nevertheless given to others, and is in fact of general import. Adam was styled the son of God: and in various parts of the Bible all true Christians are entitled *sons of God*. 'Now are we sons of God, and it doth not yet appear what we shall be,' &c. I cannot here avoid remarking that our Saviour declared his relation to the Deity was the same as that of his disciples. 'Touch me not,' said he to Mary Magdalene, 'I am not yet ascended to my Father; but go to my brethren and say unto them, I ascend unto my Father and your Father, and unto my God and your God.' The assurance hereby conveyed is of indescribable value, as our blessed Saviour declares that *his God and Father* is in the same sense the God and Father of his *brethren and disciples*."—Pp. 23—25.

Let nominal Christians take heed to the following :

"It is to be lamented that many religious professors are not often aware from whence their system is derived. This is the consequence of not *reading and studying for themselves*. But in these times, when the clouds which have hung over the minds of the people are dissipating by the diffusion of knowledge, and the multitude of publications in our own language is increasing to inform the understandings of persons who have received but a plain education, it requires no depth of learning to prove that the religion which passes for *orthodox* contains much of the dregs and corruptions of the Romish Church, which she derived from Heathenism. The notion of a *Trinity* is especially an emanation from the schools of Alexandria, where the doctrine of Plato was the corner-stone of their philosophy. It was from this philosopher, and not from Christ, that the Fathers of the Christian Church first derived the notion that the Godhead consisted of *three* persons. The assertion of St. Austin is often repeated in English books, '*that he first discovered the Deity of Christ in the works of Plato, and afterwards found it in the Scriptures*;' and it is known that Justin Martyr, Clement of Alexandria, and others, were Platonic philosophers when they first studied the New Testament, but they afterwards embraced a system which indeed was called *Christian*, though in fact partly Christian, and partly Pagan. In the then ignorant state of the world, these learned men were looked up to, as if they spoke under divine authority, and their errors were handed down to posterity with that which constituted their true wisdom. Thus blended together, their corrupt system was received and embraced in all the dark ages of the Papal Church. Nor is it difficult to prove that Protestants, when they first shook off the fetters of Rome, did not shake off all its corrupt doctrines. If they had, then would not some of the wisest and best of the English Establishment have had to blush for the absurdity of its creeds, and to deplore that the Apostle's simple confession of faith, '*there is one God and one Mediator between God and men, the man Christ Jesus*,' is superseded by the impositions of infidel monks. But light is fast breaking upon the minds of the people, and will increase more and more unto the perfect day."—P. 34.

Let cowardly thinkers read the following and dig up their buried talent :

"I have no doubt that in common with all those who have come to the same conclusions as myself on the great doctrine of the Scriptures, I shall be accused of indulging the dictates of what, in the phraseology of mysticism, is called *carnal reason*, but this has ever been the object of reprobation for those who are afraid of disturbing long-cherished errors and hoary abuses. It was carnal reason, in the form of Christianity, that intruded into the mysteries of the Heathen temple, and exposed its unholy transactions, and its groundless faith. Carnal reason, issuing from the lips of a Wickliffe and a Luther, unsettled the faith of the Romish Church; in fact, Protestantism took its first position on the ground of carnal reason, which is the same as *common sense*. And who would not blush to embrace a religion which they own to be repugnant to common sense? Common sense or reason is the elder revelation of God; from him who foresaw all things from the beginning it came; and in his perfect plans no error can exist. In all his works and ways there is the most perfect harmony; therefore reason, the natural means of mental illumination, could never be given that we should abandon or extinguish it, when subsequently favoured with the gift of revelation. These two heavenly instructors came from the same gracious God; they were intended to act in unison; and they ought never to be set in opposition. If reason be discarded, a church may require its members to believe in three different creeds, the one emanating from those early days of the gospel church, when all were Unitarians, and known by the name of the Apostle's; the second, bearing the marks of its having slidden from the simple doctrines of Jesus, savouring of Arianism and sanctioned by a Nicene Council; and the last, coming from

an author whose name is involved in as much mystery as its contents, but borrowing that of Athanasius. If common sense be discarded, and men embrace their religion without thought, doctrines as discordant as Hindooism, Mahometanism, and Christianity, may be blended together, and cordially received: but if they read the Scriptures as the Bereans did, with a desire to understand them, then the doctrine of the Trinity and all its adjuncts must inevitably be scattered as by the winds of heaven: neither the popularity of a creed nor the high reputation of a preacher who advocates it, will be of sufficient weight to bear down the plain conclusions of an honest understanding. The errors of the Roman Catholic, the Mussulman, or the Heathen, arise from implicit belief and a dread of the consequences of inquiry, from a recumbency on long usage and established forms and modes of worship."—P. 36.

Let those whose opinions are unstable, or who are not sure but that their stability is false, take the word of one who knows not only that peace is the reward of honest inquiry, but that the worst doubts and fears and struggles which departing error inflicts, are to be preferred to the most flattering security she can offer. With such an example as the present before us, none can pretend that it is ever too late to seek after truth, ever too late to use the powers which God confers and preserves, or to cultivate the understanding and cherish those affections which shall never die.

CRITICAL NOTICES.

THEOLOGY.

ART. I.—*Exertions for the Diffusion of Truth Recommended. A Sermon, [occasioned by an Article on the State of Unitarianism in the Eclectic Review, No. XXII. N. S.,] preached in the Old Jewry Chapel, Jewin Street, Sunday, October 31, 1830. By David Davison, A. M., London: R. Hunter, St. Paul's Churchyard. Pp. 32. 1830.*

WE beg leave to make our grateful acknowledgments to the Editor of the Eclectic Review for having occasioned the composition and publication of this valuable sermon. Let the unintended good be reckoned as a set-off against whatever he might intend that was not good.

Mr. Davison's text is James iv. 17, "Therefore to him that knoweth to do good, and doeth it not, to him it is sin;" a text which is capable of very wide application. We fear that many Trinitarians, as we know that many Unitarians, have much occasion to profit by it

in what concerns their conduct towards each other. Their sins of omission are perhaps of a different description; arising in the one case from a deficiency of zeal, and in the other from a deficiency of charity.

The sermon commences with a very just and important observation:

"One of the worst delusions which can affect the mind of a Christian is the impression that there is some value in what are called *negative virtues*. Many persons suppose, that if they are not guilty of gross and flagrant sins, if they can manage to steer their course in such a manner as to escape public reproach or private scandal, they are very estimable characters, and have good ground for relying upon a favourable acceptance with the Father of mercies. This is, at the same time, a *mean*, a *selfish*, and an *irreligious feeling*. It implies the absence of all generous and benevolent affections towards our fellow-creatures, is founded upon a very erroneous estimate of the duties which the gospel requires, and evinces a want of zeal for the honour

and service of Almighty God. It takes its origin from feelings which can do credit neither to the heart nor the understanding. Those who are under its influence reason upon a principle of despicable selfishness. They are either unwilling or unable to take enlarged views of the nature and designs of Providence, and of the great object of religion, which is not only to turn men from darkness to light by leading them to feel penitent sorrow for their past offences, and to forsake their sins, but to urge them on to perfection, to encourage them to leave behind the things of the world, and press forward towards the mark for the prize of the high calling of God in Christ Jesus. It is they only who thus urge onward, that fulfil their Christian destiny; that let their light shine before men; that are doers as well as hearers of the word: and it is they only who can expect to triumph in the great day of the Lord, because their faith enables them to overcome the world, and to devote all the best energies of their minds to the service of the most High."—Pp. 5, 6.

There may be some truth in the theory of the late Dr. Williams, of Rotherham, that sin is only a negation; but righteousness, to deserve the name, must be much more than the mere negation of vice. Professed disciples of Christ are put to shame if their lives afford no answer to the question, "what do ye more than others?" None are good but those who do good.

It is unnecessary for us to go again into the subject which occupied so much of our last number. Suffice it to say, that Mr. Davison's treatment of it is alike creditable to his head and his heart.

The following note ingeniously retorts the Eclectic Reviewer's appeal to numbers:

"The Greek Church admits the doctrine of the Trinity on the authority of the Synod of Nice. Roman Catholics receive the dogma on the ground of Ecclesiastical tradition. Many of the most learned divines and doctors of the Romish Church have expressly denied that the doctrine of the Trinity is contained in Scripture or can be proved by Scripture. See Melchior Camus, *Loc. Theol. Lib. iii. Cap. iii. Fun. 2*; Alph. Salmero, *Vol. XIII. Lib. i.*; Martin Becan de Courtror, *Lib. i. Cap. ii.*; Salabertus adv. Hugon. For farther authorities, see Dr. Drummond's Essay on the Trinity.

"Thus the two Churches, which together comprise the immense majority

of professing Christians, and which are both zealous assertors of the Trinity, acknowledge that on the ground of the sufficiency of Scripture, the doctrine could not be maintained. Hence it appears, that on this point (the only one which is of the least importance to Protestants in the controversy) the Unitarians have 'the multitude' on their side; and the Eclectic Reviewers form part of the 'inconsiderable minority,' which vainly attempts to support the doctrine of the Trinity by arguments from Scripture."—Note C, p. 32.

It is gratifying to observe that, notwithstanding the eagerness with which every attempt of Unitarians to excite one another to abound more and more in love and good works, is perversely construed into an admission of inferiority to other religionists, our ministers and writers are not thereby turned aside from the path of duty. They continue to admonish while they defend; and may their exhortations be as effective as their apologies are triumphant. The following extract bears the former character. We cite it for the benefit of our own denomination; and commend those portions of the sermon which are of the latter description to the serious attention of Eclectic Reviewers:

"It is a subject of deep regret that the system which has been pursued in many of our churches has been a mere system of negation—an accommodation to a variety of tastes and opinions—a fear to enter upon any thing that might be called debatable ground—an avoidance of declaring to the people the whole counsel of God. This is a fundamental error. The people, permitted to go on in a state of doubt with respect to the sentiments of those who ought to lead in questions of religious inquiry, have gradually acquired a distaste for the opinions of others, without any fixed principles of their own. An indifference to all opinions has been the result; and they have gradually, and almost imperceptibly, become the prey of others better informed, less indifferent, or more zealous than themselves. Whenever collisions have taken place they have been ready to yield, and to fall in with any arrangement which *convenience, inclination, interest, or fashion*, might suggest. This, indeed, is an inevitable consequence. Societies formed or conducted upon such principles may have a fleeting existence, but they are neither cold nor hot, and can neither retain permanent popularity, nor have the Divine blessing on their labours. Those who inquire,

those who unite together from conviction, those who feel an interest in the cause to which they give their name and their sanction, *will* not, *cannot*, be thus diverted from their profession. Upon them an *anathema* has no power, because they can 'give a reason for the hope that is in them.' By them a worldly temptation is despised, because they feel themselves to be engaged in the defence of truth. They are not unstable in all their ways, because they are sensible of an imperative necessity to serve God rather than men. If these convictions are once properly operative, must they not lead the mind to be zealous, and prompt us to leave no proper means untried for the promotion of what we regard as the cause of righteousness and truth? From this indifference or neglect on the subject of opinion many other evils have gradually resulted which call for speedy and effectual reform. Indifference on one subject has led to indifference on many, and a general carelessness has ensued. Public and private religious duties have been neglected, and what remains is the mere form of religion without its power.

"It may not be unimportant to refer specifically to some of the evils which result from this want of knowledge or indifference on the subject of opinion. There is an immediate consequence of it seen in the administration of *public and private benevolence*.—God forbid that I should utter a word calculated to diminish the universality of any Christian love. We ought to love and assist the whole family of God; but there is a duty, also, which we owe to our own *household of faith*. In fact, if we have a proper sense of the value of truth—if we attach serious importance to our own convictions—if we believe that we have the mind of the spirit, the duty which results is plain. It is this, that whilst we are benevolent to the whole human race, whilst we love our fellow-Christians of every denomination, and are not guilty of attributing exclusive salvation to our own views, we ought to employ our understandings, our influence and pecuniary means for the establishment and permanence of Christian truth; for the support and assistance of those who are struggling under difficulties, and united with us in the same holy calling. The practice of others is no argument for our adopting any particular mode of conduct; but it shews us they entertain a stronger sense of the justice of their own conviction: for in no instance does any denomination of our fellow-chris-

tians reciprocate with us, or aid, in the slightest degree, any of our religious institutions. We can never hope for prosperity, speaking merely on the ground of prudence, but by the concentration of our efforts, by unanimous and willing exertions, by a hearty and sincere endeavour to advance the cause which we espouse. We want a stricter attention to the forms and the spirit of religion; a more regular observance of its outward ordinances; a greater respect for regularity in its private duties; and, above all, the cultivation of the genuine piety of the heart which is the essence of the gospel. We are too much afraid of every thing which has the appearance of precision, or formality, or fanaticism. But 'it is a good thing to be zealously affected in a good cause,' and there is no danger whatever that fanaticism can ever be engrafted upon knowledge. The union of knowledge and zeal is the object at which we ought constantly to aim. I am very much mistaken if our religious views, when properly developed, are not calculated to inspire the most exalted religious feelings, and to prompt to the most vigorous discharge of the Christian duties. If they are not successful, the fault lies not with our opinions, but with ourselves; and what rests with ourselves it is our duty as well as our interest to amend. If the warm spirit of devotion, which characterizes some of our fellow-professors, were engrafted upon the simplicity of our opinions; if we added their zeal to our knowledge; if, like them, we devoted our time, and our talents, and our worldly means, to the extension of the Redeemer's kingdom, by the education of the young, by the conversion of the sinful, by associations for our own mutual encouragement and growth in grace,—we should no longer be reproached with the paucity of our numbers, the heartless rationality of our devotions, and the cold and logical distinctions of our public teaching. We should rise above such reproaches; and, under the banner of truth and love, we should, I doubt not, go forth conquering and to conquer, obtaining both the approbation of men and the favour of God. In all events, we should acquit ourselves fully to our own consciences, and not be liable to the condemnation which is contained in the words of the Apostle, 'To him that knoweth to do good, and doeth it not, to him it is sin.'"—Pp. 25—29.

ANDERSTON FUNERAL CONTROVERSY.

- ART. II.—1. *A Letter to the Rev. Gavin Struthers, of Anderston, on his Refusal to meet Mr. Harris at a Funeral.* Pp. 12. 1830.
2. *Letter to Mr. George Harris, in Reply to his Letter addressed to the Rev. Gavin Struthers.* By a Trinitarian. Pp. 12.
3. *Remarks on the Letter of Mr. Harris to Mr. Struthers, of Anderston.* By Ebenezer Wallace. Pp. 12.
4. *An Expostulation, addressed to the Rev. George Harris.* By Gavin Struthers. Pp. 12.
5. *Letter to "A Trinitarian;" with Observations on the "Remarks" of Mr. Ebenezer Wallace, on the Letter of the Rev. George Harris to the Rev. Gavin Struthers.* Pp. 12.
6. *A Pretty Punning Poem, Provoked by the Prose Pamphlets of Parsons H-rr-s and S-th-rs, and their Presuming Protectors.* By Picquant Peacemaker, Esq. Pp. 8.
7. *Christian Worship: with an Appendix; intended as a Reply to the "Expostulation" of the Rev. Gavin Struthers, of Anderston.* By George Harris. Pp. 24.
8. *An Examination of the Observations of Mr. Rowe, in Defence of Mr. Harris and Unitarianism.* By Ebenezer Wallace. Pp. 8.
9. *The Kirk's Contest; or, the Wrangle betwixt the T's and U's. A Satire.* By George Falconer. Pp. 11.
10. *Trinitarianism Vindicated against the Attacks of Mr. Rowe in his Letter to a "Trinitarian."* By Charles Edmonstone. Pp. 12.
11. *A Few Plain Hints to Mr. Ebenezer Wallace and his Conjurators, in the Anderston Funeral Controversy.* By an Old Independent. Pp. 12.
12. *Unitarianism Exploded, as a Damning Heresy.* By a Trinitarian. Pp. 12.
13. *Unitarianism Upheld.* By William Rowe. Pp. 16.

MR. HARRIS'S letter was noticed last month. We repeat the title that our list

of the pamphlets in this controversy may be complete, so far as they have reached us. A "great sensation," as people say, has been produced in Glasgow. We trust and expect that good will be done. The efforts of our opponents are so unremittingly directed to prevent our being heard, that when we do get a hearing we reckon a great point gained. A fair hearing is all we want.

No. 2 of these tracts is the production of a man who is quite alive to the danger of attention. We should like to hear him preach on "prove all things." The following is his energetic exhortation to "hold fast what is" not "good."

"FELLOW-CITIZENS,

"Perhaps some of you may think, that though Mr. Struthers heard Mr. Harris pray, that he was not bound to say 'Amen' to his prayers, and that he did wrong in not going to the funeral, as he might have been the means of imparting consolation to the bereaved, and of doing good to Mr. Harris. But I ask you, would it have been right?—would it not have been very sinful to go and hear a man insult the Almighty to his face? Are we not told that the prayers of the wicked are an abomination to the Lord? And that, though Mr. Harris may be what is commonly called a moral and virtuous man, yet, as a Unitarian minister, he must be a wicked man—a daring, presumptuous sinner—running against the thick bosses of Jehovah's buckler, and therefore his prayers must be an abomination to the Lord, his services being most derogatory to the glory of the Redeemer, and most insulting to his high Majesty. If you admit that it is a sin to hear his prayers, as I am sure every godly Trinitarian must, then I ask, could you expect that God would hear the prayers of Mr. Struthers for spiritual good either for the one or the other? Surely not. Then, let me entreat you, never to hear your Maker insulted, expecting that good may come. Let me caution you against attending the Unitarian place of worship, lest you should be deluded by pompous diction and sophistical reasoning—be shaken in your faith, and led to imbibe the most pernicious errors; and lest you be guilty of profaning the Sabbath by hearing the prayers and praises of professed Infidels. If Mr. Harris's sermons be like his epistle to Mr. Struthers, and his address to you, they will be nothing but railing, in elegant language, against all who differ from him in opinion, and professions of great respect for those precepts of Christianity that require moral duties, while

the peculiar doctrines of the gospel are either kept out of view, or misrepresented, and controverted by arguments the most fallacious and inconclusive. Thus the ignorant and unwary are led to make shipwreck of the faith to the ruin of their immortal souls."—Pp. 11, 12.

This is a thorough-going Trinitarian. He thus appeals to Mr. Harris.

"Are you not aware that he (Mr. Struthers) teaches one way of salvation and you another? Do you not know that he and all the divines of the denomination to which he belongs, and I may say all divines of every denomination, firmly believe that the doctrines taught by Unitarians are contrary to the Word of God; and further, that if they are consistent with themselves, they are forced to believe that all, without exception, who live and die in the faith of what you call 'Christian Unitarianism,' will be damned? If Mr. Struthers was convinced in his own mind, as he most assuredly was, that you were a deceiver of souls, and that you were the means of the eternal condemnation of the departed, he might for these reasons have declined attending the funeral."—Pp. 4, 5.

A faint shadow of charity for the poor man, whose funeral has occasioned this uproar, just flits across the writer's mind; but it is soon dispelled:

"He may have been led, during the pangs of the last hour, to perceive his awful danger, as a hell-deserving sinner, and, renouncing his fatal error, to recognize the incarnate Redeemer, and to cry out, 'My Lord and my God!' But if Mr. Struthers believed that he died professing the principles held by you and other Unitarians,—if he believed that you had been the means of poisoning his mind, and ruining his immortal spirit, could he have acted consistently in any other way than he did? Is not the salvation of sinners dear to every godly minister? And is not prayer the most solemn duty a man can be engaged in? How, then, could he officiate at a funeral with you, and say 'Amen' to the prayers of a man whose services and sacrifices he considers to be an abomination to the Lord, and most destructive to the spiritual and eternal good of man? As soon might he, on the score of charity, hear the prayers of the licentious and profane, glorying in their shame, or hold communion at the Sacrament of the Lord with a Unitarian."—P. 5.

No. 3 is avowedly written "to shew that it is impossible for Christians to say Amen to the prayer of an Unitarian."

Ebenezer Wallace has some controversial tact. One of his blows is well aimed:

"From Mr. Harris's expression of astonishment at Mr. Struthers' confession that he could not say Amen to his prayers, it appears that Mr. Harris would have felt no hesitation in saying Amen to Mr. Struthers' prayers; no! could he have said Amen where adoration was paid to the anointed Saviour as Jehovah, wherein confession was made that the blood of Christ taketh away all sin, where petitions were preferred to him which God only could grant, and thanksgivings rendered which were due only to God, and wherein glory was ascribed to the Father, Son, and Holy Spirit—one God: if so, some doubts may be entertained of the *strength* of his faith, although it must be confessed to exhibit a singular instance of its *pliability*. Mr. Harris could have acted thus, because he says, 'the grave is a spot around which the passions of earth, and the controversies of man, ought for a season to be stilled.' Yes, the grave is the place where earthly passions and human controversies should be suspended, but it is no place for abandoning the hope of salvation, by denying the Lord God Jesus Christ, and rejecting his propitiation. If ever any spot on earth is calculated to make a poor sinner feel the value of having God for his Redeemer, that is the place; and to inter this hope, by saying Amen, *with those who have denied the faith*, would be an instance of infatuation which would make 'even angels weep.'—P. 10.

So far as this is a personal attack it may be replied for Mr. Harris that the inference is not warranted by the whole passage of which a part is cited: "The grave surely is a spot around which the passions of earth, and the controversies of man, ought for a season to be stilled. Sacred is human sorrow for departed worth. With its lamentations, no note of discord should be allowed to mingle. Its contemplations of resurrection and of heaven, no man should dare to mar by the unhallowed intrusion of sectarian animosities. Good wishes and pious labours for the living, renewed resolutions of preparation for death, and thoughts of the future blessedness which awaits the righteous, to give those resolutions greater vigour—should be the only emotions which the departure of a fellow creature should awaken in human breasts." (No. 1, pp. 8, 9.) Mr. Harris has here described the prayers to which he can say Amen. Nor is it a

discreditable fact to their hearts that, on such occasions especially, the prayers of Trinitarians are very often not Trinitarian prayers. Nature and Christ are, for the time, too much for Calvin and Knox.

Although the Unitarian may be sometimes reduced to a mere auditor while the Trinitarian is praying, the latter can scarcely be so situated as to Unitarian devotions. He can say Amen to all; and could to much more.

No. 4, the official reply, was not published, it appears, till Mr. Struthers found that there must be a controversy, and indeed that it had already commenced. If others would but have left him undefended, he would have preferred letting the affair die away to the risk of a discussion which might lead some to investigate both the shorter and the longer Catechism. His own faith is "compendized" in the former of these venerable documents, from which he quotes it as it was "learned when a child" by him. His argument is much the same as that of his predecessors, strengthened by the position that "there must be a conventional creed as well as scripture terms;" his style is such as can only be tolerated out of respect for the cloth; and he rather oddly intimates his feeling of the difficulties which his creed opposes to the exercise of charity, by saying, "Nay, *even in religious matters*, I would wish to put away all illiberality." Certainly, if he does it there he may do it any where.

No. 5, by W. Rowe, is on the whole, with some deduction for bad taste, a well written tract. The question of duty is well put on the adversaries' principle:

"But you ask, 'if Mr. Struthers believed that the man, whose death gave rise to the present controversy, died professing Unitarian principles—if he believed that Mr. Harris had been the means of poisoning his mind and ruining his immortal spirit, could he have acted consistently in any other way than he did?' Yes, it appears to me he could. He was requested to attend; and, from the connexions of the deceased, it was more than probable that the majority assembled would be orthodox. It was equally probable, that he would be invited to officiate, either instead of Mr. Harris, or in another apartment, or that the services would be divided between them. Instead, therefore, of being like the Apostle, 'instant in season and out of season'—instead of availing himself of these probabilities, for inculcating what

he deemed truth, and counteracting what he deemed evil, he stays away, under the apprehension that Mr. Harris had poisoned the mind of the deceased,—compels Mr. Harris to undertake the services, and thus, by his own dereliction of duty, exposes the minds of all the people assembled, to the *poison*, and their immortal souls to the *ruin*! Mr. Harris, in the course of his letter, took occasion to ask, if such procedure is accordant with the feelings and character becoming either a man or a Christian?—are they such as to adorn the profession of a Christian minister? You answer, that 'he acts consistently with his belief.' I think so too; but in acting *thus* consistently with his *belief*, does he act so as 'to adorn the profession of a Christian minister?' But you say, 'if he has not formed erroneous views of religion, such conduct must adorn [no great adornment, certainly] the character of the Christian minister;'—but why *that* if? Do you mean it to intimate the *possibility* of 'A Trinitarian' being fallible? Yes; it is conduct like this, when system occasionally obtains the ascendancy over the better principles of our common nature, and produces, according to your own shewing, such legitimate consequences, that, reasoning *a posteriori*, we reject it as unchristian. You may defend it upon your *system*, so may the Inquisition defend its atrocities upon *its system*, and the priests of Juggernaut defend human immolation upon *theirs*; but as far as the *principle* is concerned, one appears to me to possess as much of the *spirit* of Christianity as another."—Pp. 2, 3.

Mr. Rowe's remarks on the prayers of Trinitarians are very just:

"If, therefore, *we* adopt that mode of worshiping which is characteristic of the *true* worshippers—if, when we worship the Father, in joining our worship the ideas of the Trinitarian become confused, and his mind becomes distracted by a plurality of objects, each worthy of his adoration, I admit he cannot say Amen to our prayers. But does it not intimate the imperfection of his creed? If he ever put up a petition to the Father only, to the exclusion of the Son and the Holy Spirit, whether designedly or inadvertently, he *can* say Amen to our prayers. I have before me a Trinitarian formulary—the Episcopal Prayer-Book. Let us examine a few prayers in the 'Morning Service.' The first is a 'General Confession,' commencing 'Almighty and most merciful Father,' &c. Cannot the Trinitarian say Amen to this?

Yet it is perfectly Unitarian, such as Unitarians are in the habit of offering in their public and private devotions. The next which occurs, is termed the 'Absolution,' commencing 'Almighty God, the Father of our Lord Jesus Christ.' Cannot a Trinitarian say Amen to this? Yet this is also Unitarian. The next is the Lord's Prayer. Cannot a Trinitarian say Amen to this? Then comes an ascription of praise in the words of Psalm xcy. Cannot the Trinitarian say Amen to this? 'The second Collect for Grace,' follow, where petitions are addressed *solely* to the Father *through* the Son—both, such as a Unitarian would conscientiously use. 'The Prayer for the King's Majesty,' for 'The Royal Family,' for 'The Clergy,' 'The Prayer of St. Chrysostom,' are such as Unitarians usually offer. And cannot a Trinitarian respond Amen? In reading these observations, I hope the reader will endeavour to get a book and examine the various prayers which I have mentioned. Let him also turn to the 'Prayers and Thanksgivings upon several occasions.' The prayer 'for Rain,' 'for Fair Weather,' 'in the time of Dearth and Famine,' 'in the time of any Common Plague or Sickness,' one of the prayers for 'Ember Week,' the prayer 'for the High Court of Parliament,' 'for Plenty,' 'for Peace and Deliverance from our Enemies,' 'for restoring Public Peace at Home,' are all Unitarian, and such as not only that a Trinitarian can respond Amen to, but to which thousands actually *do* every Sabbath. Turn to the 'Burial of the Dead,' you will there find two prayers, I believe the only two which occur in that beautiful service, both Unitarian. All these, and others, (which any one may discover, embracing hereby every variety of topic which can occur in petitions,) are quite sufficient to falsify the assertion, that a Trinitarian cannot say Amen to a Unitarian's prayer.—P. 9.

No. 7. Mr. Harris's sermon, it may safely be predicted, will be read when the rest of the controversy is forgotten. It is a plain, cogent, and earnest discourse on Christian worship. We rejoice to find that it has had a rapid and large sale in Scotland; and as it has been put on the Catalogue of the Unitarian Association, we hope it will be extensively circulated as a tract in this country. The following calculation is not a fair specimen of the sermon, but we extract it because it is curious:

"In a single discourse, it would be

impossible to go over all the evidence in favour of the great truths, that there is but one God in one person, and that he alone is to be worshiped in the name of Jesus Christ his Son, our Lord. But knowing, that our Saviour is called in the Scriptures—a Prophet, 15 times—a Servant of God, 5 times—the sent of God, 56 times—Jesus of Nazareth, 18 times—the Son of Joseph, 6 times—the Seed of Abraham, 10 times—the Son of Man, 86 times—a Man, 72 times—the Son of God, 117 times—and that it is declared, that he was anointed of God, that he prayed to God, that he was raised from the dead by God, that he is exalted to the right hand of God, and that he is dependent for all his powers and authority on that 'Father who sent the Son to be the Saviour of the world,' full of grace and truth, in 271 other passages;—knowing, that the Almighty Parent of creation is called the one true God, the God of Jesus Christ, 14 times—the one universal Father, the Father of Jesus Christ, 92 times—the Father, 266 times—Jehovah, his incommunicable name, the self-existent, 6872 times—and that the singular and personal pronouns are applied by the only true God to himself, or are applied to him by others, in upwards of 11,000 other passages of the Bible;—knowing, that to the doctrines, that God is one in one person only, and that he alone is to be worshiped, and that Jesus Christ is the Son of the Father's love, there is thus the concurrent testimony of more than 20,000 passages of Holy Writ, I ask, would it not be highly irrational as well as unscriptural, to make this mighty mass of evidence bend its self-evident truths before a few isolated texts, which may sound as in opposition, but which, when calmly examined, are found to be also in accordance with the voice of nature and the Bible—of Jesus and of God?"—P. 15.

The local allusions are all confined to the Appendix. In addition to some demolishing remarks on Mr. Struthers, Mr. Harris convicts him of attempting to excite prejudice against the Unitarian Sunday-School, by insinuating (what was not the fact), that "reading, writing, and the ordinary branches of education," were taught on the Lord's-day. This would, it seems, be an intolerable desecration of the Sabbath in that very "godly" region.

No. 8 is little more than a string of texts supposed to favour the doctrines of Satisfaction and the Deity of Christ. They are strangely put together, and

sometimes the juxta-position creates a false reading: for instance, "2 Tim. iv. 1, The Lord Jesus Christ shall judge the quick and the dead.—John i 10, *He* was in the world, and the world was made by him."

No. 10. Mr. Edmonstone talks of the "diabolical intentions" of Mr. Harris; triumphantly quotes and comments upon the forged text, 1 John v. 7; and if he love God, does it apparently from a similar *penchant* with that of Dr. Johnson for a "good hater." He says, "Knowing that 'the wrath of God is revealed against all unrighteousness of men,' and that if the commission of one sin on the part of our first parents deserved the eternal wrath and curse of God, certainly every sin of ours places us under the same condemnation. God is immutable. What he hates to-day, he hates to-morrow, and what he hates to-morrow, he hates eternally." (P. 3.)

No. 11. The writer shews that Mr. Wallace, in giving a list of essential doctrines rejected by Unitarians, has expressed them in language unknown to Scripture, or altered from that of Scripture; and he then presents in contrast the Unitarian faith in the *verba ipsissima* of Holy Writ. The sarcastic tone of this pamphlet does not please us. We subjoin the author's apology for it:

"I am aware, that many whose judgments I respect, and whose displeasure I would deprecate, may dislike the garb in which I have clothed my strictures upon Mr. Wallace's well-meant productions. As a matter of taste, I myself should have preferred a more amiable and dignified style of 'expostulation'; but I am of opinion, that there are cases, in which the plain nutriment which might sufficiently stimulate the healthy stomach, and give vigour to all the functions of sentient enjoyment, would be altogether unsuitable to the depraved appetite and diseased digestion. There are cases, and, in my opinion, Mr. Wallace's is one, in which it is necessary, by pungent applications, to destroy, if possible, the crust of early prejudice; which like a speck on the orb of vision, allows the light of day to enter only partially and obliquely, to those nerves of sensation which communicate with the organ of mind.

No. 12 is by a Trinitarian, and No. 13 by Mr. W. Rowe, the authors of Nos. 2 and 5 respectively, and of the same general character; the Trinitarian concludes by giving up Mr. Harris to final reprobation.

"Indeed it appears to me, that neither warnings nor entreaties will prove effi-

cacious, or induce him (Mr. H.) to acknowledge Christ as God and man in one person and, as such only, the Saviour of sinners, until, aroused by the blasts of the Archangel's trumpet, and summoned before the judgment-seat of that Almighty Being whom he rejected and despised as God—he receive his awful doom: 'Depart,' &c., 'I know you not.'"—No. 12, p. 12.

Nos. 6 and 9, are the poetry of the controversy. We cannot say much for or of it. No. 9 takes the Unitarian side, and No. 6 makes merry with both parties. There is, however, an occasional moral in his merriment:

"G—v—N, ye to the grave should gae,
Or made it your endeavour,
For a' your fuss about *Amen*
Is but an auld wife's haver.

"Poor finite man is prone to err,
Though CHARITY he smothers,
An' may be LOCKE an' NEWTON were
As right as G—v—N STR—TH—RS.

"But since ye wad your conscience save,
Nor venture on the sin o't,
Think—they wha'd no *meet* at a grave,
May *hae* to meet *within* it."

Verses 18—20.

ART. III.—*A Concise View of the Succession of Sacred Literature in a Chronological Arrangement of Authors and their Works from the Invention of Alphabetical Characters to the Year of our Lord 1445.* Vol. 1. 8vo. pp. 502. 1830. Part I., by Adam Clarke, LL.D.; Part II., by J. B. B. Clarke, M. A.

THIS is a republication, with some enlargement and addition, of a work which was reviewed in the Monthly Repository, (Vol. III. O. S., p. 236,) on its first appearance; and the completion of which is now confided by Dr. Clarke to his son, to whom he has delivered up all his papers and plans, "with the fullest conviction that, from his natural taste for this species of study, so nearly allied to his sacred function, and from his various learning and thorough knowledge of the subject he is amply qualified to conduct it with credit to himself and profit to the reader, to that issue at which his father aimed—The glory of God and the good of his church."

Mr. Clarke is responsible for about one third of the present volume, which comes down to A. D. 395. Its execution is very creditable to his industry, his impartiality, and his charity. From the

latter praise we must except his devout wish, concerning those who "dwell on heavenly joys in the glossed libertinism of earthly phraseology," "may God of his mercy speedily take such injudicious teachers unto himself!" And we think it would be better, though we generally approve of the spirit of the brief comments which he has interspersed, were he to confine himself more strictly to a mere analysis of the author's opinions.

Some hints were thrown out in the notice of this work, in its original state, which might have been profitably attended to by the author. They referred, however, to but slight drawbacks on the general utility of the book itself, which we recommend as a very convenient manual of Ecclesiastical literature.

ART. IV.—*The History of the Church from the Creation of the World to the Commencement of the Nineteenth Century; in Question and Answer.* By the late A. S. Pater-son, of Aberdeen. 2 Vols. 8vo. 1830.

THIS publication has greatly disappointed us. The very idea of a history in question and answer ought, indeed, to have made our expectations sufficiently moderate; but the author, who was a probationer for the ministry in the Church of Scotland, has been highly lauded for his talents and attainments; the work, although posthumous, had been completely prepared by his own hand for the press, and he is said to have written the whole of it three times over; and there is a strong array of recommendations, before publication, by Aberdeen ministers, to whom the MS. was submitted, and of praises, after publication, by different periodicals. And yet it is little else than a toilsome compound of second-hand twaddle, prejudice, and misrepresentation. Interpretations, always very Calvinistic, and often very childish, are interpolated amongst the Scripture narratives. We are told that "the Son of God, attended by two angels in human form, passed by the tent of Abraham;" and many other *facts* of the same species. The laws and ritual of Moses are preserved in a spiritualizing record. And throughout the first volume, which professes to be Bible History, there is a running commentary identified with the text. The second volume is avowedly an abridgment of Mosheim, with some supplementary matter for which we know not who is responsible; the poor youth who is dead we hope no further than as to his partiality and credulity; his Edi-

tor, "the Rev. James Brewster, minister of Craig," ought to have known better. For instance; Unitarians, "at this day," are "said to exercise their religion publicly in England, not in consequence of a legal toleration, but through the indulgent connivance of the civil magistrate" (Vol. II. p. 499.) As to their morals they are said "to declare all those to be true and worthy Christians whose words and *external* actions are conformable to the precepts of the divine law." (Vol. II. p. 402.) And all the result of their efforts during the last century is given in the following curious summary. We had thought there had been other consequences which might have been heard of even at Aberdeen.

"What was the consequence of several attempts which were made in this century, by a number of English writers, to invalidate and undermine the doctrine of the Trinity?"

"They were the cause of inducing Lady Moyer, who was eminently distinguished by her orthodoxy and opulence, to leave, by her testament, a rich legacy as a foundation for a lecture, in which eight sermons are preached annually by a learned divine, who is nominated to that office by the trustees."

Surely this is enough to make the most bigoted allow that we have done some good in the world. They ought not wholly to exterminate us; at least not until the race of orthodox and opulent ladies has become extinct.

GENERAL LITERATURE.

ART. V.—*Anthologie Française.* With Notes and Illustrations. By C. Thurgar. Treuttel.

IT is the fashion of the present day to learn languages for the sake of learning, or of having learnt them, and for no other earthly good or consideration! To say nothing of Latin and Greek, which, as all the world knows, are not meant to be used, and which it has become a matter of expedience, and a point of honour to acquire in the most operose and difficult manner; to say nothing of the *learned* languages, French is learned, Italian is learned, German and Spanish are learned, and when masters and dictionaries are dismissed, and the pupil is pronounced to be duly accomplished, he makes as much use of his boasted acquirements as the Moors do of the keys of Granada. French, for instance, is indispensable, and French must be spoken. An excellent judge in the last generation remarked, that to speak a foreign language well, was in all common circumstances unat-

tainable, and if attained, not very useful. No matter; nous avons changé tout cela—a trip to Paris is part of the matériel de la vie, and French must be spoken. Be it so. Must it also be read? Is there any reasonable proportion between the knowledge of the language and an acquaintance with its best authors? Generally speaking, assuredly not. The mathematician is familiar, as needs he must, with French mathematics, and the man of physiological science with Cuvier, but in the higher walks which are open to all, we are content, for the most part, to gather no fruit. A few of the best plays are read, perhaps with a master, a little Voltaire and a little Rousseau, and a satire of Boileau's and Sevigné's letters, and a sermon of Massillon, Bossuet, Bourdaloue, or Saurin, and so much for the Augustan age! Of the olden time before it, we know as much as we do of Confucius; and of the time after, as much as the Chinese know of us. The very names of Lamartine, Campenon, and Demoustier are unknown amongst us; and if Moncrif, the pensive and tender Moncrif, does not share the same fate, it is only because he has been *heard of* as a poet. We have now to thank Mr. Thurgar for introducing these and many other French poetical writers to the English public. His Anthology is calculated for juvenile students, and to them it will be useful as a selection of pieces; to others as a collection of specimens. The Editor has not confined himself to the highest order of poetry, which is already well-known, and which, in many cases, would be injured by being torn from its original position; he has sought for variety, and presented us with many a wild flower from the less frequented haunts of Parnassus, and for these we thank him. The following lines on a leaf are unpretending and sweet, touching even, if they are taken (as they were assuredly meant) in an allegorical sense:

“ LA FEUILLE.

“ De ta tige détachée,
Pauvre feuille desséchée,
Où vas-tu? Je n'en sais rien :
L'orage a brisé le chêne
Qui seul était mon soutien.
De son inconstante haleine,
Le zéphir, ou l'aquilon
Depuis ce jour me promène
De la forêt à la plaine,
De la montagne au vallon.
Je vais où le vent me mène,
Sans me plaindre ou m'effrayer ;
Je vais où va toute chose,
Où va la feuille de rose,
Et la feuille de laurier.”

ARNAULT.

These lines are simple, and simplicity is all that is wanting to the French Muse, or the French national character. The spirit of poetry has always existed in France, and if her children fail of embodying it in words, it must be owing to the incurable constraint of their language, or to “rules self-imposed,” and a love of the epigrammatic. Not even a Frenchman can be a *petit-maitre* and a poet at the same time, and the mightiest minds have failed in the attempt. Let us hope that in this also, the *Ancien Régime* is about to be improved. There is spirit and originality in the following description of the departure of the French frigate *La Sérieuse* (so called, we suppose, by anticipation) for Egypt :

“ Quand la belle Sérieuse
Pour l'Egypte, appareilla,
Sa figure gracieuse
Avant le jour s'éveilla ;
A la lueur des étoiles
Elle déploya ses voiles,
Leurs cordages et leurs toiles,
Comme de larges réseaux,
Avec ce long bruit qui tremble
Qui se prolonge, et ressemble
Au bruit des ailes qu'ensemble
Ouvre une troupe d'oiseaux.

* * *

Voilà toute la famille
Qu'en mou temps il me fallait ;
Ma frégate était ma fille :
Va ! lui disais-je ; elle allait,
S'élançait dans la carrière,
Laisant l'écueil en arrière,
Comme un cheval sa barrière,” &c.

M. LE COMTE ALFRED DE VIGNY.

In a higher strain is the opening of Campenou's “*Jeune fille Malade* :

“ L'huile sainte a touché les pieds de la mourante,

L'arrêt fatale est prononcé :

L'art n'a point de secours pour cette âme souffrante

Le monde pour elle a cessé.”

One of the finest things in the collection is a ballad of Moncrif's, in the antiquated style which is so well suited to a simple story, and rich in touches of pathos, in which he always excels. It is too long for quotation, and we must refer to the volume itself for the rest of its treasures. We are happy to find from Mr. Thurgar's well-written French Preface, that he proposes (and we hope shortly) to publish a second volume of the *Anthologie*, and also a selection of pieces, “à la portée des commençans.” We ought not to omit, that the present work is remarkably correct and clear in its typography, which in a foreign lan-

gnage and to the inexperienced is of some importance, and that many peculiarities of idiom and difficulties of construction are well explained in the notes at the end of the volume.

ART. VI.—*The Monthly Preceptor*. Nos. I, II, and III.

THIS little Juvenile periodical is amusing, it is instructive, and it is cheap. It consists of moral essays, historical anecdotes, illustrations of Scripture, facts in natural history, little stories, &c. Amongst the Illustrations of Scripture we particularly noticed a rational explanation of Samson's young foxes, (not so well known or so generally received as it ought to be,) and some comments on Balaam and his ass. There is as yet, and we hope there will be nothing sectarian in the *Monthly Preceptor*, nothing that should exclude it from any penny library, or any juvenile circle. To render it acceptable to the more cultivated classes, the Editor would do well to attend to the grammatical correctness of the pieces which he inserts, and to be rather more particular as to the poetical merit of such as call themselves poetry. "I hated arithmetic as *bad* as she does her music lessons," is not English; and "The indorsement of supreme delight, *Wrote* by a friend, and with his blood" is neither poetry nor English, nor (as applied to "*Sunday*") is it, or could it be in any shape, very good sense. We notice these little blemishes because they are undesirable even for the public of a Sunday-school, and the same may be said, with still greater reason, of the facetious anecdote told in a note to the *Infant Monitor* (No. I., p. 6); it is such "jesting" as, in such a place, is not convenient." Let us not teach bad taste, (or bad grammar,) and bad *moral* taste least of all. In the list of American publications, at the end of the third number we are glad to see many excellent little juvenile works, which are to be had of Mr. Mardon; the "*Factory Girl*," for instance, the "*Beatitudes*," "*I'll Risk it*," "*Evening Hours*," (why not also "*Evenings in Boston*"?) "*The well-spent Hour*," a beautiful little work published in numbers,) &c. "*Filial Affection*, or the *Clergyman's Grand-daughter*," should also be there. "*Tracts of the American Association*" we can recommend wholesale, and Channing's sermon on the *Duties of Children* needs no recommendation.

ART. VII.—*Fortune's Reverses, or the Young Bernese*. A Tale for Youth, Translated from the French, by Elizabeth Bowles. 2 Vols. Sheill, Swaffham; and all other Booksellers.

THE time has come to us which comes to all, when it is easier to judge of the usefulness or harmlessness of children's books than of their interest to young readers. In the present case, however, we have a test to go by. There is a strong resemblance in this book, both as to outline and detail, to the ever-delightful *Tales of the Castle*: therefore all children will like it. Their parents, we are sure, will sanction their taste; both because they cannot but approve the work, and because there are circumstances of interest attending its introduction into the world, which must engage their sympathy. Its translator is the widow of the late respected Mr. Bowles, of Yarmouth, under whose eye and hand the greater part of the MSS. passed for the sake of correction. This circumstance being known, no further warrant for the merit of the work, no further inducement to its friendly reception can, we hope, be needed.

ART. VIII.—*A Chronological Chart, or Synoptic-Historic View of the Origin and Introduction of Inventions and Discoveries from the Earliest Date to the present Period*. Darton and Harvey.

WE regret that we cannot extend our praise from the intention to the execution of this Chart. It needs revision, and a more intelligible principle of selection. The Compiler has done so much that it is a pity he should not perfect his work; and a comparatively small addition to the pains he has already taken may render it a very interesting and useful ornament to school-rooms and studies.

ART. IX.—*The Sacred Offering, a Poetical Annual*. Hamilton, London; Marples, Liverpool.

OUR readers will please to receive it as a confidential communication, which we only venture to whisper to them, that we begin to tire of splendid little volumes, full of beautiful little engravings, and pretty little tales and poems. Christmas is coming, and sweetmeats are displayed in profusion; but we are like children who were surfeited with sweets last Christmas, and our relish is not yet re-

turned. Moreover, we have a great deal of work, graver than the graver's, on hand. The *Annals* of this year are very like the *Annals* of last year; quite as good; rather better than worse; but still they are so very like, that if any of our friends must have critiques we really think they cannot do better than read the old ones over again, and so will trouble be saved to all parties. We hope that they will not be much disappointed; that they had not reckoned upon an article as long and glittering as a Lord Mayor's procession; but if they had, there is consolation for them in the comparison, and they must e'en take it as one of the compliments of the season. Alderman Key is not yet baroneted, and Sir Claudius Hunter did not ride by the side of the King's coach on a white horse. "Would you desire better sympathy?" However, though we must, this year, decline dining with our readers at the very gay table which is set out for the public, we shall give the bill of fare in our last page, so that all who please may help themselves.

And now for the exception which we have been tempted to make. The "*Sacred Offering*," small in size, comparatively cheap in price, only embellished by its delicate title-page, and a beautiful engraving from Leonardo da Vinci, of that face so "full of grace and truth," and which well deserves to be an only embellishment; but which, unpretending little volume as it is, yet has an elegance in its appearance that corresponds with the elegance of its contents, must not be confounded with the gay and festive tribe of *Annals*, nor even classed with those of them which lay claim to a religious character. It is *sui generis* amongst them; made so by the stainless purity of its spirit, the unalloyed truth of its sentiments, the deep yet chastened fervour of its piety, and an all-pervading refinement, gracefulness, and benevolence. We have not space to particularize or extract; but we must mention the *Sonnets* on subjects from the Gospel

narrative. They are, or at least they deserve to be, models. The words of the holy record are, with little change or inversion, made to arrange themselves melodiously, and the author, by a single touch, makes us first feel, and then perceive how truly he felt, all the innate poetry of the subject, which poetry is piety. What we least like are the translations from Klopstock. The fault lies between Klopstock and ourselves we suppose; for the translator's part is well done. Except that, so far as poetry is concerned, we think that any one who can translate well does not well to translate. It is work too good for all, save those who are too good for it. This objection is general. As to the particular case, Klopstock's characters of the disciples seem to us so utterly uncharacteristic that we should certainly think them, as original sketches, not creditable to the contributors of this volume, nor what their other productions gave us a right to expect from them. But we are falling into the error of grammarians who make a single exception as prominent as a general rule. There are many pieces which, did our limits allow, we should extract, to gratify our own feelings, to illustrate and justify our praise, to enforce our recommendation of the volume, and to enrich our own pages. One thing only would we suggest, should, as we anticipate, future volumes of the *Sacred Offering* be called for by the success of this; and that is whether the devotion, though of the purest Christian character, be not somewhat too exclusively exhibited in the phases of submission, resignation, patience, without, what is needful to complete the circle of its influence, the religion of gratitude, happiness, and hope, for time as well as for eternity. We suggest, not censure; for if, in this publication, there be the tearful sadness, there is also the chaste colouring, the exquisite finish, the touching expression, and the unearthly loveliness of the *Mater Dolorosa* of Carlo Dolce; and who shall censure that?

MISCELLANEOUS CORRESPONDENCE.

On the Retrospective Faculty.

To the Editor.

SIR,

THE various objections to the "Essay on the proper Use of the Retrospective Faculty," which are stated by your correspondent *Ουδεις*, appear to me to originate in a single misconception, which might be easily rectified by a reference to some passages of the Essay itself, but which I will, however, answer in another form, in the hope that my meaning may not again be misapprehended.

Your correspondent appears to adopt the notion, which it was the principal design of the Essay to subvert; viz. that sorrow and remorse are either the same thing, or emotions indissolubly connected. He could not otherwise have supposed that in advocating repentance in opposition to remorse, it was my design to exclude sorrow for sin from the number of salutary emotions by which the soul is to be regenerated; or that the degree of sorrow was to be determined by human judgment and will. In p. 618 my words are, "As deep a feeling of shame as is consistent with a due independence of other men's opinions, as large a measure of sorrow as can consist with a sensibility to surrounding blessings, as awful an emotion of fear as is compatible with filial trust, are the proper constituents of repentance." How will *Ουδεις* justify more?

In answer to his reply to the notion, "that no shame or sorrow for sin should be indulged, except precisely the quantity necessary or useful to the future progress of the sinner," I have only to disclaim the supposition that man can be the judge of the kind or degree of sorrow which in any case is salutary; or that it is in his power to measure it out to himself. If painful emotions are within the power of the will, why are they ever experienced? If it were within human choice whether or how much to grieve, who would grieve at all? It is for God to administer sorrow, and for man, by investigating its proximate and final causes, to aid and direct its operation. Because Franklin acquainted himself with the philosophy of Electricity, did he imagine that the wonderful element could be

created at his bidding? While physicians who have suffered from the plague investigate the causes and consequences of the disease, do they suppose that it will vanish and reappear at their command? While Newton tracked the planets in their courses, did he fancy that he was guiding them? Because we find in our sorrows our principles of guidance to a serener state, does it follow that they were originated or are administered by ourselves? Who can ever have supposed so?

What *utility*, therefore, there may be involved in sorrow for sin, it is for faith to discern, and not for the will to pre-ordain. By that faith we perceive that if there be utility there must also be beauty. I not only say, with your correspondent, that "there is such a thing in morality as the *beautiful*, as well as the useful; and that these two will at length be found to coincide;" but I go farther, adding that they do already coincide, and may and must be perceived to do so; since the perception of the mutual adaptation of various elements, of the harmony of many purposes, of uniformity amidst diversity, is the same thing as the perception of beauty. For the same reason I differ from your correspondent as to the possibility of carrying our love of utility (in its true sense) to an excess; and also as to sorrow being no more than "a beautiful and graceful appendage to repentance." I would exalt it to the rank of a prime constituent of repentance.

As for the worldly, the careless, the hardened, it is so true that they "require to be made sick at heart" before they can enjoy sound, spiritual health, that I would call in the physician to them without delay. But I should expect their cure from his ministrations, and not from any "self-torment" which your correspondent would advise them to apply. The "art of self-tormenting" cannot (as he proposes) be considered by itself, and without reference to every class of character; and it would surprise us as much to hear of any class to which it could be useful as of a race of men whose health could be benefited by scourgings and hair-shirts.

I can discern nothing of the "bitter-

ness of feeling," which your correspondent perceives in Paul's allusions to his state of bigotry and ignorance, which appear to me not only followed but prompted by emotions of holy rejoicing. Having "simply in view," in all his references to his present or former state "the progress towards Christian perfection," he speaks of "the things which are behind" as practically forgotten, without exempting from oblivion either his virtues or his errors, his self-gratulation or penitent sorrow.

If the conclusion of the essay in question be obscure, I must attribute the blame to my own faulty mode of expression; but that it is mystical I cannot admit, since it is based on facts which the science of mind has laid open to all. It is well known that in proportion to the improvement of the intellect, ideas of the past are presented to the consciousness, not only under a truer arrangement, but with a perpetual though gradual approximation to coincidence of time. When under the excitement of apparently impending death, the scenes and circumstances of almost a whole life have been known to be presented in a single moment, "in one vast and living group:" and Ουδεις is probably as well aware as myself of the infinite increase in the number of images presented to the consciousness in any one waking minute of the present year, compared with any one minute of the tenth year of our lives. From these well known facts may be deduced a very clear probability respecting the nature of that revivification of the past, which we believe will take place after death.

As (in the words of Ουδεις) "shame and sorrow will have no place where all shall be purified and perfect," it appears to me that the sooner this grand consummation can be effected the better; and that one chief method of achieving it is now to adjure the memory as the ocean shall be adjured hereafter to yield up, of all its innumerable deposits, those only which are immortal.

V.

On Social Communion and Co-operation.

To the Editor.

SIR,

I BEG insertion for some impartial comments upon the letter of G. P. H., which appeared in your number for October last. I call them *impartial* because they are the productions of one who is a man of no party, who is a member of no

church whatever, and who wishes to be member of none but such (if such there should ever be) whose members frame their conduct as well as their professions uniformly in accordance with the doctrines and examples presented to us in the records of Divine truth. On Unitarians I have looked as possessing more than any other sect the spirit of liberty. Your periodical I have long been accustomed to peruse as the most liberal of all that issue from the press, and as an aid in the prosecution of theological and ethical inquiries. I have persuaded myself that the Unitarians are men who can act up to the grand principles, while they echo the words, put forth by "The Watchman:" "Whoever, then, is the conqueror we will rejoice at the conquest. And amidst the pleasing visions which the prospect of an emancipated world presents, we will exult in the thought that liberty will make Unitarianism universal, if Unitarianism be of God, and, if not, will give the dominion to that which is in such a case better than Unitarianism—the truth." "Let creeds be purified; let liberty prevail; let the gospel be preached in purity and in power, and we thank him heartily who is the minister of God's goodness, by whatever name he is known to men." Taking this view of Unitarians I have anxiously looked for "some improvements in the construction of their societies;" but on higher grounds than the "improvement of the age," and "the example (no! let Unitarians never look *there* for example) of rival sects and parties;" a love of truth, and especially of religious truth.

While I wish to shew that there is "a solid objection" to the scheme of G. P. H., (or rather of Dr. Spencer,) I ascribe to it the merit of consistency in all its parts; since it proceeds throughout on the principle with which he introduces it, "the example of rival sects and parties." Worst of all, he borrows his fourth regulation from that vilely corrupt Church, the Church of England. Oh! my country! that such a mass of absurdities and contradictions, such dregs of superstitions should be called *your* church! I wish G. P. H. had defended his principles of church government at every step by a reference to the only standard which I or any Unitarian, or any true disciple of Jesus, can consistently uphold. We, freely-inquiring believers, Sir, receive the Bible, not because from our cradles we were taught to believe it divine; but because in maturer years, after close consultation of

evidence we cannot doubt its authenticity, and consequently cannot doubt the reality of the personages and facts therein contained. Thus far convinced, we must acknowledge the validity of the pretensions of these men to be vehicles of the *will of God*, and then we are the veriest fools, if we do not diligently learn and strictly obey their injunctions and admonitions. A certain patriarch is once represented to have said, "They have Moses and the prophets, let them hear them." I wish a counterpart to these words were constantly sounded in the ears of professing Christians, "They have Jesus and his apostles, let them hear them."

Now, as to Dr. Spencer's regulations; I must say that he seems inclined to banish "reverend individuals" in rather a summary way. Why does he do this? As a Christian, he is not justified in his attempt, without arguments from that record on which, after all, we must found our religious belief and practice. If they are authorized by the inspired Jesus, and his inspired delegates, such a class of men should be perpetuated. If such a system was not countenanced among the primitive Christians, (which I, in my solitary musings on the contents of the New Testament, cannot discover,) neither should it prevail amongst us. However, being rather a novice in theological pursuits, I crave the opinion of yourself, Mr. Editor, or any of your readers on this, which I, as well as G. P. H., consider a matter of importance. Knowing through Jesus and his apostles in what way we shall please God best, and insure an entrance into his kingdom, the plan of "social communion and co-operation," adopted by them and their immediate disciples, (if it can be ascertained,) must be the *only* one for Christians. Any addition to it, however well-intended, must be a non-essential; or rather, it must be an encumbrance, imposed with no slight degree of arrogance. But those who think to make security in God's favour doubly secure by doing a little more than we can see clearly enjoined and practised among the primitive Christians, or who think an alteration defensible, and even necessary from the change of the times, I ask, how these notions are reconcilable with the oft-repeated assertion that the *essentials* of Christianity are suited to men of every age, nation, rank, constitution, and climate: I ask, how they can imagine that what Jesus and his delegates considered abundantly sufficient for proselytes from Judaism, a system of

burdensome rites and ceremonies, and for converts from Paganism, a system of absurd and horrid rites and ceremonies, should be insufficient for persons trained from the cradle to the profession of Christianity, and in a country where their ancestors and their neighbours' have been so trained for many generations?

I believe that an observance of Dr. Spencer's first rule would be productive of the most beneficial results, and prevent the recurrence of such a remark as that made by Rev. J. J. Tayler, in his Anniversary Sermon: "A careful observer of the times can hardly resist the persuasion that religious controversy has, in this country at least, almost reached the limits which are as yet attainable with our existing means of criticism and interpretation." But, at the same time, let the biblical students never cease striving after "that moral grandeur and pathos at which the soul of man relents." Let them be "doers of the word, not hearers only." By following the advice contained in such tracts as Mr. Tayler's Sermon and Dr. Priestley's on Free Inquiry—tracts whose spirit harmonizes with the recommendations of Jesus, they will perhaps disprove the assertion of G. P. H., "that originality cannot be expected in ordinary and hackneyed subjects beyond mere expression." This study, perhaps, "would enable the ministers (i. e. the divinity-class, or, I hope, nearly all the congregation) to devote their time, talents, and learning, much more usefully than they can do now, either by transposing the work of a thousand predecessors into" *an arrangement* "of their own choice, by labouring in the hopeless effort (*by means of compilation*) of creating all things new, which are in fact as old as the creation."

It is, doubtless, desirable that any *minister or reader* should have (as recommended in Rule 3) "a popular, correct, and pleasing talent at recitation;" and he is most likely to possess this who speaks his own sentiments from his own heart, in what is to a religious mind the most fascinating of all language, the unsophisticated language of rational conviction and of nature. The ears, that cannot be fascinated by such appeals as those of our great exemplar, are entrances to hearts and understandings that cannot be reached by the unostentatious glories of moral excellence and solid religious truth. If any minister in a Christian Church ought to be merely a speaking trumpet or mouthpiece, then the talent lauded by G. P. H. should be

his "essential qualification." I find no account of such senseless mouthpieces in the New Testament, which is our sole arbiter in all such debatable matters.

Rule 4 deserves most unqualified condemnation. The use of a liturgy, besides being an imitation of a church putrid to the core, always seems to me as paltry an attempt to maintain intercourse with the Deity, as the use of a "Complete Letter-writer," to carry on correspondence with a friend; with this difference, that in the case in which the Infinite Being is concerned, the paltriness is incalculably more despicable.

Before a reflecting man can honestly bestow a syllable of praise on the fifth rule, as tending to promote pure and undefiled religion, congregations must strictly attend to the declaration of the Apostle Paul, "I will sing with the spirit, I will sing with the understanding also." And, as to "*rhapsody*," I cannot, consistently with a regard to the words of Paul and of Jesus, and the whole tenor of their instructions given throughout the New Testament, believe that *rhapsody* has any thing to do with devotion. My views on this matter are those seen in the beautiful American tract, "The Genius of Christianity;" particularly that portion which your Reviewer introduces by the exclamation, "What truth and beauty in the following passage!" I cannot but confess, that "glowing eloquence" is very fascinating, and that good music, which serves "to enchant the imagination," is delightfully enrapturing; but the simple appeals and the calm devotion of Jesus who (to cite from the American) "erects no imposing apparatus to effect this object," must be infinitely better.

In Rule 6th, G. P. H. introduces a well-substantiated declaration, which shall here be repeated in sober sadness: "In fact, it can at present hardly be said that our congregations are societies, since they are deficient in those social meetings and intercourses which identify a society." I am an advocate for any plan that, with an uncompromising accordance with the Genius of Christianity, establishes "social communion and co-operation." But let not those who "stand fast in the liberty wherewith Christ has made his followers free," maintain social religious discussion and inquiry on one day of the seven rather than another; except inasmuch as, from our present civil constitution and superstitious prejudices, Sunday, or as G. P. H. terms it, "*the Lord's-day*," is set apart as a day for special regard to reli-

gious observances. Let those who pretend to be disciples of Jesus learn to "die daily," to make every day a Lord's-day, by doing the things which he, our only Master, says.

The best part of Rule 7 is the recommendation of "social religious conversation." In the common affairs of life, how much more is done by a single interview than by many letters! And does not the same principle apply to moral and religious intercourses? But let me not be thought to depreciate the value of tracts, especially such as the Transatlantic pattern of primitive simplicity, "The Genius of Christianity." I would advise *the female part* of the congregation to check any rambling propensities, till they have read the plain and wholesome advice of the Apostle Paul and other of the best authorized instructors that we enjoy. Then, as far as the counsels received from them are compatible with the suggestions of G. P. H. and Dr. Spencer, by all means let them give heed to the latter as well as the former. Again, the eighth regulation is borrowed from one of "the rival sects and parties," as if they knew a better scheme for the insurance of social communion and co-operation, than the framers of the grandest social communions and most amiable co-operations that ever existed. Suppose that, instead of a *quarterly* "public breakfast or tea-party in the vestry," the wealthy members of each congregation were to learn the force of the words, "It is more blessed to give than to receive," by ministering of their substance to the *weekly* entertainment of their poorer brethren through a sober conviviality, maintained "without respect of persons." They would, perhaps, find by Christian social communion that many wholesome truths can be learnt from a mechanic; and if a scrutinizing regard were had to the moral character of all the members, I feel persuaded that rich and poor might do much to "provoke one another to love and to good works." I may, perhaps, suffer from some of your readers the charge of indulging in *cant*; but I cannot forget that one who knew his Master's will, which was (as God's own voice declared) the will of his Heavenly Father, enjoined upon his children in Christ, that all things should be done to edification "without partiality and without hypocrisy."

Of course, I positively deny that the plan of Dr. Spencer and G. P. H. "certainly promises the most essential advantages that a Christian Church can

and ought to possess." If biblical literature deserve the attention of any, it deserves the attention of all. But with it let us ever unite an ardent desire and unquenchable thirst to ascertain the *will of God*, and a resolution to be separated from it neither by life nor death nor any other thing. If this be uncompromisingly done, perhaps G. P. H. may find ere long, that some *originality* is far from impossible "in ordinary and hackneyed subjects." If any ears be fascinated, let them not be the "itching ears," but those that can admit everlasting, though occasionally alarming, truths to the recesses of their hearts by such plain and solemn appeals as "he that hath ears to hear, let him hear." If inquiry be pursued at all, let it be fearless and boundless, accompanied by steadfast purposes of framing every deed, every word, every thought, amidst evil report and amidst good report, according to the truth as it is in Jesus. If we feast at all, let it be such feasting as to confirm really Christian social communion and co-operation; bearing always in mind these simple words, (I must be "negligent of *ear-gate* and *eye-gate*," Mr. Editor,) "By this shall men know that ye are my disciples, IF YE LOVE ONE ANOTHER."

As facts stand before our eyes at present, I suspect that Unitarians of honest hearts, speaking generally of their party, must, how reluctantly soever, confess, "Our religious impressions are too weak to produce any bond of social union amongst ourselves." "I hope, however, to witness the time when a call for the adoption of the" ONLY "plan for promoting union and co-operation, shall arise simultaneously throughout the Unitarian body." Notwithstanding my love of antiquated modes, as far as Christianity is concerned, I remain, with cordial good wishes to you, to your useful periodical, to all men, particularly to Unitarians, and, above all others, to young and freely-inquiring Unitarians,

NO FOE TO INNOVATION.

On the Blessings of the General Resurrection.

To the Editor.

SIR,

Oct. 15, 1830.

No objections having hitherto appeared in your valuable periodical to the view which I have offered of the resurrection of our Saviour, open as I am satisfied it is to free and candid discussion, I shall venture to proceed upon the principle that, *from a state of total inanimation, he*

was raised to a spiritual and immortal existence, by advancing some observations, either arising out of that event, or intimately connected with it, in its application to the human race in general, and as it tends to illustrate the conduct of the apostles in adopting it as the great subject of their preaching, and representing it as the foundation of the Christian's hope and joy, the animating principle of his faith and obedience.

To represent man, constituted as he is at present, as wholly mortal, has been considered as an error of a most dangerous and fatal tendency; and were that mortality also regarded as *final*, it would undoubtedly operate as a dead weight on all religion and all exalted virtue. But if the evils of mortality and those of moral imperfection and turpitude be mutually conjoined, and both of temporary duration, though both be to be extended to many of our race in a future existence; while our gracious Creator has determined to confer immortality on our virtues alone, such a view of his dispensations must surely be admitted to be infinitely more accordant with his acknowledged attributes, than the representation that an immortal existence may be alike the source either of happiness or misery to his creatures. It will be the object of the following remarks to shew that the former is the doctrine of the Scriptures, and that nothing can be more foreign from their true meaning and purport, or more directly opposite to the glorious promise of the gospel, than that a state of immortality should be a state of vice and misery.

If it be true that the vital and conscious being of Jesus was wholly suspended so long as the body continued inanimate, that when *that* was reanimated, every principle of life, perception, and consciousness was restored; and that when that was translated to a spiritual and immortal state, those powers also underwent the same glorious translation, it clearly follows that man is an homogeneous being, and that the changes which the body is to undergo will be the indices of corresponding changes in the powers and faculties of the mind. It cannot, I think, be denied that the testimony is directed most strongly to the proof of this position in the case of Christ himself, and, if it appears that *his* conscious existence was inseparably connected with his bodily organization, it will not be questioned that the consciousness of every man must be as wholly dependant upon the same principle. Neither his friends nor his ene-

mies discerned the least traces of any conscious existence appertaining to Jesus in the interim between his death and resurrection; every circumstance tends to prove that during that interval every power had shared the same fate as the body; his friends witnessed nothing to cheer their spirits, his enemies nothing to alarm their apprehensions. On the other hand, no sooner had it resumed its functions, than the most undeniable proofs were afforded of his conscious existence. His enemies, indeed, had no direct intercourse with him, but proofs, less liable to be mistaken than any such indications through the medium of his presence, were afforded them, and together with the invisibility of his person, established the fact that his whole nature had undergone the same glorious transformation, and was elevated above the power of death. To the disciples we have seen that every indication was afforded of his ordinary invisible existence, not in consequence of any separation of the spirit from its corporeal tenement, but in consequence of the complete translation of his person. It was a state of spiritual existence, the result not of the death of the body or person, but of its revival and translation to a state in which it is no more liable to suffer dissolution. It is observable that no indications were ever given of the presence of Jesus but through the medium of his person, the evidences of his presence were always corporeal; and every proof which was offered of his invisible presence was through the manifestation of his person from, or its return to, a state of invisibility.

Thus the immortal life of Jesus was realized, and the proof of its existence established, by means precisely the reverse of those on which the belief in shades or ghosts of persons actually in the state of death was founded. *They* were mere transient vestiges of those who had once lived floating in the imaginations of survivors, but whose real persons were mouldering to dust; while *he* was translated above the power of corruption, and the evidences of his existence in that state were such as could not have been anticipated nor imagined by those to whom the phenomena were presented. *They* were so far from giving any substantial or satisfactory proofs of their actual existence as external realities, that they eluded every attempt to obtain evidence, being as intangible as "empty wind, or dreams, the mere elusions of the mind;" and "vanishing at

the crowing of the cock," the approach of day, and the steady eye of sense and reason; while *he* gave no proofs of his presence and of the great changes in his person, but such as were substantial and satisfactory, calculated to produce conviction in minds under prepossessions of a quite opposite description, and who could be induced to believe in the seemingly inconsistent phenomena presented to them only by the strong force of reality. In short, the whole system of flitting apparitions, shades, or souls of the dead, while the person remains inanimate, is as void of real evidence as it is gloomy and unsubstantial, while the doctrine of a resurrection from death, as exemplified in the person of our great forerunner and deliverer from the grave, is based on evidence as solid as its nature is glorious and everlasting. By establishing this principle, Christianity dispels all the idolatries and superstitions arising from the belief in the existence of human ghosts, and vindicates the absolute authority of *the only living and true God*, over both the present and the future existence.

The greatest adulteration to which Christianity has been subjected appears to me to have been that which has arisen from confounding its doctrine of the resurrection with that of the separate existence of the soul, and its destination to a state either of eternal happiness or misery. Its supposed transit to regions of bliss or woe immediately after decease, which is still the prevailing idea of Protestants, differs from the *hades* of the Heathens, with its *elysium* and *tartarus*, chiefly by the heightening it gives to the images, and the additional faith it may in general have conferred upon the persuasion. It is truly surprising that the mass of professing Christians should appear to have no distinct ideas of the difference between such an immediate transit of a disembodied soul to its final state either of reward or punishment, and a resurrection of the person at some future period appointed by God; but that the former persuasion should be predominant in most men's minds, while the latter, if regarded as a proper revival of the whole man from previous inanimation, or in scriptural terms, "a resurrection of the *dead*," not of the body *only*, should be represented as a most dangerous and pernicious heresy! Such was not the doctrine of the Apostle Paul, who in opposing the assertion that "there is no resurrection," or, as some represented, that it "is past already,"

expressly declares that if there be no resurrection of the dead, then "they which are fallen asleep are perished."* The hope of Christians, and the prospects of all mankind beyond the grave, according to that whole chapter, are founded on a complete resurrection, or else a translation of the person, from this mortal or corruptible, to an immortal or incorruptible state. And the Apostle is so far from representing so glorious an elevation of the man as a mere state of preparation either for happiness or misery, and that without limits or degree, with respect to the latter *equally with the former*, that the whole force of his commanding eloquence is employed in setting forth the glories of that immortal and *therefore* exalted and blissful state of being.† Neither does this description apply to the resurrection of virtuous Christians only, but it is a general description of the blessings of "the resurrection of the dead:" compare ver. 42 with the context, and see vers. 22—26.

Eternal life or immortality is every where in the New Testament represented as a blessing of transcendent magnitude, the attendant of corresponding moral excellence,‡ while its opposite, death,

* 1 Cor. xv. 12—18.

† See, particularly, vers. 42—44, 54, 55.

‡ *Ζωὴ αἰωνίος* occurs upwards of forty times in the New Testament, and uniformly as the glorious reward of virtue; *ἀφθαρσία*, incorruption, five times, *ἀθανασία*, immortality, three times, constantly in the sense of that perfection and happiness which is opposed to a perishing or mortal state. The terms *ἀφθαρτος* and *ἀθανασία* are applied in their highest sense to denote the distinguishing perfection of the Supreme Being. 1 Tim. i. 17, and vi. 16; *ἀφθαρσίαν* is expressly represented as the great object of the pursuit of the virtuous, and *ζωὴν αἰώνιον* as their ultimate reward, Rom. ii. 7. Words denoting *durability*, *incorruption*, and *purity*, as opposed to their opposites, are those which are employed in the New Testament generally to denote future blessedness the attendant of moral excellence. See, particularly, 1 Pet. i. 3, 4, 23. If that immortality which is opposed to death and corruption be so uniformly represented in the New Testament as the glorious blessing conferred on the virtuous, and in its primary and highest sense the distinguishing perfec-

and its train of physical evils, are represented, both in the Old and the New Testaments, as the concomitants of moral imperfection and turpitude. An emblematic tree of life was planted in Eden as an indication to our first parents, that they might for ever enjoy the blessings of vital existence provided they retained their innocence, and contracted no guilt by disobedience; but as this proved impracticable in consequence of the frailties of their inexperience and want of discipline, the evils of mortality terminating in dissolution were announced to them as the consequences, or rather, I conceive, the necessary attendants of their moral frailties. The lesson inculcated by that primitive narrative seems to be that man is a mortal, because he is an erring or offending creature. Clear it is that the sentence announced to the primitive pair expresses no other than those common evils of mortality to which our whole race is subjected, and which were indeed the result of the original and natural constitution of man in this state; but the design of the Divine Being in announcing them on occasion of the first palpable violation of his express command, appears to have been to apprise our race that by a vigorous exercise of their moral powers they may gradually diminish, and even finally obtain an exemption from the natural evils to which they are at present liable, and that as every exercise in virtue is a step toward moral purity or incorruption, so, in the purposes of a beneficent Creator, it is an advance toward physical incorruption or immortality.

It appears to be the great design of the Supreme Being in the creation of man to promote within him that *progressive* principle, by which he is distinguished from the brutes, and becomes possessed of spiritual and moral powers suited to a more elevated state of existence. He begins, indeed, a mere animal, being formed of the same materials, and possessing similar organs of sense with the inferior creatures, and from these he receives all his *original* impressions, and derives all his ideas, however complicated and refined. But by degrees he accumulates great mental treasures; the ideas he receives from sense, aided by the powers of language, being made the foundations for extending

tion of God himself, how can it be imagined to be alike the destination of men continuing in wickedness, and accompanied with sufferings as everlasting?

and exalting his conceptions to an indefinite, if not absolutely unlimited, degree; and these form his capacity and in some measure point out his necessary adaptation for a frame and sphere of existence, of a more comprehensive, durable, and refined nature, by which he may be enabled to obtain more immediate and perfect perceptions of innumerable realities, concerning which, from their removal from his immediate organs of perception constituted as he is at present, he can form only very vague and indistinct conceptions. To adopt the words of the Apostle, man "*is sown an animal body*," the basis of his being is laid in his present animal frame; and it was necessary that his existence should receive its commencement in a few clear and vivid impressions from the objects around him; but as his capacities of knowledge and enjoyment increase, a frame adapted to this advanced capacity becomes requisite; hence "that was not *first* which is spiritual, but that which is animal, and *afterward* that which is spiritual."

But man soars with difficulty, and with many retrograde movements, from his *actual* state to a meetness for his *destined* existence. To counteract his fond attachments for the earth on which he treads, the objects presented to his senses, and the pleasures most completely within his grasp, the pursuit of which as sole or main objects is the bane of his spiritual advancement, the various evils appertaining to a declining and dying state are introduced. His powers of action, of observation, and of enjoyment from the world in which he lives, lose much of their energy and zest; and by the same process the stores of intellect, the refined delights of sentiment and affection advance; the mind seems to open, meliorate, and rise in its conceptions and enjoyments. The "miniatures" of many similar impressions "run into each other" and form general ideas with the decline of memory; the vestiges of many particular pleasures, originally derived from sense, unite and form compounds of pleasurable emotions highly purified and elevated. Thus, as the objects of the senses gradually recede from view, or retain their interest chiefly as the foundations of general wisdom, an internal, intellectual, and moral treasury is forming, and the very recession of sensible objects both promotes the formation of these treasures, and adds to the interest with which they are contemplated. The unseen and un-

changeable Creator is discerned as "the rock of ages," the only stable source of confidence, amid the variable and transient nature of his works, and he becomes the Supreme Object of fear, of hope, of love, and joy. His special revelations aid exceedingly these native tendencies of the mind; his attributes shine forth in great glory when by immediate miracles he controuls or alters nature, and thus clearly distinguishes the Divine Architect from the effects of his architectural skill and power. The internal treasures rise infinitely in estimation, when notwithstanding the temporary oblivion which must pass over *them* in common with the sources whence they flow, and the frame to which they appertain, an assurance is imparted that this divine work "will not be lost, but appear again in a new and more beautiful edition, corrected and amended by the author;" that the temporary oblivion of these treasures is but a surrender of them into the hands of Him from whom they came, the result of which will be more salutary than their nocturnal suspension by sleep, in proportion to the superior magnitude and completeness of the surrender; and that in God's own time they will be perfectly restored in a state of incorruptible glory and purity!

Thus the evils of mortality are the concomitants and correctives of moral imperfection and turpitude; and in conjunction with the prospects of a future life, tend greatly to forward our preparation for that state of "incorruption" or purity, both physical and moral. How inseparable our Lord considered the connexion between moral excellence and immortality appears in his answer to the Sadducees: "They who shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage: *neither can they die any more: for they are as angels and children of God, being children of the resurrection.*" The blessings which he promised to his followers were those of everlasting life as opposed to a dying or perishing state.* He has,

* See John iii. 15, 16, vi. 27, and many other passages in that gospel. So perfectly was it understood that everlasting life was the great promise of the gospel, that the adjective is frequently omitted, *life* being evidently used in the sense of its perpetual duration, and as manifestly to denote the blessing of God on virtue.

indeed, been supposed in several passages * to predict as permanent a state of misery to the wicked in a future existence, as of happiness to the virtuous. Of these, one of the most remarkable is in the parabolic scenery of an awful judgment, Matt. xxv. 41, 46. The contrast, however, between eternal life and eternal fire is exceedingly strong; the one clearly expressing that *exemption from death* which he promised to his followers, the other *utter destruction*. Such, evidently, was the "*vengeance of eternal fire*," suffered by the cities of Sodom and Gomorrah, Jude 7, and such is the evident meaning of this term in its emblematic as well as in its literal sense in many other passages. There appears every reason to conclude that Jesus employed it in the same sense in which he frequently employed the terms *perish* or *perishing*. But are wicked men here represented as perishing everlastingly? This, I conceive, would be contrary to the purport of his revelation, which was "*to abolish death, and bring life and immortality to light*," to be "*a propitiation for the sins*," not of some only, "*but of all mankind*," to make known that "*as in Adam all die so in Christ all will be made alive*," and thus that as "*they have borne the image of the earthy, so shall they bear the image of the*

heavenly."* Obscurity there is in the metaphorical forms of expression; but as the distinction between *the kingdom of heaven prepared for the virtuous*, ver. 34, and the *everlasting fire prepared*, not for those who are addressed, but, *for the devil and his angels*, ver. 41, must have an important meaning; so I conceive that meaning to be, that, although sinners must suffer the effects of their sins so long as they are retained, yet that they will ultimately be "*saved though so as by fire*;" for that *the devil and his angels*, the principles of moral and natural evil, will at length undergo an everlasting destruction. The idea certainly is intended to be conveyed that the paths of sin are the paths of destruction, and that such must be the inevitable consequence of persevering transgression; but it is the design of our most gracious Creator to "remove the stony heart" of the sinner, and replace it "with a heart of flesh," to "subdue our sins, and to cast them into the depths of the sea," and eventually to destroy "the last enemy, death," itself.

P.

been afflicted for so many ages. The *condemnation of Gehenna*, Matt. xxiii. 33, being immediately followed by a distinct prediction of the fate of Jerusalem with the illative, "*wherefore*," plainly shews that this was the fate intended by that phrase in this instance; and it is probable that similar ideas are intended by similar phrases in other cases. In general, the permanent or everlasting destruction of whatever is hostile to the purposes of the divine government seems designed by the use of such strong phrases in application to punishment; but there are principles appertaining to our common humanity on which it is the great design of God, as communicated by his gospel, to confer immortal blessings.

* 2 Tim. i. 10; 1 John ii. 2; 1 Cor. xv. 22, 49.

* Particular stress has been laid upon the *undying worm* and the *unquenched fire*, Mark ix. 44, 46, 48; but as the language is evidently highly figurative, so by referring to Isaiah lxvi. 24, from which it appears to be taken, it is clear that destruction, with, perhaps, a long memorial of the fate predicted, are the ideas meant to be conveyed. As the passage in Isaiah relates to the effects of a destructive war, so, it is probable, that Jesus had in this, as on many occasions, an eye to the calamities attendant on the destruction of Jerusalem, and those with which the unbelieving Jews have since

OBITUARY.

REV. J. M. BEYNON.

1830. Sept. 4, at *Yarmouth*, in the 83d year of his age, the Rev. J. M. BEYNON, who had been minister of the Unitarian congregation in that place fifty-eight years. The subject of this memoir was born at Rossilly, a small village situated in the Peninsula of Gower, about fourteen miles from Swansea. His father was a respectable farmer, and his mother a most amiable and exemplary woman; they early perceived in their son an unusual seriousness of disposition and love of study: the latter was, indeed, rather a remarkable circumstance, as, living in such an insulated situation, he could have had no companions in his literary pursuits, nor any one to foster his decided inclination for learning. He was sent to school at Carmarthen, where he soon distinguished himself by his superior attention and ability. He remained at this school until he was of a proper age to be sent to an academy, when that at Warrington was chosen by his parents, from the advice of some competent friends, as a proper place for accomplishing the education of a Dissenting minister. Dr. Aikin, the father of the late Dr. Aikin of literary celebrity, was at that time Divinity Tutor at Warrington, of whom Mr. B. was accustomed to speak in terms of the highest respect and reverence. The same assiduity and attention which had been the prominent features in Mr. B.'s character when at school also distinguished him in the Academy, and obtained for him the sincere good-will and regard of all who knew him. He was on terms of intimacy and friendship with the late Dr. Aikin, Dr. Eusfield, Dr. Estlin, Mr. Barbauld, and the Rev. P. Taylor, of Dublin; the latter is the only one of his contemporaries who survives him. When Mr. B. had finished his education at the Academy, or indeed before it was perfected, he was accustomed to supply at different congregations in the vicinity of Warrington, and was even then much approved as a preacher. He afterwards became a stated minister at a small place called Kuowsley, not far from Liverpool. There he remained for some time until the congregation at Yarmouth wishing for an assistant to the Rev. J. Whitesides, (who had been minister of that place for many years,) applied to the Tutors at the Academy to send them a suitable person for this office. Mr. Beynon was recom-

mended in preference to any other, and being strongly advised by his Warrington friends to accept the invitation he removed to Yarmouth in May, 1772. He was much admired and approved by the whole congregation, and devoted the chief part of his time to the important duties of his office. On the death of Mr. Whitesides, in August, 1784, he was chosen minister; upon which he opened a school, which he conducted with great credit both to himself and his pupils for more than thirty years. In January, 1786, he married Ann, the daughter of Mr. John Fowler, a respectable merchant at Yarmouth, a lady to whom he had been sincerely attached for thirteen years, but, like a truly honourable man, forbore to press their union until he was in a situation to maintain her in comfort and respectability. With this lady he lived above twenty-one years in the most united and happy manner, and most truly and sincerely did he lament her loss. The offspring of this union were six in number, four of whom survive their father, and whose greatest pride and happiness it is to contemplate and admire the many virtues and estimable qualities of their deceased parent. Upon a proposal being made for uniting the meetings of Lowestoff, (Suffolk,) and that of Filby, (Norfolk,) with Yarmouth, on condition of service being performed at each of the former places alternately once a fortnight, a colleague was appointed for Mr. Beynon, that they might be enabled conjointly to supply the three places.

The first colleague was the Rev. G. C. Morgan, a man of whom it is impossible to speak in too exalted terms. With this gentleman Mr. B. formed the most sincere friendship, which he retained throughout Mr. M.'s life, which, unfortunately for all who were acquainted with him, was terminated at a comparatively early period. Mr. B.'s next colleague was the Rev. M. Maurice, who continued at Yarmouth for some years. Then followed Mr. Martin, now a merchant at Liverpool, and afterwards Mr. Burnet, who subsequently declined the ministry. With all these gentlemen Mr. Beynon lived on terms of the greatest cordiality, and they have severally spoken of him as a most amiable man and sincere friend. Indeed, throughout his long life Mr. B. never had a quarrel with any human being, nor would he ever have had the slight-

est disagreement with any one unless provoked by officious interference. When Mr. Burnet left Yarmouth, Lowestoff and Filby were no longer supplied as heretofore, and Mr. Beynon was again sole minister. Some years since the congregation thinking the whole duty rather too much for Mr. Beynon, (though not suggested by himself,) proposed engaging the late Rev. H. R. Bowles, then residing in Yarmouth, to assist him; this gentleman being engaged to preach also at Filby, during the summer months. Since the death of this most worthy man, which happened on the first day of the present year, Mr. B. had been assisted by the Rev. H. M. Bowles, to whose praise it must be recorded that he has ever paid the greatest attention and respect to his venerable friend.

Mr. Beynon, as a Christian minister, was truly pious and devout, his preaching fervent and instructive, and his voice and manner calculated to fix the attention of his hearers. In every relation of life he set an example highly worthy of imitation both to his family and his congregation. He was prudent and economical, yet truly benevolent, as far as his limited finances would permit, nor was he ever inattentive to the wants and sorrows of his fellow-creatures. His mind was free from the slightest taint of bigotry, and he was ever the friend of civil and religious liberty. As a husband and father his conduct is above all praise, while to his children he has left the best of all legacies, that of their father's universal good name. His memory will be long revered by all who knew him well, and none but those who did so can fully estimate this truly good and upright man, as he "sought not the things which are of men, but the things that are of God."

MISS MARIA HAMER.

Oct. 6, in the 31st year of her age, MARIA, the daughter of RICHARD HAMER, Esq., of *Bury, Lancashire*. Few instances of mortality have ever excited a greater or more general concern in the places where they happened, than has the death of this amiable and good young lady, in this town and neighbourhood. It was altogether unlooked for till a very little time before it took place. A few short weeks ago, the most pleasing prospects were presented to her view, as well as to the hopes of those who wished her best. Highly beloved in the family to which she belonged, and the social circle in which she moved, she was about to be bound to existence by a new and the

strongest tie; she was about to be united to a man whom her judgment and affection equally approved, and with the approbation of those most interested in her welfare, a physician, about her own age, of the best character and most respectable connexions. For years past it has been her endeavour to alleviate the distress and promote the present and eternal welfare of the poor, as extensively as possible, by the distribution of food and clothing, and putting into their hands the word of life, by the very active part she took in the management of the Ladies' Bible Association. It has greatly affected the writer of this short tribute of respect to her memory, to hear, since her decease, of the poor, like the beneficiaries of Dorcas, shewing, with grateful sorrow, the coats and garments which our excellent young friend made while she was with them! May her example and the deep regret felt by very many for the loss of her to society induce others, in similar circumstances, to go and do likewise: and may her unexpected removal from life be regarded by all who knew her, as addressing to them the admonition of our blessed Lord, "Be ye also ready." Four times within a month has the dart of death struck down suddenly his victim, in the religious society to which Miss Hamer belonged! May those who survive be awakened to diligence and zeal in the service of God and their generation!

W. A.

Bury, October 22, 1830.

STAMFORD CROMPTON, ESQ.

October 8, in the 29th year of his age, STAMFORD CROMPTON, Esq., solicitor, youngest son to Dr. Crompton, of Eton House, near Liverpool.

Firmness and energy were blended, in an unusual degree, with kindness and courtesy, in the character of the individual whose premature removal we have the melancholy task of recording.

The energy of his mind was remarkably displayed in the application with which, under the pressure of bodily indisposition, he continued, during the course of several years, to discharge, with signal ability, the duties of his profession; and this exertion appeared to find its appropriate reward, not only in the pleasure and interest, and in the beguiling relief from the tedium and languor of indisposition, which, almost to the last, it evidently afforded him; but in what, to his mind, would be a still higher gratification, the frequent opportunities which were thus presented, of

redressing the wrongs, or relieving the wants, of the oppressed and the unfortunate.

This delicate consideration of the feelings of others was particularly evinced in his conduct towards all those who were in any degree dependent upon him; and the spontaneous demonstrations of regret for his loss, flowing from the various individuals who, in different ways, experienced his kindness, form the most honourable tribute which could be paid to his memory.

The gentleness and courtesy of his manners, which were conspicuously displayed in his intercourse with general society, found their best and most per-

fect exercise within the domestic circle, prompting to those numberless, thoughtful cares and tender attentions which contribute, perhaps, more than any other circumstance, to sweeten the intercourse of daily life: these can only be fully appreciated by those who constantly shared them; by whom his loss must be proportionally lamented. Yet when the keenness of recent separation is past, the recollection of his various amiable qualities cannot fail to supply a source of consolation, from their intimate union with those imperishable hopes which can alone afford a refuge to the human heart from the troubles and calamities inseparable from its earthly existence.

INTELLIGENCE.

Northampton Anniversary.

THE Third Anniversary of the opening of the Unitarian chapel at Northampton was held on Tuesday, September 21. The Rev. W. J. Fox preached in the morning, from Jer. vi. 16, to a respectable congregation, and the friends of the cause afterwards dined together in the school-room belonging to the Society. This congregation continues to flourish. The regular attendants are more numerous than at any former period, and at the evening lecture the place is quite filled.

Opening of a New Unitarian Chapel at Wareham, Dorset.

ON Wednesday, September 29, a new chapel was opened at Wareham, Dorset, dedicated to the worship of God the Father, in the name of his best beloved Son, Jesus the Christ. In the morning, the Rev. R. Cree, of Bridport, introduced the service; the Rev. M. Maurice, of Southampton, conducted the devotional part; and the Rev. R. Aspland delivered an eloquent, impressive discourse, from 1 Cor. iv. 13: "Being defamed, we in-treat." He stated and defended the sentiments of Unitarian Christians in a manner calculated, if any thing is, to repel the assaults of religious prejudice and calumny against that body. We confine ourselves to this brief remark, because the sermon is already before the public, the preacher having kindly assented

to the request of those who heard him to publish it. Some who were present at the delivery of it, and who before had either joined in the vulgar outcry against the misnamed Socinian, or, which is much the same thing, not opposed it, have since expressed their wonder at the opinions they now find he holds; thus confessing their ignorance of what they had been reviling. At half-past two o'clock, about fifty supporters of the Unitarian cause dined at the Red Lion Inn, T. Cooke, Jun., Esq., of Newport, in the chair, and T. Fisher, Esq., of Dorchester, at the other end of the table. After the cloth was removed, toasts were given and speeches made in favour of Christian truth and liberty. When Mr. Aspland's health was drunk, he expressed his agreeable surprise at the numerous reception he had met with; he subsequently spoke well and warmly upon the wholesome lesson which a neighbouring country has recently read to the unwilling ear of despotism. A. Clarke, Esq., of Newport, delighted his audience with some benevolent and animated remarks upon the education of the poor. The Rev. E. Kell, of the same place, mentioned the deep interest he felt in seeing the cause of undefiled Christianity flourishing in the town in which his father had formerly preached for many years. He read part of a letter from that gentleman, expressing his regret that he could not be present bodily, and adding that his earnest prayers and affectionate

wishes were with his ancient friends. The Rev. E. Kell introduced the evening service, and the Rev. L. Lewis, of Dorchester, prayed. Mr. Aspland then took for his text the words of the Apostle Peter, (Acts ii. 39): "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." The discourse turned on the delightful nature of the Divine assurance, that the blessings of knowledge, and liberty, and religious truth, shall be handed down from one generation to another to the end of time, notwithstanding the obstacles that may for a time appear to limit their diffusion. The chapel was well filled in the former part of the day, but in the evening, when the working classes had finished their daily labour, the aisles were crowded, and many who were desirous of admittance went away for want of room. It was an occasion long to be remembered with honest pride and devout gratitude by those who witnessed it. Besides the ministers already mentioned, there were present the Revs. S. Fawcett, and D. Hughes, of Yeovil, J. B. Bristowe, of Ringwood, by some of whose congregation the singing was conducted in a manner that delighted every one, and J. Mitchelson, of Poole, to whom the Wareham Unitarians have frequently been indebted. A letter was received from the Rev. S. Walker, of Crewkerne, mentioning his inability to fulfil his intention of being present, and the Rev. R. Scott, of Portsmouth, was prevented by unforeseen occurrences. The prospects of success in this town, in what we believe to be the holiest of causes, are now most promising. Some who had no opportunity before, and others who manifested no intention, have taken pews and sittings in the new chapel, although the spirit of party amongst the more violent of other sects is frequently and disgracefully exhibited. On the Lord's-day after the opening, the Rev. M. Maurice, of Southampton, conducted divine service to a numerous congregation, offering a prayer, in which we sincerely join, that the blessing of the God of truth may attend the labours of all his faithful servants.

Ninth Half-yearly Meeting of the Bolton District Unitarian Association.

THE Ninth Half-yearly Meeting of the Bolton District Unitarian Association was held at Rivington, on September 30, 1830. The Rev. B. R. Davis, of Chow-

bent, conducted the devotional part of the service; and the Rev. J. Cropper, of Bolton, preached from Ezekiel xxxiii. 8, 9; first addressing the passage to his brethren in the ministry, and calling upon them to investigate their own motives and conduct, in order to ascertain if they corresponded with the requirements of their official and sacred functions. The preacher then applied the text to the hearers of the word, affectionately exhorting them to reflect upon the terms of the prophet's warning, and to be careful to keep their lamps trimmed and their lights burning in readiness for the hour when warnings and repentance would terminate for ever!

The proceedings after dinner, at which Robert Andrews, Esq., of Rivington Hall, presided, were rendered interesting to the numerous party assembled, by the discussion of several interesting topics, of which the more prominent were, the state of religious parties in Ireland; the circulation of religious tracts; and the extinction of Colonial Slavery in the British dominions. On the latter subject it was generally agreed that it would be desirable to send petitions to Parliament early in the Session. In respect to the circulation of tracts a report was made, agreeably to a resolution passed at the previous meeting, of the steps which had been taken by each Society in the Association, to accomplish this object. It was stated that 127 tracts had been circulated by the Bank-street Society, Bolton, during the past six months. The plan of distribution was not so complete as that adopted at Bridport, but it was such as circumstances seemed to recommend. The teachers of the Sunday-school lend them to such individuals among their neighbours and acquaintance as they think will be disposed to read them. Some good must be done by the distribution of tracts in any way; and, for a beginning, this method may not be unadvisable, but the sooner a more extended circulation can be carried into effect, the more important and certain must be the influence of pure Christianity upon the public mind. In the districts of Cockey-Moor and Park Lane some tracts had been circulated in addition to the books belonging to the Congregational Libraries, which are in constant use among the members of those respective societies. It is an important consideration in favour of a wide distribution of tracts that they may be introduced where the volumes of an established library would never find their way, and attract the attention of those

who would never read a large book. It is believed that most, if not all, of the Unitarian Societies in the Bolton district have libraries attached to them; and that, in some of these, as was stated to be the case in Rivington, the books are lent to all readers without distinction of sect or of opinion. At several places in the district, it was reported that no tracts had yet been put into circulation, but that preparations were making to begin. This appeared to be the case at Chowbent, and at the Meeting-House in Moor Lane, Bolton. At Hindley there was stated to be a want of tracts; and in two other Societies in the district, it was not ascertained what had been done, owing to the absence of their ministers.

The Spring Meeting of the Association will be held at Walmesley Chapel, on the last Thursday of April, in the ensuing year, when the Rev. J. Whitehead, of Cockey Moor, is expected to introduce the service, and the Rev. B. R. Davis, to preach the sermon.

Ordination of the Rev. William Smith at Dundee.

ON Sunday, 22d August, the Rev. William Smith, the first licentiate of the Remonstrant Synod of Ulster, commenced his public services as the minister of the Unitarian congregation of Dundee. In the morning, the Rev. George Harris conducted the worship, and preached on the duty of ministers and people devoting all their powers to the promotion of the great purposes and holy will of the all-gracious Father, concluding with a special charge to Mr. Smith and the congregation. The little place of worship was crowded to excess, by an audience composed of persons of all classes and all denominations. In the afternoon, the whole service was conducted by Mr. Smith, and a truly interesting service it was. His concluding observations, particularly, in which he spoke of his entrance on the ministry, and the peculiar trials and duties he should have to go through, were excellent and appropriate, and made apparently a great impression. A larger place of meeting had been engaged for the evening, and it was filled with a deeply attentive congregation, when Mr. Harris again preached. We earnestly hope, that this auspicious commencement may be the precursor of brighter days, and increasing prosperity to our congregation in Dundee. Long have they nobly struggled with adverse circumstances. Consistently have they opposed the prejudices of the day, and

borne their testimony to long-lost truth. Those are now amongst them, and have in times past been united with them, who desire not honour from men, or large is the meed of praise which they deserve. May the mantle of departed and of living worth descend on the minister whom they have chosen. May he be happy and successful; may the people abound in good and righteous works; may the truth of Christ Jesus be advocated fearlessly and embraced fervently, and may God be glorified.—*Christian Pioneer.*

Greenock Unitarian Congregation.

SINCE the 29th August, when the Rev. Archibald Macdonald opened the Masonic Hall in Greenock, for the worship of the One true God the Father, he has been anxiously labouring to promote a spirit of free inquiry in that town. Nor has he laboured in vain. A meeting of those friendly to the formation of a congregation, having been called, on Tuesday, the 19th October, about fifty persons, male and female, assembled. The Rev. George Harris, of Glasgow, presided, and opened the meeting with prayer. After the Chairman, Mr. Macdonald, and others, had spoken, resolutions, constituting the persons met together a distinct congregation for the worship of the One God in the name and as disciples of the Lord Jesus Christ, were unanimously adopted. A subscription for one year was entered into. The thanks of the meeting were warmly given to Mr. Harris; and Mr. Macdonald closed with prayer. The prospects of this new Society, we think, are good, and perseverance and union will overcome all difficulties.—*Ibid.*

Political Intelligence.—The Wellington Administration has fallen at the first onset. The country has now a Government pledged to Reform, Economy, and Peace; and friendly to the most important objects of Education and Philanthropy. Let them keep in view the fate of their predecessors. The speedy and signal retribution which has followed the late indications of friendliness towards Despotism abroad, and the accompanying avowal of determined hostility to Reform at home, is a warning which should not be lost sight of. May occasion for referring to it be superseded, as we hope it will, by the influence of better motives. Their predecessors did good service, and be it ever remembered gratefully, to Civil and Religious Liberty, on the ground of political necessity: it is for them to render the like and better service to that

cause from an enlightened desire for its promotion. Their situation is an arduous one. It requires pre-eminent ability and integrity. If they fall, it will be most disgracefully. If they accomplish what we trust are their intentions, they will do the work of Providence, brighten the glory of our country, and gladden good men's hearts.

JOSEPH ROBERTS, the son of our worthy Missionary at Madras, has just arrived in England. He appears to be an intelligent, well-disposed youth, and likely to answer the zealous and benevolent object contemplated in his being brought to this country, viz. to qualify him for acting with efficiency, under the blessing of Providence, as an Unitarian Christian Missionary in his native land. The Committee of the Association are making arrangements for his domestication for the present with a Unitarian minister possessing the requisite character and attainments for so important a task, under whose care he will immediately enter upon a course of instruction preparatory to that which will have especial reference to his future office and work.

*Letter from William Roberts, of
Madras.*

TO THE REV. W. J. FOX.

*Pursewaukum,
April 9, 1830.*

REV. SIR,
IN last month I have received a letter from A. Chiniiah, of Secunderabad, in which he says a Catholic family, a man with his wife and four children, a Hea-then family, a man and his wife, has lately joined his little congregation. His schoolmaster, Sathianathan Meguel, that went from Pursewaukum two years ago, after a short illness, died on the 12th March. Meguel, in addition to his school duties, acted the part of an active Unitarian teacher; being well acquainted with the Scriptures and religious controversies, he became a very agreeable companion to Chiniiah, and promoted the cause of truth with success; his death is much felt and regretted by Chiniiah and his congregation. Chiniiah has written to me for another schoolmaster to take the vacant place of the deceased, and he entreats me very strongly to write in his behalf to our respectable Unitarian friends to procure aid to keep up his public worship and pay his schoolmaster: hitherto he has borne the whole of the expense himself alone, and it now becomes too heavy for him to bear much longer, specially of paying his schoolmaster three

pagodas a month. Therefore through this I earnestly entreat my respectable English and American friends to call their kind attention to this earnest and unavoidable request of my humble fellow-labourer Chiniiah. My kind friends and well-wishers of mankind, by everlasting deeds, patronize him also and afford your aid to him, and that before he becomes too much impoverished. Let none of us have cause to repent and despair in our humble endeavours; may it appear more and more to the world by your patronizing us, that humble-circumstanced inferior individual endeavours to serve mankind according to their capacity, are not slighted by those of well-circumstanced and of superior abilities; that individuals endeavouring to serve the cause of truth are not left too long to struggle by themselves and become impoverished, till abler men are sent forth to propagate the principles of truth and virtue more effectually. Your patronizing native individual endeavours, may, under God's blessing, excite the zeal of other natives to come forward fearlessly to hold up to our countrymen's view the pure and consoling gospel, which we have received from indefatigable European industry, and are preserved by the same fostering arm.

I am now looking out for a schoolmaster for Secunderabad.

David Therooowithian is returned from Penang; he has circulated tracts, and left hearers and traces of Unitarian Christianity in Penang, Malacca, and Sinkapoore.

Robert Macdonald is still living in Moelmyne. I have wrote him a letter in last year; in answer to it he desired to have some of my tracts; accordingly in January this year I have sent him a good parcel of my printed tracts. A young man of our society, Solomon Mariapan, lately went and returned from Moelmyne in last month; he had a letter from me to Macdonald, and brought an answer from him; my parcel of tracts did not reach him then. Macdonald in his letter, and this young man also, says that he adheres to Unitarian Christianity and professes it openly; he even preaches to the natives in their own language, which he has learnt since he has been in Moelmyne; he is married, and has children. Our young man says further, that Macdonald was employed by a Trinitarian missionary gentleman as their native preacher, but was turned out from the service on account of his Unitarian sentiments; he afterward acted as a mess butler to gentlemen; from this also through the officiousness of staunch Tri-

nitarians, he was turned out; at present he has no means of subsistence, but entirely depends upon the labour of his poor wife. When he receives my tracts, I think he will himself write more particularly about his present views.

In last year I have printed my letter to Abraham Chiniah and his friends in defence of Unitarian Christianity, against the attacks of Vathanaiga Sastheree, of Tanjore, in his Epistle to the Christian and Heathen inquirers at Secunderabad. Another tract, Practical Instructions for Youth, I have translated and printed; copies of them I have sent as mentioned in my letter of the 31st December last. These tracts, with those printed before, which makes fifteen in number, they are your humble missionaries in places wherever I and my brethren can circulate them; they are witnesses for the worship of the one only God, through the one only Mediator between God and men, the Man Christ Jesus. In this year I have began to print a tract on Heathenism; about thirty-four pages are printed. In the interval I got the enclosed piece in English and Tamil, An Answer to the Question, "Why do you go to the Unitarian Chapel?" printed. Six copies of it I have put into Dr. Macleod's hand to be forwarded to the address of Dr. J. Bowring. "Unitarian's Appeal, with the texts quoted at length," translated in Tamil, I intend to print next. I have nothing to add at present; all goes on quietly.

I remain, my Rev. Sir, your obedient servant,

WILLIAM ROBERTS.

Unitarian Dedication and Ordinations in America.

May 28. The new Unitarian Church in Cincinnati, Ohio, dedicated. Reading the Scriptures and prayers, by Mr. Briggs, of Lexington. Sermon, by Mr. Whitman, of Waltham, from Acts xxviii. 22.

June 9. Mr. George W. Hosmer, from the Cambridge Theological Institution, ordained as Minister of the First Congregational Church and Society in Northfield.

June 10. Mr. Artemas B. Muzzey, from the Theological School in Cambridge, ordained as Pastor of the First Congregational Church and Society in Framlingham.

June 24. Rev. Benjamin Huntoon, installed as Minister of the Independent Congregational Society in Bangor. (Me.)

June 30. Mr. Jason Whitman, from the Theological School in Cambridge, ordained as Pastor of the Second Congregational Parish in Saco. (Me.)

July 7. Mr. George Putnam, from the Theological School in Cambridge, ordained as Colleague Pastor with Rev. Dr. Porter, over the First Parish in Roxbury.

NOTICE.

The Rev. Dr. Ledlie, of Larue, Ireland, is engaged to preach at the ensuing Anniversary of the Unitarian congregation, Salford, Manchester, which will be held on Sunday and Monday, the 26th and 27th inst. Dr. Bowring has kindly undertaken to preside at the dinner.

NEW PUBLICATIONS.

Theological.

The Religious Belief of Unitarian Christianity truly Stated, and Vindicated from popular Misrepresentation. A Sermon. By the Rev. Robert Aspland.

The Season of Autumn, as connected with Human Feelings and Changes. A Sermon, occasioned by the Death of William Hazlitt. By J. Johns, Crediton.

Exertions for the Diffusion of Truth recommended. A Sermon. By David Davison, A. M.

Christian Worship. A Sermon. By George Harris.

Dissent and Church of England. A Defence of the Principles of Nonconformity. By J. A. James.

Travels and Researches of Eminent English Missionaries. 1 Vol. 12mo.

VOL. IV.

3 Q

Notice.

The General Baptist Committee intend to publish, at the commencement of the next year, the first Number of a small Monthly Periodical, to be entitled, "The General Baptist Advocate."

"One Lord, one faith, one baptism, one God and Father of all."—PAUL.

American.

Lectures on the Inspiration of the Scriptures. By Leonard Woods, D. D., Andover.

History of the Life and Opinions of the Apostle Paul. By the Editor of Evangelical History, &c. Boston.

Miscellaneous.

Capt. Kotzebne's New Voyage Round the World in 1823, 4, 5, and 6. 2 Vols. 12mo.

The present State of Australia, its Advantages and Prospects, with Reference to Emigration, and a particular Account of the Manners, &c., of the Aboriginal Inhabitants. By Robert Dawson, Esq. 8vo.

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The Annuals.

Ackerman's Forget-Me-Not. Vol. IX.

Friendship's Offering. Vol. VIII.

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The Keepsake. Vol. IV. Edited by F. M. Reynolds.

The Bijou. Vol. IV.

The Gem. Vol. III.

The Landscape Annual. Vol. II. By T. Roscoe.

The Iris. Vol. II. Edited by Rev. T. Dale.

Hood's Comic Annual. Vol. II.

The New Comic Annual.

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Le Keepsake Français.

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The Juvenile Forget-Me-Not. Edited by Mrs. S. C. Hall.

Ackerman's Juvenile Forget-Me-Not. Edited by F. Shoberl.

The Remembrance. Edited by T. Roscoe.

The New Year's Gift. Edited by Mrs. A. Watts.

Marshall's Christmas Box.

Musical Annuals.

The Cadeau, or Cottage Lyrics.

Love's Offering.

Musical Gem.

Apollo's Gift, or Musical Souvenir.

The Vocal Annual.

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The Foreigner's English Conjugator, Elucidated through French Examples. By Justin Brenan.

Essays concerning the Faculties and Economy of the Mind. By William Godwin.

A Translation of Ruchal's History of the Reformation in Switzerland. By Joseph Brackenbury, A. M.

The Life of Sir Humphrey Davy. By Dr. Paris.

Moore's Life of Lord Byron. Vol. II. Essay on the Origin and Prospects of Man. By the Author of Anastasius.

Knox's History of the Reformation of Religion in Scotland; with an Historical Introduction and Notes. By William M'Gavin, Esq. 1 Vol. 8vo.

The London Society for Printing and Publishing the Writings of the Hon. Emanuel Swedenborg, have now in the press a new edition of the Four Leading Doctrines of the New Jerusalem Church.

CORRESPONDENCE.

The notices of Mr. Aspland's Sermon, the Manchester Evangelical Tracts, and several other articles are unavoidably postponed, from the necessity for making up the present Number at an earlier part of the month than usual.

Communications have been received from J.; J. M.; E. Cogan; L. G.; S.; A. Christian Moslem; M.; A Constant Reader.

E. W. was anticipated.

J. A. F. is recommended to read Dr. S. Smith on "Divine Government."

The suggestion of Frater Unitatis is quite in accordance with our own wishes. If he can find a few friends to join him in defraying the expense we shall be happy to carry it into effect.

GENERAL INDEX

OF

SUBJECTS AND SIGNATURES.

The Names and Signatures of *Correspondents* are distinguished by Small Capitals or Italics: as different Correspondents have often adopted the same Signature, some ambiguity in the references will unavoidably arise; but this is an inconvenience necessarily attached to anonymous communications.

A.

- | | | | |
|--|-----------|--------------------------------------|-----|
| <i>A.</i> , lines by, | 243 | Anecdotes of Milton, J. B.'s, | 673 |
| Abo University, letter from the Rec- | | Angel, on the meaning of the term | |
| tor and Senate of, to Dr. Bow- | | in the first two chapters in the | |
| ring, | 346 | Epistle to the Hebrews, | 596 |
| Absolution and transubstantiation, | 637 | Animal destructiveness, utility of, | 320 |
| Acton's, Rev. H., Six Lectures on | | Anonymous inspiration, | 637 |
| the Dignity, Office, and Work of | | Anti-slavery cause, notice to the | |
| Christ, reviewed, | 821 | friends of, | 728 |
| Addis's Heaven Opened, reviewed, | 630 | Appleyard's Twelve Sermons, re- | |
| Address of the General Body of Dis- | | viewed, | 403 |
| senting Ministers to the King, | | Arismendy, General, heroic conduct | |
| 584, 641. To the Queen, 642. | | of the wife of, | 57 |
| Their Majesties' reply to, 642. | | Armstrong's, Rev. James, speech at | |
| Trinitarian comments and pro- | | the formation of the Irish Unitar- | |
| ceedings on Rev. R. Aspland's pre- | | rian Society, | 349 |
| sentation of, | 642 | Arnott's, Dr. Neil, Elements of Phy- | |
| Alexander, Miss A. L., obituary of, | 132 | sic, reviewed, | 61 |
| Alexander's Travels to the Seat of | | Articles, Thirteen, of the Jewish | |
| War in the East, reviewed, | 711 | religion, reviewed, | 254 |
| Allard, Rev. S., his removal to Stock- | | Arundel's Causes of Declension in | |
| port, | 655 | Christian Churches, reviewed, | 466 |
| ALLI on the General Baptist Acade- | | Ashton's, Rev. J., Sermon, reviewed, | 329 |
| my Library, | 471 | Atheistical philosophy, inconsisten- | |
| America, record of Unitarian ordi- | | cies of, | 147 |
| nations, &c., in, | 503, 651, | | |
| American Quakers, | 472 | | |
| American Unitarian Association, an- | | | |
| nual report of, | 793 | | |
| Anderson Funeral Controversy, re- | | | |
| viewed, | 849 | | |
| | 3 Q 2 | | |

B.

- | | |
|---|-----|
| <i>B.</i> 's description of St. Leonard's | |
| Chapel, | 450 |
| Bakewell, Rev. W. J., his Sermon | |
| on the Impartiality of God, re- | |
| viewed, | 328 |

- Baldwin, Dr., public dinner to, Mr. Dowden's speech at, 654
- Ball's, Mr., speech at the formation of the Irish Unitarian Society, 350
- Bangor, Remonstrant Presbytery of, 206
- Baptism, premium offered for a tract on, 800
- Barham's Greek Grammar, reviewed, 786
- Barre's Original Hymns for Infant Schools, reviewed, 826
- Beard, Rev. J. R., his correspondence with the Editor of the Gentleman's Magazine, 273. His Family Prayer Book, reviewed, 328. On the Unitarians of Padiham, 640, 791
- Belsham, Rev. T., on the character and writings of, 73, 162, 244
- Beynon, Rev. J. M., obituary of, 867
- Bible Christian, reviewed, 254
- Bible Society meetings, intolerance of, 63
- Biblical geography, translation of Gesenius on, 233
- Biography, its utility and interest, 15. Why so generally defective, 17
- Birmingham Unitarian Tract Society, annual meeting, 639
- Blakely, Rev. F., his speech at the Remonstrant Synod of Ulster, 498
- Bloomfield's Sermons, reviewed, 181. Letter on the Lord's Day, reviewed, 389
- Bloomfield's Recensio Synoptica, 661
- Blunt on Undesigned Coincidences in Scripture, reviewed, 613
- Bolivar, Simon, Memoirs of, by Ducoudray Holstein, reviewed, 54. Charges against, 55. Questions concerning, 56
- Bolton District Unitarian Association, 426. Half-yearly meeting of, 870
- Bolton (Moor Lane) congregational anniversary, 425
- Bougeant, philosophical amusement concerning the language of birds and beasts, quoted, 319
- Bowles, Rev. H. R., obituary of, 276
- Bowles', Mrs. Elizabeth, translation of Fortune's Reverses, reviewed, 856
- Bowring's, Dr., Poetry of the Magyars, reviewed, 185. Letter to, from the Rector and Senate of Abo University, 346. Hymn for the Anniversary of the Unitarian Association, 477. His speech at the Unitarian Association, 490. His speech at Manchester, 570
- Brenan on the Utility of Latin, reviewed, 786. On Composition and Punctuation, reviewed, *ib.*
- Bristow, Mrs., and two children, obituary of, 475
- British freedom, essay on its preservation and improvement amid successive dynasties and reigns, 665
- Browne's, John, speech at the Synod of Ulster, 143
- Browne's, William, Comparison of the Book of Common Prayer with the Scriptures, reviewed, 328
- Browne, Miss Jane, obituary of, 343
- Butterfly, the, a poem, 306
- Buxton, services at the Presbyterian chapel at, 502
- C.
- Calamy's Life and Times, reviewed, 89
- Cantate, by Lamartine, 154
- Carmichael's, A., speech at the formation of the Irish Unitarian Society, 349
- Carpenter, Dr., his speech at Manchester, 563
- Castle's Introduction to Botany, reviewed, 631
- Catholic, A., on the new edition of Middleton on the Greek Article, 268
- Channing's Essay on Fenelon; Remarks on Associations, reviewed, 119. Sketch of, 408. His Election Sermon, reviewed, 624
- Christian Child's Faithful Friend, Vol. II., reviewed, 54
- Christianity, limited spread of, no objection to its Divine authority, 657
- Christian physiologist, reviewed, 261
- Christian Tract Society, anniversary of, 427
- Chronological Chart of Inventions and Discoveries, reviewed, 856
- Chronology and arrangement of the gospel narratives, on the, 763
- Crombie's Natural Theology, reviewed, 145, 223
- Cisneros, Leanor de, martyrdom of, 114
- Clarke's, Dr., reasoning, inaccuracy of, exposed, 151
- Clarke's Introduction to Heraldry, and Heraldry of Crests, reviewed, 332
- Clarke's, Rev. Dr. A., on the Succession of Sacred Literature, reviewed, 853
- Clergy, Spanish, servility and selfishness of, 113
- Cobbin's, Ingram, Spelling Book, on a New Plan, reviewed, 128
- Collot, Lieut-Col., adventure of, 55
- Colman, Henry, on Religious Institutions, reviewed, 403
- Columbia, different character of the inhabitants of the provinces of, 56, 57
- Companion to the Almanack for 1830, reviewed, 62

- Congregations, Dissenting, number of, 63. Presbyterian, number of, *ib.*
 Congregational Magazine, its calumnies on Mr. Belsham's memory, 82. Strictures on the, 173, 473
 Conversion of a Catholic priest, 545
 Cooke's, Mr., speech at the Synod of Ulster, 196
 Cordell's, Mr., speech at the Unitarian Association anniversary, 478
 Correspondence, 72, 144, 216, 288, 360, 432, 504, 584, 656, 800, 874
 Correspondence between the Bishop of Ferns and the Earl of Mount Cashel, reviewed, 693
 Cottage Poetry, reviewed, 62
 Crompton, Stamford, Esq., obituary of, 868
 Cruelty to animals, its origin, 321
 Cuckoo, on hearing the call of, a poem, 458
- D.
- D.* on distressed Unitarians, 553
D.'s obituary of Miss Jane Browne, 343
D. F. on the education of the human race, 390, 367, 453, 511
D. L. on anonymous inspiration, 637
 Dale, Rev. Thomas, Introductory Lecture, reviewed, deceptive tendency of its title, 53
 Davis, Mr. Henry, obituary of, 343
 Davison's, Rev. D., Sermon on Exertions for the Diffusion of Truth, reviewed, 846
 De Foe, Daniel, his Life, by Walter Wilson, reviewed, 58
 Deism, conscientious, 599
 Demonology and Witchcraft, Scott's Letters on, reviewed, 744
 Dendy, Mr. John, obituary of, 276
 Detroisier's Address at the New Mechanics' Institution, reviewed, 709
 Dialogue, a, 451
 Diary of Ralph Thoresby, reviewed, 259
 Dickson's Exposition of the Law of Wills, 406
 Dill's, Mr. R., Sen., speech in the Synod of Ulster, 140
 Dill's, Mr. S., speech in the Synod of Ulster, 143
 Dillon's Narrative of the Discovery of the Fate of La Pérouse, reviewed, 167
 Dissent, Principles of, by Scales, reviewed, 402
 Dissenting Ministers' meeting for the Abolition of Slavery, 799
 Doddridge's, Dr., Correspondence and Diary, reviewed, 15, 385. Character of, not hitherto fully known; letters of, 21, 22, 24, 25, 26. Humility of, 23
 Douglas's Thoughts on Prayer at the present Time, reviewed, 707
 Drummond's, Dr., Sermon on Humanity to Animals, reviewed, 315. Speech at the formation of the Irish Unitarian Society, 348. His Introductory Lecture reviewed, 400. His Prize Essay, reviewed, 631
 Dublin, Unitarian lectures in, 287
 Dudley lecture, 502
 Dundee, ordination of the Rev. W. Smith at, 871
 Duty of avowing our religious opinions, on the, 396
- E.
- E. C. S.* on absolution and transubstantiation, 637
 Eastern Unitarian Society, anniversary of, 561
 Ecclesiastical Knowledge, Library of, reviewed, 115, 702
 Eclectic Review, Mr. Humphreys' letter on the misrepresentations of, 64. Reply to its attack on Unitarians, 769
 EDENENSIS on a recent controversy in Scotland, 265
 Edinburgh Review on Colonial Slavery, 5
 Education of the human race, 300, 367, 453, 511
 Ellis, Mr. and Mrs., obituary of, 638
 Extempore preaching recommended, 129
- F.
- Faith and hope, a parable, 222
 Fanciful wishes, a poem, 820
 Fawcett, Rev. S., on the state of the Unitarian Society at Yeovil, 791
 FILARET on extempore preaching, 129. On the Greek article, 412
 First American Congregational Church, the, 50
 First Socinian in England, 335
 Flower of the Desert, a poem, 253
 Ford's Rudiments of Music, reviewed, 261
 Forster's Mohammedanism Unveiled, 243
 Fox, Rev. W. J., address of the Spanish Patriots to, 137. His speech at the Unitarian Association anniversary, 488. His speech at Manchester, 566

France, religious state of, 288. Decree in favour of religious liberty, 429. Revolution in, 620
 Friend to Consistency, A, on the American Quakers, 472
 Future punishment, W. T. on, 801

G.

G. P. H. on social communion and co-operation, 716. Reply to his remarks, 862
 Gardener, Mr. Joseph, obituary of, 720
 General Baptist Academy Library, 471
 General Baptist Annual Assembly, 576
 Gentleman's Magazine, passages from, 272
 GEORGE THE FOURTH, death of, 504.
 On the reign of, 505
 Germany, on the state of religious opinion and religious liberty in, 585. Letters from, 545, 808
 Gibbs, Silvanus, his Letters to the Young People of Devonport, reviewed, 184, 256
 Glendy, Mr., his speech at the Remonstrant Synod of Ulster, 496, 651
 God, attributes of, 153. On love to, 159. His benevolence argued from the tendencies of human nature, 324
 Godwin's Lectures on British Colonial Slavery, reviewed, 787
 Gospel Magazine, offensive language of, 41, 42
 Government, on the proper use of, 601
 Grateful Hearer, A, on lay-preaching, 340
 Gray's, Mr., (Dungiven,) speech at the Synod of Ulster, 141
 Green, Rev. T. L., on the Catholic Doctrine, reviewed, 465, 627, 707
 Guernsey, Unitarian congregation in, 134

H.

H.'s account of the first Socinian in England, 335
H. H.'s Hebrew Lyric, 768
H. V. on the proper use of government, 601. On West-Indian Slavery, 739
 Halifax Sunday-school meeting, 137
 Halliday, Mrs. Elizabeth, obituary of, 194
 Hamer, Miss Maria, obituary of, 868
 Hamilton's Nine Lectures, reviewed, 701
 Hammond, John, obituary of, 475
 Hardy's, Mr., speech at the Unitarian Association anniversary, 187

Harris, George, his Letter to the Rev. Gavin Struthers, reviewed, 785
 Harrison, Mrs. Maria, obituary of, 342
 Hartley, Mr. Belsham a follower of, 85
 Hasselquist, Frederick, memoirs of the life and writings of, 217
 Hawkes, Miss Louisa, obituary of, 275
 Hayes's, Mr., speech in the Synod of Ulster, 141
 Hebrew Lyric, 768
 Hemans's, Mrs., Songs of the Affections, reviewed, 631
 Hentzepeter's Epistle to his Friends in Great Britain, reviewed, 708
 Herder, some account of the life and writings of, 729, 829
 Herezuelo, his martyrdom, 114
 Hewley's (Lady) Fund, proceedings relative to, 799
 Hicks, Elias, reasons for the disownment of, 338
 Higgins's Apology for Mohamed, reviewed, 234
 Higginson, Edward, Jun., his report of the Hull Sunday-school anniversary, 278. Hull, Doncaster, &c., Unitarian Association, report of, 423. His Discourse on Christ's Knowledge of all Things, reviewed, 626
 Higginson, Francis, account of, 46
 Higginson, John, 49, 50
 History, Outlines of, reviewed, 631
 Holtom, Mrs. Sarah, obituary of, 344
 Hone's, Joseph, speech at the formation of the Irish Unitarian Society, 350
 Hone, Samuel, obituary of, 721
 Hope of the Hebrew, a tale, 101
 Hornby, Mr., his speech at Manchester, 570
 Houghton, Miss Mary, obituary of, 344
 Hudson, William, obituary of, 71
 Hull, Doncaster, Gainsborough, Lincoln, and Thorne Unitarian Association, anniversary of, 423
 Hull, East-York, and North-Lincolnshire Unitarian Association, meeting of, 560
 Hull Sunday-school meeting, 278
 Hull's Discourses, reviewed, 590
 Humanity of a saint, 320
 HUMPHREYS, J. D., on the Eclectic Review of Doddridge's Life, 64
 Hunter, Rev. S., his removal to Wolverhampton, 432
 Hutton's, Hugh, Devotional Pieces, reviewed, 187
 Hymns for Children, by a Lady, reviewed, 374
 Hymns, Original, for Infant Schools, by Barre, reviewed, 826

I.

- Improved Version, its utility, 83
 India, religious intelligence from, 138, 872
 Inquiry what is the One True Faith, reviewed, 628
 INTELLIGENCE, 134, 196, 278, 345, 423, 477, 556, 639, 721, 793,
 Intelligence, political, 871
 Ireland, Church of, Parliamentary debate on the, 287. Lord Mountcashel's motion for the reform of, 429. His correspondence with the Bishop of Ferns, concerning, 396

J.

- J. B.'s* anecdotes of Milton, 673
J. H.'s obituary of Mrs. Sarah Hol-
 tom, 344
J. J. T. on the Life and Writings
 of Herder, 729, 829
J. M.'s letters from Germany, 545,
 585, 808
J. R. B. on the Gentleman's Maga-
 zine, 272
 Jefferson's Memoirs and Correspon-
 dence, reviewed, 123
 Jews, British Parliamentary proceed-
 ings on the disabilities of, 354.
 Proposed bill for the relief of, 359.
 Its rejection, 429
 Johns's Funeral Sermon for Henry
 Rowe, reviewed, 52. Valley of
 the Nymphs, reviewed, 62

K.

- Kennedy's Conversations on Religion
 with Lord Byron and others, re-
 viewed, 605
 Kenrick, Rev. John, his speech at
 the Unitarian Association dinner,
 Manchester, 574
 Kent and Sussex Unitarian Christian
 Association, anniversary of, 561
 Kentish, Rev. John, his Sermon on
 the Rev. T. Belsham, reviewed, 162
 Ketley, Rev. J., his removal to Whit-
 by, 556

L.

- L. L.* on the miraculous conception, 636
 Lamartine's poem, Dieu, (trans-
 lated,) 230
 Lancashire and Cheshire Unitarian
 Missionary Society, vote to the
 preachers of, 502. Extract from
 the report of, 640

- Lander's Records of Captain Clap-
 perton's last Expedition to Africa,
 reviewed, 191
 Lardner's, Dr., Cabinet Cyclopædia,
 reviewed, 60, 256
 Latham, Rev. Thomas, obituary of,
 420. His Lectures, reviewed, 460
 Lay-preaching, remarks on, 360, 419
 Lean, Mr. Alexander, obituary of, 421
 Lee, Rev. George, presentation of
 Dr. Lardner's Works to, by the
 Boston Unitarian congregation, 279
 Lessing's "Hundred Thoughts,"
 300. See education of the human
 race.
 Library of Ecclesiastical Knowledge,
 reviewed, 115, 182
 Lindsey, Theophilus, Mr. Belsham's
 attachment to, 86
 Lister, William, M.D., obituary of, 554
 London University, 53, 131
 Love to God, on, 159
 Lowrie's, Rev. J. W., Address, re-
 viewed, 707
 Lucius on Unitarian worship, 333
 Lunn, Rev. Mr., his speech at the
 Remonstrant Synod of Ulster, 649

M.

- M. B.'s* translation of poems, by La-
 martine, 230, 306
 Mackenzie's Notes on Hayti, review-
 ed, 333
 M'Cree's History of the Reformation
 in Spain, reviewed, 108
 Madge's Rev. T., speech at the Uni-
 tarian Association anniversary,
 480. His speech at Manchester, 569
 Mahometan devotion, 789
 Mardon's, Rev. B., his Reasonable-
 ness of Religion, reviewed, 329
 Marshall's Letter to the Rev. An-
 drew Thomson, D.D., reviewed, 256
 Marshall, Mrs. Mary, obituary of, 342
 Marten, Mrs. Elizabeth, obituary of, 195
 Martineau's, H., Traditions of Pa-
 lestine, reviewed, 521
 Martineau, Rev. James, his speech
 at the formation of the Irish Uni-
 tarian Society, 352. His speech
 at Manchester, 573. His Sermon,
 Peace in Division, reviewed, 783
 Matthews, William, on the Working
 Classes at Birmingham, reviewed, 714
 MAURICE, MICHAEL, on the intol-
 erance of Bible Society, 63
 Means, Rev. J. C., ordination of, 279
 Memoirs of a Gentlewoman of the
 Old School, reviewed, 407
 Methodism, rise, progress, and pre-
 sent influence of, 289, 555

- Middleton, Bishop, on the Greek Article, 268, 412
- Millar's, Rev. J., Letter to the Moderator of the Presbytery of London, reviewed, 620
- Millenarians, modern school of, 32.
- Anabaptist delusion of, 33
- Milman's History of the Jews, reviewed, 376
- Milton, anecdotes of discipline, of his feelings and conduct, related by himself, 673
- Ministerial removals, 71, 144, 432, 655
- Miraculous agency, prevalent belief of, 37. Asserted in the Protestant Methodists' Magazine, 38, 40
- Miraculous conception, argument against, 636
- MISCELLANEOUS CORRESPONDENCE, 63, 129, 262, 333, 408, 468, 549, 632, 716, 788, 874
- Mitchel, Rev. Mr., his speech at the Remonstrant Synod of Ulster, 648
- Mitchell, Miss Isabella, obituary of, 132
- Mohamed, Apology for, reviewed, 274, 418, 635
- Montgomery, Rev. H., his speech on the proceedings against the Rev. John Watson, 207. At the Remonstrant Synod of Ulster, 653
- Montgomery's, R., Satan, a Poem, reviewed, 193
- Monthly Preceptor, reviewed, 856
- Moore's Life of Lord Byron, reviewed, 124
- Moses, song of, 297
- MOSLEM, A CHRISTIAN, on the character of Mohammed, 274, 418, 635
- Munroe, Sir Thomas, Life of, reviewed, 278, 714
- Murch, Rev. Jerom, his Letters to Girdlestone, reviewed, 326. Letter of a Trinitarian to, reviewed, 327
- Murray's, Hugh, Historical Account of Discoveries and Travels in North America, reviewed, 60
- My Grandmother's album, choice scrap for, 338
- N.
- N's essay on the passions, 27. Memoirs of the Life and Writings of Frederick Hasselquist, 217. On the Protestant controversy, 363. Notes on passages of Scripture, 518. On the progress of British freedom, 665
- Nash, William, obituary of, 132
- Negro Slavery, Death Warrant of, reviewed, 4
- Neilson, Rev. S. C., his speech at the Remonstrant Synod of Ulster, 500
- Nest, the forsaken, a poem, 383
- New doctrine lately discovered in Scotland, some account of, 265
- NEW PUBLICATIONS, 504, 656, 800, 873
- New Year's Morning, 1
- Nonconformists, their past struggles, 89
- Norris, Edward, 49
- Northampton Unitarian chapel, anniversary of, 869
- Northumberland, Unitarian Association, meeting of, 425
- Norwich, opening of a new Unitarian chapel at, 274
- Notes on passages of Scripture, 518
- Notices, 214, 288, 359, 432, 655, 728, 800, 873
- Notices, Critical. See Review.
- Notices, Literary, 71, 144, 214, 360, 800
- NO FOE TO INNOVATION, 862
- O.
- OBITUARY.—Miss Sarah Powell, 69. Mrs. Mary Rees, 70. Wm. Hudson, Esq., 71. Miss A. L. Alexander, 132. Miss Isabella Mitchell, *ib.* Wm. Nash, Esq., *ib.* Mrs. A. Y. Reid, 133. Mrs. E. Halliday, 194. Mrs. E. Marten, 195. Mrs. F. Shepherd, 275. Miss L. Hawkes, *ib.* Mr. John Dendy, 276. Rev. H. R. Bowles, *ib.* Mrs. M. Marshall, 342. Mrs. M. Harrison, *ib.* Miss Jane Browne, 343. Mr. Henry Davis, *ib.* Mrs. S. Holtom, 344. Miss M. Houghton, *ib.* Rev. T. Latham, 420. Mr. Lean, 421. Mr. S. Price, 475. Mrs. Bristowe and two Children, *ib.* John Hammond, Esq., *ib.* William Lister, M. D., 554. Mr. R. F. Richmond, 556. Mr. and Mrs. Ellis, 638. Mr. James Gardiner, 720. Samuel Hone, 721. Rev. J. M., Beynon, 867. Stamford Crompton, 868. Miss Maria Hamer, *ib.*
- Observer on public worship, 273
- Oracle of Health and Long Life, reviewed, 128
- Olbury Lecture, 793
- Οὐδεις on the retrospective faculty, 788
- P.
- P. on the resurrection, as an exemplification of the general resurrec-

tion, 262. Additional remarks on the nature and evidences of, 468, 549, 632. On the blessings of, 862
 Padiham, case of the Unitarians of, 640, 791
 Paley's thoughts on a future retribution, remarks on, 805
 Palmer, Rev. Samuel, letters to, from Rev. T. Belsham, 79, 84
 Parable, 691
 Passions, the, N. on, 27
 Paterson's History of the Church, reviewed, 854
 Peirce, Mr. James, his tomb, 450
 Peters, Hugh, labours of, in America, 48. His last legacy, 49. Family of, *ib.* note.
 Philalethes on the prayer of Stephen, 336
 PHILANTHROPOS, letters of, on universal peace, 269, 336, 414
 POETRY.—Cantate, by De Lamartine, 154. Lovely Lenka, 186. Sonnet to F. R. J. Schedel, 187. Midnight Meditations, *ib.* Dien, by De Lamartine, 230. Rejoice with trembling, 243. Flower of the Desert, 253. Song of Moses, 297. The Butterfly, 306. Hymns for Children, 374. The forsaken Nest, 383. Hymn, by Rev. John Pierpoint, 403. On hearing the call of the Cuckoo, 458. Hymn for the Anniversary of the Unitarian Association, by Dr. Bowring, 477. The three Ages of the Soul, 594. An Autumnal Walk, 760. Hebrew Lyric, 768. Fanciful Wishes, 820
 Porter's, Mr., speech at the formation of the Irish Unitarian society, 351
 Porter's, Rev. J. S., Sermon on the Beatitudes, reviewed, 120. Speech at the Unitarian Association anniversary, 481
 Porter's, Rev. W., speech at the ordination dinner of the Rev. J. Porter, 139. On taking the chair at the first annual meeting of the Remonstrant Synod, 494. On resigning the office of clerk to the Synod of Ulster, 579
 Postscript, 215
 Potter, Mr. R., his speech at the Unitarian Association dinner, Manchester, 575
 Powell, Miss Sarah, obituary of, 69
 Price, Mr. Samuel, obituary of, 475
 Prince, Dr., 50
 Prophecies of universal peace, on the, 269, 336, 414
 Prospective faculty, on the proper use of, 669

Protestant Controversy, reviewed, 363
 Protestant Methodists' Magazine, special interposition recorded in, 36, 40. Offensive language of, 41
 Providence, proofs of, 223. Distinction between a universal and a particular, 224
 Prussia, on the situation of theological affairs in, 430
 Public worship, on the mode of conducting, 273

Q.

Quakers, American, their reasons for disowning Elias Hicks, 338—the parties into which they are divided, 472
 Queen, the, address of the Protestant Dissenting ministers to, 642
 —Her Majesty's reply, *ib.*

R.

R. N. on the term unction, 339
 R. S.'s obituary of Miss Louisa Hawkes, 275
 Rees, Rev. Dr., his speech at the Unitarian Association anniversary, 486
 Rees, Mrs. Mary, obituary of, 70
 Reid, Mrs. A. Y., obituary of, 133
 Religious world—its character, 32. Fanaticism of, 33. Revolting language of, 41, 42. Intolerance of, 43
 Resurrection of Jesus, an exemplification of the general resurrection, 262. Additional remarks on the nature and evidences of, 468, 549, 632
 Resurrection, general, on the blessings of, 862
 Retrospective faculty, on the proper use of, 616, 788, 858
 REVIEW.—Death Warrant of Negro-Slavery, 4. Doddridge's Correspondence, 15. Upham's Principles of Congregationalism, 45. Taplin's Sermon on the Proem of St. John's Gospel, 52. Johns's Sermon on the Death of Mr. Henry Rowe, *ib.* Dale's Introductory Lecture, 53. Christian Child's Faithful Friend, 54. Unitarians not Socinians, *ib.* Memoirs of Bolivar, *ib.* Life of Daniel de Foe, 58. Private Memoirs of the Court of Louis XVIII., 60. Lardner's Cabinet Cyclopædia, *ib.* Murray's Historical Account of Discoveries and Travels in North America, *ib.* Arnott's Elements of Physics, 61. Johns's Valley of the Nymphs, 62. United Family, *ib.* Cottage Poetry, *ib.* Heeren's Manual of An-

cient History, 62. Companion to the Almanack, *ib.* Madge's Sermon on the Death of the Rev. T. Belsham; Mr. Aspland's ditto; Humble Tribute to the Memory of the Rev. T. Belsham, 74. Life and Times of Dr. Calamy, 89. Mc'Crie's History of the Reformation in Spain, 108. Library of Ecclesiastical Knowledge, 115. Worcester's Atoning Sacrifice, 117. Channing's Essay on Fenelon, 119. Channing on Associations, *ib.* Porter's Christian Beatitudes, 120. Wilson's Funeral Sermon for Rev. S. Crowther, 121. Jefferson's Memoirs and Correspondence, 123. Moore's Life of Byron, 124. Oracle of Health and Long Life, 128. Cobbin's Spelling-book, *ib.* Rich's Short-hand, *ib.* Crombie's Natural Theology, 145, 223. Kentish's Funeral Sermon for the Rev. T. Belsham, 162. Blomfield's Sermons, 181. Library of Ecclesiastical Knowledge, No. II., 182. Gibbs's Three Letters to the Young People of Devonport, 184. Dr. Southwood Smith on Fever, *ib.* Bowring's Poetry of the Magyars, 185. Hutton's Poetical Pieces, 187. Dillon's Narrative of the Discovery of the Fate of La Pérouse, *ib.* Lander's Records of Clapperton's Expedition, 191. Montgomery's Satan, 193. Higgins's Apology for Mohamed, 234. Bible Christian, 254. Thirteen Articles of the Jewish Religion, *ib.* Marshall's Letter to the Rev. Andrew Thompson, D. D., 256. Gibbs's Fourth Letter to the Young People of Devonport, *ib.* Lardner's Cabinet Cyclopædia, Vol. II., 256. Life of Sir Thomas Munroe, 258. Diary of Ralph Thoresby, 259. Christian Physiologist, 261. Ford's Rudiments of Music, *ib.* Drummond's Sermon on Humanity to Animals, 315. Murch's Letter to Girdlestone, 320. Unitarianism not Christianity, 327. Bakewell on the Impartiality of God, 328. Robberds's Two Sermons, *ib.* Comparison of the Book of Common Prayer with the Scriptures, *ib.* Beard's Family Prayer-book, *ib.* Ashton's Sermon at the Opening of an Organ, 329. Turner's Two Sermons, *ib.* Mardon on the Reasonableness of Religion, *ib.* Temple's Travels in Peru, 330. Clarke's

Introduction to Heraldry, 332. Snowden's Maid of Scio, *ib.* Mackenzie's Notes on Hayti, 333. Correspondence between Whitaker, Norris, &c., 363. Millman's History of the Jews, 376. Doddridge's Correspondence, Vol. III., 385. Blomfield's Letter on the Lord's-day, 389. Drummond's Unitarian Christian's Faith, 400. Scales's Principles of Dissent, 402. Colman's Discourse on Religious Institutions, 403. Appleyard's Twelve Sermons, *ib.* Lardner's Cyclopædia, Vol. IV., 405. Dickson's Law of Wills, 406. Sir Walter Scott's Dramas, *ib.* Memoirs of a Gentlewoman of the Old School, 407. Malthus on the Principle of Population, 408. Latham's Lectures, 460. Green on the Catholic Doctrine, 465, 627, 707. Arundel's Causes of Declension in Christian Churches, 466. Webster's Travels through the Crimea, 467. Martineau's Traditions of Palestine, 521. Tayler's Perpetuity of the Christian Dispensation, 529. Hull's Discourses, 590. Kennedy's Conversations on Religion with Lord Byron, 605. Blunt's Veracity of the Evangelists, &c.; and of the Five Books of Moses, 613. Channing's Election Sermon, 624. Turner on Atonement and Sacrifice, 625. Higginson on Christ's Knowledge of all Things, 626. Millar's Sinless Humanity of Christ, *ib.* Inquiry what is the One True Faith, 628. Addis's Heaven Opened, 630. Hemans's Songs of the Affections, 631. Drummond's Prize Essay, *ib.* Castle's Botany, *ib.* Outlines of History, *ib.* Wright's Eton Greek Grammar translated, 632. Bloomfield's Recensio Synoptica, 661. Correspondence of the Bishop of Ferns and Lord Mountcashel, 693. American Unitarian Association Tracts, 698. Hamilton's Reasons for the Unitarian Belief, 701. Library of Ecclesiastical Knowledge, 702. Tayler's Retributory Providence of God, 704. Turner's Sermon on the Day of the Lord, 705. Valentine's Sermon on the Value of Knowledge, 706. Lowrie's Address on Individual Judgment, 707. Hentzepeter's Epistle concerning the last Scene of the World, 708. Douglas's Thoughts on Prayer,

709. Detrozier's Address at the New Mechanics' Institution, Manchester, 709. Alexander's Travels to the Seat of War in the East, 711. Welsh's Military Reminiscences, 712. Life of Sir Thomas Munroe, Vol. III., 714. Matthews's Sketch, *ib.* Panorama of Switzerland, 715. Herder's *Sämmtliche Werke*, 729. His *Leben von C. L. Ring*, *ib.* Sir Walter Scott on Demonology and Witchcraft, 744. Greswell's Dissertations upon the Principles and Arrangement of a Harmony of the Gospels, 763. His *Harmonia Evangelica*, *ib.* Martineau's Peace in Division, 783. Harris's Letter to the Rev. Gavin Struthers, 785. Brennan's Utility of Latin Discussed, 786. Brennan on Composition and Punctuation, *ib.* Barham's Greek Grammar, *ib.* Godwin's Lectures on Colonial Slavery, 787. Memoir of the Rev. Dr. Waugh, 814. Acton's Six Lectures on the Work of Christ, 821. Infant-School Hymns, 826. Religious Prejudice Overcome, 843. Rev. D. Davison's Sermon, 846. Pamphlets on the Anderston Funeral Controversy, 849. Dr. A. Clarke's Succession of Sacred Literature, 853. Paterson's History of the Church, 854. *Anthologie Française*, *ib.* The Monthly Preceptor, 856. Fortune's Reverses, *ib.* Chronological Chart of Inventions and Discoveries, *ib.* The Sacred Offering, *ib.* *Revue Protestante*, translation from, 396, 429, 430
- Rich's Short-hand, S. Wood on, 67. Reviewed, 128
- Richmond, Mr. R. T., obituary of, 556
- Robberds, Rev. J. G., his Two Sermons reviewed, 328. His speech at the Unitarian Association dinner, 575
- Roberts, Rev. G., his removal to Boston, 71
- Roberts, J., his arrival in England, 872
- Roberts, W., letter from, *ib.*
- Roehdale, Newchurch, &c., Unitarian Association, annual meeting of, 557
- Roscoe's, Henry, *Lives of Eminent British Lawyers*, reviewed, 405
- Rutt, J. T., his speech at the Unitarian Association anniversary at Manchester, 565
- S.
- Sacred Offering, the, a Poetical Annual, reviewed, 856
- Salem, Massachusetts, second centenary celebration of the church at, 45
- Salford chapel anniversary, 139
- Scott's, Sir Walter, Dramas, reviewed, 406
- Scottish Unitarian Christian Association, 723
- Shepherd, Mrs. Frances, obituary of, 275
- SHEPHERD, WILLIAM, on the University of London, 130
- Skelton, Samuel, character of, 46
- Sketch of Dr. Channing from the American Monthly Magazine, 408
- Smith, Dr. Southwood, on Fever, reviewed, 184
- Smith, Rev. G. C., amount of money collected by, 34. Charges against, by Captains Gambier and Elliot, 35. Poetical epistle to, 36
- Snowden's, Eleanor, Maid of Scio, reviewed, 320
- Social communion and co-operation, 716, 859
- Solitary, the, a parable, 361
- Solitude and Society, a tale, 442
- Somerset and Dorset Unitarian Association, meeting of, 345
- Southern Unitarian Society, 559
- Spiritual Magazine, revolting language of, 42
- Stephen, Remark on the prayer of, 336
- St. Leonard's Chapel, 480
- Stockport Sunday-school, intolerant proposal in the report of, 43
- Summary View of the Principle of Population, reviewed, 408
- Sunday in London, 389
- Sunday-school Book Society, resolutions of, 428
- Sunday-school Union, bigotry and inconsistency of, 345
- Sunday-schools, remarks on, 400
- Sunderland, new chapel at, 427
- Surridge, Mr., his speech at the Unitarian Association anniversary, 490
- Sussex Unitarian Association, 562
- Switzerland, Panorama of, reviewed, 715
- Synod of Munster, annual meeting of, 584
- Synod of Ulster, proceedings of, 138, 196, 579
- Synod of Ulster, Remonstrant, its terms of separation, 202—204. Members of, 205, 495. Its first annual meeting, 494, 577, 648. Dinner at Derryboy to the ministers of, 501

- Synods of Ulster, General and Remonstrant, conjoined meeting of, 725
- T.
- T. on the number of Presbyterian congregations, 63. Dialogue by, 451
- Taplin's Sermon on the Poem of St. John's Gospel, reviewed, 52
- Taylor, Rev. J. J., his speech at the Unitarian Association anniversary, 480. His Sermon at, reviewed, 529. His Sermon on the French Revolution, reviewed, 704
- Taylor, Edward, his obituary of Mr. Bowles, 276
- Temple's Travels in Peru, reviewed, 330
- Tenterden District Unitarian Christian Association meeting, 721
- Thoughts on an intermediate state, 239
- Throne, on a late address to the, 718
- Thurgar's Arithologie Française, reviewed, 854
- Toogood's, Mrs. Charles, Religious Prejudice Overcome, &c., reviewed, 843
- Trinitarian alarms and combinations, 721
- True Worshipers, a tale, 307
- Turner, Rev. W., Jun., on Atonement and Sacrifice, reviewed, 625. His Discourse on the Day of the Lord, reviewed, 705
- Turner's, Rev. W., Two Sermons, reviewed, 329
- U.
- Uction, on the term, 339
- Unitarian Association, British and Foreign, premiums for tracts offered by, 288, 800. Anniversary meeting of, 477. Meeting of, at Manchester, 492, 562
- Unitarian Christian Society, Irish, first meeting of, 347. Cork, branch of, 647
- Unitarian Fund, effects of the institution of, 11
- Unitarianism, progress of, in Great Britain, 10. Promoted by missions, 12. Decay of old congregations no proof of the decline of, 14. Importance of Monthly Repository to, 14. Controversy in relation to, only beginning, 44. Rev. T. Belsham's conversion to, 75. Its progress in Guernsey, 134
- Unitarians, present duty of, 44. Not Socinians, 54. Religious liberty enjoined by, 74. Number of their congregations in England, 773. In America, 775, 796
- Unitarian worship, on different modes of, 353
- Upham's Principles of Congregationalism, reviewed, 45
- V.
- V. on the three ages of the soul, a poem, 595. On the retrospective faculty, 616, 669, 858
- Valdez, Juan, 110
- Valentine, Rev. C. P., on the Value of Knowledge and Free Inquiry, reviewed, 760
- Valer, Rodrigo de, his study of the Scriptures, 110. His martyrdom, 111
- W.
- W. J.'s obituary of Mr. Henry Davis, 345
- W. T., on the Congregational Magazine, 473. On the meaning of the term angel, 596. On the limited spread of Christianity, 657. On future punishment, 801. His Report of the Halifax Sunday-school meeting, 137. Thoughts on an intermediate state, 239
- Walk, an autumnal, a poem, 760
- Wareham, arbitration concerning the chapel at, 137. Opening of a new Unitarian chapel at, 869
- Watson, Rev. John, persecution of, 207. Remarks on the, 205, 280. His speech at the Remonstrant Synod of Ulster, 500
- WATCHMAN, the, 30, 173, 289, 535, 769
- Watchman, an extra, on the late address to the throne, 718
- Waugh, Rev. Dr. A., Memoirs, reviewed, 814
- Webster's Travels Through the Crimea, reviewed, 467
- Welborne, fifth anniversary of the opening of the chapel at, 556
- Welsh's Military Reminiscences, reviewed, 713
- We tern Unitarian Society, anniversary of, 639
- Westminster Review on colonial slavery, 5
- West-Indian slavery, 739
- Whitfield, E., on Unitarianism in Guernsey, 134
- Williams's, Matilda, United Family, reviewed, 62
- Williams, Roger, account of, 47

Wilson's, Daniel, Sermon for Crowther, reviewed,	121	Wright's Eton Greek Grammar Translated, review of,	632
Winning's, Mr., speech in the Synod of Ulster,	143	Y.	
Wolverhampton, case of the Unitarian Society at,	792	Yates's, Rev. J., speech at the Unitarian Association anniversary,	
Wood, S., on Rich's Short-hand,	410	485. On Mahometan devotion,	789
Worcester's Atoning Sacrifice, reviewed,	117	Yeovil, case of the Unitarian society at,	791
WORSHIPER AMONG UNITARIAN CHRISTIANS, A, on lay preaching,	419	York, Manchester College, annual examination of the students at,	
Wreford, Rev. H. W., his removal to Coventry,	655	558. Students' missionary society, report of,	557
WRIGHT, RICHARD, on the progress of Unitarianism in Great Britain,	10	Young's, Mr., speech at the Unitarian Association anniversary,	478

A

TABLE OF TEXTS OF SCRIPTURE

ILLUSTRATED OR EXPLAINED.

GENESIS	ii. 10	433
	x.	<i>ib.</i>
	xxxvii. 25	200
	xliv. 2.	<i>ib.</i>
Deuteron.	xxxii. 11.	317
Joshua	x. 13	636
	xv—xxi.	435
Job	iii. 6	518
Proverbs	vi. 6—8, compared with xxx. 25	<i>ib.</i>
	xii. 10.	315, 318
	xxvii. 19.	519
	xxix. 19.	<i>ib.</i>
Isaiah	ii. 4.	270
	xi. 6—9	<i>ib.</i>
	xl. 1—9	271
Joel	ii. 23	768
MATTHEW	v. 1—10.	120
	xii. 27.	519
	xvi. 18	<i>ib.</i>
	xxiii. 37	318
	xxv. 35, 38, 43	520
	xxvi. 32	632
	xxviii. 7—9	550
	16.	632
Luke	x. 27	159
	xiv. 30—36	550
	xxiv. 37	551
John	i. 1—14	52, 813
	xx. 14—16.	550
	19.	551
	24—27.	<i>ib.</i>
	xxi.	633
Acts	iii. 41	552
	iv. 16—18	<i>ib.</i>

TABLE OF TEXTS.

887

Acts	v. 13	552
	vi. 7	553
	xviii. 19	520
	xx. 28.....	327
Romans	i. 3, 4.....	661
	ix. 5	663
2 Cor.	v. 16 <i>ib.</i>	
	18, 19	824
Ephesians	v. 5.....	414
Philipp.	iii. 13	616, 669, 788
1 Thess.	ii. 7.....	121
2 Thess.	i. 12	414
1 Timothy	v. 21	<i>ib.</i>
	vi. 12	521
Titus	ii. 13	268, 412
Hebrews	i. ti.	596
	ii. 14	664
2 Peter	i. 1	414
Revelation	xix. 10	707
	xx. 8	<i>ib.</i>





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